

"Grace and Truth"

A BIBLE STUDY MAGAZINE
FOR YANKESTOWN AND AROUND EVERYWHERE



VOLUME ONE



C. R. Harwood

"GRACE AND TRUTH"

A BIBLE STUDY MAGAZINE FOR EARNEST
MEN AND WOMEN EVERYWHERE

Clifton L. Fowler, Editor



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Preface

As we bring the first volume of "Grace and Truth" to a close we are filled with rejoicing that the blessing of God has been so abundantly poured forth upon a printed testimony which is so young and so humble. To Him belongs the praise.

It is the desire of the Editor-in-Chief and the entire "Grace and Truth" staff that we shall be used of God in this hour of immeasurable apostacy to sound the alarm concerning modernism and to give forth a faithful testimony of Jesus and His power to save.

We call upon God's hidden flock, our intercessors, to fortify the message of the Magazine with mighty bulwarks of prayer that in spite of Satanic hindrances we may press on into the enemy's lines.

In the Coming One,

CLIFTON L. FOWLER.

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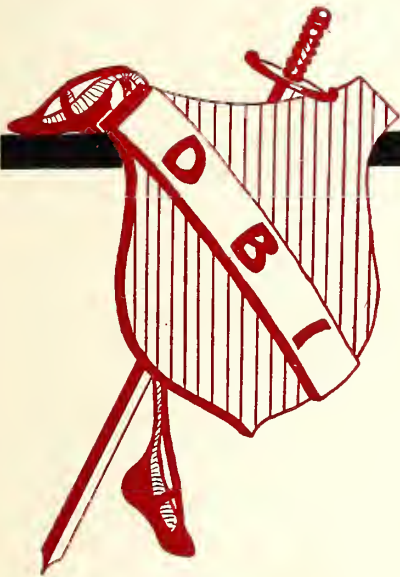
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Clarence R. Howard

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THE DENVER BIBLE INSTITUTE

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Doctrinal Statement of the Denver Bible Institute and of "Grace and Truth"

We believe:

1. In the triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—I Jno. 4:24.
2. In the verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.
3. In the personality of Satan. Job 1:6-7.
4. In the depravity and lost condition of all men by nature. Rom. 3:19.
5. In the virgin birth and deity of Jesus Christ. Luke 1:35.
6. In the shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.
7. In the bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.
8. That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.
9. That the Holy Spirit is a person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer. Jno. 16:8; I Cor. 3:16.
10. In the eternal security of all believers. Jno. 10:28-29.
11. In the personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.
12. In the eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.
13. That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.
14. That all believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.
15. In the obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

"GRACE AND TRUTH"

As the Editor Sees It

It Goes Forth

WE present the first issue of "Grace and Truth." It goes forth to meet a growing need in the work of our Lord.

It goes forth with the strong cryings of earnest men behind it.

It goes forth to stimulate a lethargic church to study the Word.

It goes forth to rouse God's sleeping people to personal effort in soul-winning.

It goes forth to stir the faithful to greater faithfulness.

It goes forth to fling wide the banner of a resurrected Christ before the eyes of His forgetful followers, stimulating them to sacrifice time, money, yes blood, to send the message afar.

It goes forth to tell the story of a Savior whose blood was spilled on Calvary because sin reigned in the children of Adam.

It goes forth to make more staunch the faith of the church in that wondrous book, the Bible, in which the "scholarly" leaders of our present day Christianity have discovered so much incompleteness and inadequacy.

It goes forth to sound the clarion note of God's Grace manifested by His dying love and ringingly to denounce infidelity, whether it appears in the pulpit or out.

It goes forth to declare vigorously upon the undeniable authority of the Word of God the absolute certainty of the Pre-millennial Coming of Jesus Christ to reign.

It goes forth with an appeal of love for the Jew, God's smitten, chastened, dispersed, but not forgotten people, who shall yet be established in their ancient land and city, thus fulfilling the plain statements of God's Book.

It goes forth to call upon believers everywhere to turn from empty, joyless forms of a fleshly, money-mad Christianity to the blessedness of worshipping the person of our adorable Lord in spirit and in truth.

It goes forth to fulfil a mission.

It goes forth to be a blessing.

It goes forth to you.

The Editorial,
"IT GOES FORTH"
was the opening
Editorial
in the original
"Grace and Truth"
It still fits, so we
present it again.

The Denver Bible Institute

THE Denver Bible Institute is one of the younger Bible Institutes of America and has, in spite of its brief history, very much to praise God for. Although but eight years of age and starting from a most obscure beginning, it now has an earnest student body of fifty, a faculty of nine, a central building held by the Bible Institute Holding Corporation, and two leased dormitories for the accommodation of its students. It conducts two missions in the City of Denver. It holds shop meetings and various kinds of open air services, and operates three Sunday Schools. Its unique gospel

truck evangelism has reached a great number of the spiritually famine stricken fields of our great State of Colorado. Its graduates and former students are aggressively at work for the Lord Jesus Christ in two continents. God willing, within a twelve-month, another far away mission land will have its vanguard of D. B. I. representatives.

After many conferences and much prayer for guidance, the publication of this magazine was projected. The magazine goes forth as the active exponent of the deeper truths of God's Word, a frank and open advocate of the unqualified integrity and plenary inspiration of the Bible, and as the official organ of the Denver Bible Institute.

God's Grace

"The grace of God which is given you by Jesus Christ." 1 Cor. 1:4.

IN the light of such loving words the soul of the blackest sinner may look up and take courage, "grace is given." Could the words of man or angel more fully reveal God's attitude toward His creatures? Grace is not purchased by our poor deeds, grace is given! Grace is God's love in active manifestation. Angelic hosts and demon hordes gaze in wonderment upon the redeemed sinners who have received the marvelous gift purchased by blood at Calvary. They do not fully know why believers dare make such bold and confident claims at the throne of God. But God's Word doth reveal, "grace is given."

In the grace that is given every conceivable blessing inheres. The sinner who believes is seated with Christ in the heavenlies; he is given a changeless standing in Christ Jesus in which he stands to stay stood; he is made partaker of the divine nature; he is baptized in the Holy Spirit and thus made a member of the Mystical Body, of which our Lord Jesus is the living, yea, resurrected Head; he is snatched forever from the lap of the evil one and translated into the Kingdom of God's dear Son; he is predestinated to be conformed to the image of Jesus Himself; and his faltering feet established in the pathway which leads from earth to glory. "He who spared not His own Son, how shall He not also with Him freely give us all things?" And how can God bestow such grace, how is it possible that such blessings can be imparted to man? The answer of God's Word is simple and full;—JESUS! Every blessing which God in His grace hath designed for us is by Jesus Christ,—there is none other Name. God has no other plan than that one which places His Son in the place of All Power, All Honor, All Strength, All Glory, and All Judgment. Jesus is the center and circumference of the thought of God. The Father has nothing for His people which is found outside of the Son.

With the Son as the sufficient ground for the amazing declaration, the Spirit of God doth announce,—*"grace is given."*

Drive On!

EVERYBODY expects a chauffeur to drive. That's his business. Driving is also the task of the teamster. Even carpenters may be excused if they occasionally drive a nail. And everybody is happy when a preacher displays special acumen in driving home his point. But there are those who feel fully justified in kindly but earnestly protesting when the people of God put on *"a mighty drive"* for a hundred million or so in cold cash.

The age of the *"drive"* is upon us.

They drive up with their *"drive"* and try to drive us to sign up for five years. In many places they report the *"drive"* is a success. With what result? Hundreds of pastors discover that for the period of the *"drive pledges"* their church must abandon all thought of local growth and development. Every member of the church is pledged up to the hilt. They may need a new organ, or a new carpet, or new pews, or they may even need a new church building. There are many needs which may arise in the normal operation of church work. But none of these needs can be met. The membership is poor and everybody is bound hand and foot for five years with *"drive pledges."* The local church suffers irreparable loss and languishes into decay. All hail the *"drive!"*

Meanwhile, where does the money go?

The pledges are paid. The home church goes without its organ and carpet and pews, and the money goes to *"headquarters."* A goodly percentage of the pledges paid is used to support a force of high-salaried secretaries. That portion of the pledge which finally gets out into service goes, for the most part, into modernistic schools and seminaries, or is invested in community centers or insti-

tutional churches or social clubs. For instance,—a great denomination having had a great *"drive"* and having in its bursting treasury more money than it is accustomed to, of course looks for some place to spend it. This denomination purchases with the sacrificial gifts of its constituency a handsome building at the very entrance of a United States fort, where thousands of Uncle Sam's soldier lads are in service. The purchase is doubtless a real bargain. The building secured is unquestionably a gem. The word is heralded throughout the length and breadth of that denomination that here a really spiritual and constructive work is to be done for the boys in khaki. Here is a real chance to see some of the fruit of the denominational *"drive."*

The proof of the pudding is in the eating. Let's put it to the test.

When you enter the building you are impressed with its beauty, its air of commodiousness,—nay wealth. You ask, *"What meetings are held in this beautiful auditorium?"* And receive the reply, *"We have movies here for the soldiers twice a week."* You are somewhat perturbed, but hopefully continue your inquiry. *"What is this other beautiful room used for?"* only to be told, *"This is our smoking room."* With the soul aghast you pass into the lobby and find yourself standing in an unusually pretty cigar store. All brands of cigarettes and smoking tobacco are for sale for the spiritual uplift of the enlisted man.

Yes, this social club was purchased through the sacrificial giving of God's impoverished *"little flock."* Hundreds of earnest Christians deprived themselves of the necessities of life in order to keep their pledges to the *"drive."* And the home church was crippled in its work. But the pastor, although sadly underpaid, from week to week faithfully warns his flock of the subtle and malignant danger in the movies and all other forms of worldliness, while he calls upon them to live in cleanliness, not defiling their bodies with tobacco or any other unclean thing.

The next morning the church treasurer hands the pastor his pay envelope several dollars short. That afternoon the treasurer mails a good big check consisting of *"drive pledges"* to *"headquarters."*

Three cheers for the *"drive!"*

Drive on!

Questionable Loyalty

THE Baptists have two papers that are reputed to be faithful to the fundamentals. The two papers are the *Western Recorder* and the *Watchman Examiner*. Here is an editorial utterance published in the one and copied by the other:

"WHAT WILL YOU DO WITH THAT BOY AND GIRL OF YOURS?"

"During the next month or two in many hundreds of Baptist homes a momentous question will be decided. The question is, shall you send that son or daughter to college? And with it will come the other question, where shall I send my son and daughter to college? You are perfectly right in thinking that this question is tremendously important. We have no hesitancy in saying that we regard the second one even more important than the first. By that we mean that if we were



"Let the Modernist attack be ever so fierce, the Old Book still stands."

facing the alternative of placing our child in the formative years of his life in the hands of an educational group among whom were scoffers and teachers of anti-Biblical theories or of not educating him at all in an institution of learning, we would unhesitatingly take our chance on trying to prepare the child for life outside of an educational institution. But no Baptist parent needs to face this alternative. With us it is not a case of dangerous education or none. We have schools of our own in which there is requisite scholarship, an unique degree of personal interest in the student and an abiding reverence for God and his revelation in the Bible. These schools believe that God's voice in His revealed Book and in His book of nature is always consistent. The Baptist parent that ignores the significance of this in its relation to the unformed mind of his child when he sends him away to school assumes a fearful responsibility. We have no right to do it. Patronize your Baptist schools."

In such an hour as this when the overwhelming majority of Baptist schools are but hot-beds of infidel propaganda "sicklied o'er with a pale cast" of religiousness, such manifestations of so called "denominational loyalty" bring the blush of shame to the cheek of every man who cares for his child or loves his Lord.

Is it a square deal to leave the impression that all one has to do to be safe from the modern infidelity is to enter a Baptist school? Can it be a square deal when it is simply a matter of fact that the average Baptist school is saturated with modernism? Why don't they say, "You had better choose your school with holy care?" Should not parents

be frankly told that the Modernist has Baptist education by the throat? Should they not be openly informed that the evolutionist is in the saddle? Even though they were to lose a few dollars and a few subscribers would not such fine editorial honesty bring deeper respect from the faithful ones and richer rewards from God?

These days of apostasy call for fearlessness and boldness in the name of the Lord Jesus. Men and brethren, let us have a bigger loyalty for God and the souls of men, than we have for any denomination!

Pimples

IT is not uncommon for the New Thoughtist to make his philosophical attack upon things most sacred and holy. In his most recent onslaught, however, he has discharged his thunder in a new direction. This time it is the poor, little, inconvenient, but doubtless well-meaning pimple upon which the brave defender of the New Thought principles must try his facile wits and vent his purely mental spleen.

It is really quite a fine specimen of New Thought teaching by one of their numerous ready-writers whose effusions at one time or another have been published in "THE NAUTILUS," one of the leading exponents of New Thought notions in this country. The particular statement to which we allude is printed on the front page of their journal, called "THE SCIENTIFIC CHRISTIAN," and is not given as a joke but is set forth in all seriousness.

Here it is:

Did you ever notice how even a little pimple has a fiery aspect and develops fever?

It is the Flame of Being; it is the wrath of God. It is the normal eliminating the abnormal. This fiery serpent in the flesh is there for a purpose and comes from wrong thought being lodged in the mind and left there to manifest in the flesh.

Release the whole thing and cast it out of your thought; it will cease to manifest in your body.

Now that is unique.

Indeed, it would be quite difficult to beat it.

According to this teaching, a peaches-and-cream complexion is the product of a pure mind, and a pimple-besprinkled countenance the product of a flood of evil thoughts. The only dependable highway to beautiful pimpleless-ness is via New Thoughtism,—Eureka.

We believe we know a more simple method of getting rid of these plebeian invaders of the epidermis than our New Thought contemporary has mentioned.

Permit us to submit our suggestion.

There on your cheek sits the guilty pimple. You seize that sample of the "wrath of God" between your thumb and forefinger. Instantly the "flame of being" flashes into burning consciousness. There is one moment of breathless suspense and then the "evil thought" boldly bursts forth. Bravo! The deed is done. This, to our mind, is a more practical and expeditious method of disposing of these pests than even New Thought.

It were quite bad enough if everybody recognized this cult as foolishness, but, alas, men and women in astonishing numbers lean upon New Thought as their religion. To this maudlin moonshine they pin their hope.

What a pity.

Surely the greatest need of this day is not more social solidarity nor more national federation but more ringing Spirit-filled proclamation of Jesus, the Saviour, Redeemer and only hope of a lost race.

It is true, such a proclamation would be quite old-fashioned, but none the less timely.

May God help that poor man who is willing to swap the glorious message of the Son of God coming to seek and to save the lost for a cheap-skate treatise on "HOW TO PREVENT PIMPLES."

The Dispensational Chart

ON page seven will be found a chart of the seven dispensations which we wish to commend to the earnest and prayerful study of our readers.

We believe that the neglect of many to rightly divide the Word of Truth as to the dispensations is the cause for very much of the confusion in the religious thought of the present hour. We most eagerly desire to be a blessing to any interested in this vitally important, but unjustly maligned realm of truth, consequently friendly comment or inquiry or discussion would be gladly received.

The Resurrection

by CECIL T. GARNETT

AFTER speaking of the whole creation groaning and travailing in pain the apostle adds, "even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body." (Rom. 8:23) "For in this (body) we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." (2 Cor. 5:2-4). Those who have had soul longings that could not be expressed in the body and others who have experienced suffering and pain in the body know what the apostle meant when he spoke of "groaning in the body, desiring to be clothed upon with our house which is from heaven." He felt the limitations attendant upon having a "Divine Nature" (2 Pet. 1:4) in "an earthen vessel" (2 Cor. 4:7) yet he clearly expressed a hope that some day he would "be clothed upon with our house which is from heaven."

The basis for such a hope is a fact of history, the fact that the Lord Jesus was raised from the dead. "But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:20-22). There is no intimation here of universal salvation but of universal resurrection. No fact of history is better established than the fact that Jesus was raised from the dead.

The wily Jews also remembered His prophecy and made the sepulchre, under the direction of Pilate, "as sure as ye can;" the world famed soldiers of the Iron Empire who sealed the sepulchre and set a watch of their own men; His own disciples "slow of heart to believe"; and almost two millenniums of Christian achievement agree in one that God raised the Prince of Life from the dead. (Acts 3:15).

It is well to remember that the resurrection is not of the spirit but of the body. When Jesus was hanging on the cross He said, "Father into Thy hands I commend my spirit;" (Luke 23:46) but Joseph of Arimathea went to Pilate and begged the BODY of Jesus; and when Joseph had taken the BODY he wrapped it in a clean linen cloth and laid it in his own new tomb." (Matt. 27:58-60). The soldiers were sent to seal and watch the tomb where the BODY lay. (Matt. 27:62-66). When, after His resurrection, He appeared to His disciples, "They were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them, "Why are ye troubled and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I Myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:37-39). His blood had been shed for your sins and mine. What change had taken place in His flesh and bones we do not know. He appeared in a body of flesh and bones that yet bore the print of the nails. "Marvel not at this; for the hour is coming in the which

continued on page 6

The Eighteen Principles of Divine Revelation

by THE EDITOR

MEN are looking for the keys which will unlock the problems and mysteries of the Bible. There is a conviction, often unexpressed, buried deep in the heart of the average man, that the Bible is true, and that its seeming tangles would all be unraveled if one could but get the right start.

The question is, is a right start a possibility?

Since our modern education is frankly giving to men the wrong start in these days, the prevalence of skepticism and infidelity is not to be wondered at. Modern educational theories instead of assuming the inspiration and authority of the Bible, assume it to be legendary and false. Starting from such a premise is a confession of defeat before the battle begins. Such a start is both wrong and unfair.

A right start in Bible study can only be made upon the assumption of the uniqueness and unqualified authority of the Scripture. These the Bible claims. We have no right to accept the infidel presuppositions of modern thinking, unproved and undemonstrated. We do not begin our dealings with a fellow-man assuming that he is a rogue, nor should we begin our dealings with the Bible with the assumption that it is legendary, mythical and generally unreliable. This grotesque and unscholarly method we will leave to those preachers and teachers who find joy in classifying themselves with Thomas Payne, Voltaire, Ingersoll, and Darwin.

SINCE the Scriptures claim both uniqueness and authority, we accept them. To take this position requires far less credulity than to accept the gratuitous vagaries of the modernist.

The moment we recognize the uniqueness and authority of the Bible, we have by that fact predetermined our method of study. Since it is unique and authoritative, it becomes our sole book of reference. To be unique is to stand alone. To be unique and at the same time authoritative is to have an authority which brooks no competition. Since the Bible stands in a class by itself it is folly to seek for explanation of its problems in lesser books. Since the Bible speaks with an authority found nowhere else, to bring lesser authorities to bear upon it is a travesty upon both faith and reason. The explanation of the Bible

One man said,-
"My soul was torn with innumerable questions until the light broke upon me thru hearing the lectures at D. B. I. on the Eighteen Principles of Divine Revelation. My questions were answered. My soul was satisfied."

is within the Bible. The keys to Biblical exposition are within the pages of the Book itself. **The Bible is self-interpreting.**

A Biblical interpretation which is only the opinion of man, be that man ever so respected or brilliant, completely lacks authority. It fails to convince.

But when a Biblical question is elucidated by resorting to the plain statements of the Word of God, line upon line, and precept upon precept, then the soul of man responds with joy and confidence, for the Bible speaks with authority concerning itself. When we follow the behest of the modernist and swap a satisfy-

ing faith in the absolute authority of the Bible for an "educated conscience" or the "testimony of the religious consciousness," we have traded our heaven-given birthright for a mess of hell's pottage.

The self-interpreting characteristic of the Scripture is a necessity. The uniqueness and special authority of the Bible combine to exclude any pretended authority which might arise. If there are other books of equal authority, the Scripture is no longer unique. It would take a book of equal authority to produce a worthy exposition of any passage in the book of unique authority. Since no such book exists, the only place to go for the exposition of any given portion of Scripture, is to the balance of Scripture. Thus we go to the unique authority to receive further light on the one unique authority. The Bible is permitted to speak for itself. This is most satisfying. It is logical. Indeed, it is quite inescapable.

THAT the method of Bible study here suggested is the Holy Spirit's own method is demonstrated by 1 Cor. 2:12-13:

"Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

Which things also we speak, not in the words which man's wisdom teacheth but (in the words) which the Holy Spirit teacheth; COMPARING SPIRITUAL THINGS WITH SPIRITUAL."

The last five words give a most remarkable insight into this method of studying God's Word,—“comparing spiritual things with spiritual.”

What do these words mean?

There is only one great storehouse of “spiritual” things which is thrown open to man. That

storehouse is God's Word. "Comparing spiritual things with spiritual" things is comparing Scripture with Scripture.

This plainly revealed method of study is attached to a promise. The sentence is long, so to clarify we will strip the statement of its dependent clauses. The paraphrased statement would read thus:

"That we might know the things that are freely given to us of God.....we speak..... comparing spiritual things with spiritual."

There it stands in its clarity. In order to know the things freely given to us by God all we have to do is compare Scripture with Scripture. Here is God's own method. The Word has revealed it.

"The Resurrection" (continued)

all that are IN THE GRAVES shall hear His voice and come forth." (John 5:28-29). It is the BODY THAT IS IN THE GRAVE. The Holy Spirit writing through Paul anticipated the mistake that some would make, saying, "I believe in the resurrection but not of the body," so after he had made the matter clear he added what otherwise would have been unnecessary; "There is a natural body and there is a SPIRITUAL BODY. (1 Cor. 13:44). He does not say "spirit" but "SPIRITUAL BODY."

The body of Jesus is the sample of the bodies with which we shall be clothed upon from heaven. "For our citizenship is in heaven from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." (Phil. 3:20-21). "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." (1 John 3:2).

The above passage suggests WHEN we "shall be clothed upon with our house which is from heaven." It is when Jesus comes the second time to receive us unto Himself. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." (1 Thes. 4:16). But we are also taught that there will be sons of God begotten again through faith in Christ Jesus, who will be living on the earth when Jesus comes again. These are spoken of in 1 Cor. 15:51-53, "Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound,—and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on im-

The Scripture is to explain the Scripture. **The Bible is self-interpreting.**

Since the Word of God is, by its own clear-cut statement, self-interpreting, we shall seek in the succeeding studies to discover the laws or principles which govern this interpretation. These laws will be found imbedded in the sacred text, and once understood and used, will be in the hands of the consecrated and prayerful student a veritable "Bunch of Keys" unlocking the treasure-trove of Scripture knowledge, and placing within more or less easy reach the answers to the most perplexing questions of the soul.

God willing, the Infinity Principle will be discussed next month.

Notes

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The Editor disclaims responsibility for the details of interpretation in contributed articles and addresses.

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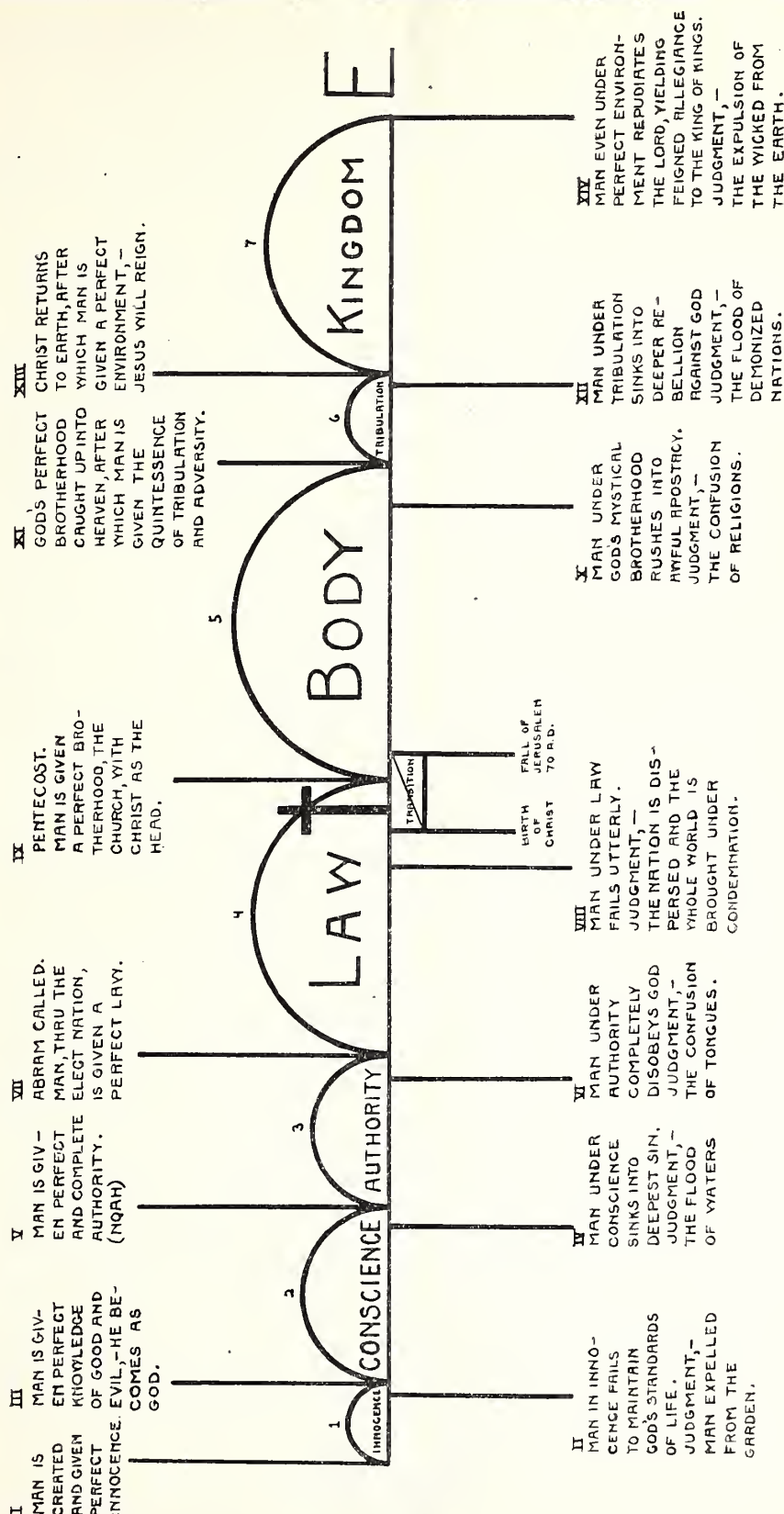
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CHART OF GOD'S DISPENSATIONAL TESTS AND JUDGMENTS.



THE STORY OF GOD'S DISPENSATIONAL DEALINGS WITH MAN WILL BE FOUND TO UNFOLD IN SCRIPTURAL SEQUENCE BY FOLLOWING THE ROMAN NUMERALS, - I, II, III, ETC

DESIGNED BY
CLIFTON L. FOWLER
DRAWN BY
HELEN WARTBURG
FOR GRACE AND TRUTH.

Our Priesthood

Having our bodies washed with pure water. Heb. 10:22

by DR. HENRY OSTROM

OF THE EXTENSION DEPARTMENT, MOODY BIBLE INSTITUTE

AS ever, if we would find the treasures of the meaning of Scripture expressions we have but to let the Bible throw its own light across the pages; so here, looking at Leviticus 8:6 and then looking at I Peter 2:9, we have found a wealth beyond reckoning. In the Leviticus account of the consecration to the priesthood (Ch. 8, Vs. 6) we are taught that "Moses brought Aaron and his sons and washed them with water," and in the account given in I Peter Ch. 2, Vs. 9 we read that, "Ye (ye, who have accepted salvation in Jesus Christ) are a Kingdom of Priests."

The washing of the bodies of Aaron and his sons was the initial rite in consecrating them to the priesthood and consequently this initial rite is mentioned for us, who are of the New Covenant. We need no further rites to typify our being set apart as "priests unto God" since "we have a great High Priest who is passed through the heavens", and since by him and in him all sacrificial offerings that had to do with our standing before God have been made for us sinners. But it would not do to leave out that initial rite of 'washing the body with pure water' for by stating that, the shortest and speediest method is taken by which to declare believers in our Lord Jesus Christ a priesthood.

The priesthood of the believer in our Lord Jesus Christ admits of no exception. Personal attainments in spirituality are not a requisite to the exalted position. Sinners must be born of water and of the Spirit into it. Does not that mean that by being born of the Spirit they have accepted the prescribed order of the priesthood? We are told that every healthy, natural birth is a "water birth" in contrast with a "dry birth" and that this is the reason why Jesus said to Nicodemus, "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God" (John 3:5): thus suggesting that the natural birth, the birth after the flesh (the water birth), must be followed by the birth of the Spirit. Maybe so, but if so, we have much scripture to suggest that being born of water and the Spirit means also being washed and anointed for the Christian priesthood: and all who enter the Kingdom of God, under grace, become a Kingdom of Priests. "Ye are a chosen generation, a Kingdom of priests,

a holy nation, a peculiar people, that ye should show forth the excellencies of Him who hath called you out of darkness into his marvelous light."

The Christian believer is in the Holy of Holies, set apart unto God. There where the High Priest ministered in the light from the candelabra (for no light came from without, no worldly light) he walked about, the bells on the bottom of his robe apprising the people that, though he was within the veil hidden from them, he had not died in the presence of the majesty of God; we are to walk in the light as our High Priest is in the light, the veil having

been rent from the top to the bottom to let us into the holiest—"into his marvelous light". Our business there is to show forth his excellencies. Was not the veil rent that just such exhibit might appear?

Those words about the church in which Jesus gave Himself for the church that He might give the church to Himself without spot or wrinkle or any such thing do not loosely associate with the verse which reads "that he might sanctify it and cleanse it with the washing of water by the word", (Eph. 5:25, 26, 27) for

if it represents a royal priesthood the initial right to the consecration of priests could not be surpassed as a symbol to such consecration, hence, "the washing". But it reads "the washing of water by the word", as if to say "here you can find the type and the fulfillment in one sentence: that is, that the washing of water is the typical ceremonial and the washing with the Word is the fulfillment. Thus they stand before us—the water and the Word. The Jewish order? Wash with water. The Christian order? Wash with the Word. The Jewish order? A Jewish priesthood. The Christian order? A church priesthood. The Jewish priest proceeding to the offering of sacrifices further prescribed. The church priest accepting Jesus' offering once for all and proceeding to show forth the excellencies of his Lord.

AND what are some of the occupations of these Word-washed believers in our Lord Jesus Christ?

They are to offer up as spiritual sacrifices the fruit of their lips, giving thanks unto God. Such sacrifices! There is nothing for the New Testa-

Twice in recent years D. B. I. has been refreshed and built up by the ministry of Dr. Ostrom. In this article we find him in one of his happiest strains, unfolding the riches of Grace thru Jesus Christ our Lord.

Editor.

ment priest to do in order to propitiate, he comes thanking God for what has been done. What course of thinking could possibly bring us to such a sense of the import of the words, "Thanks be unto God for his unspeakable gift" as this which considers the priesthood of the believers. Abounding on account of the unspeakable gift, and in Him claiming the riches of grace on account of which we offer our psalms and hymns and spiritual songs. "Through Jesus then let us offer up a sacrifice of praise to God continually, that is the fruit of lips which make confession to his name" (Heb. 13:15 R. V.).

In Philippians (Ch. 4, Vs. 18) there is mention made of "an odor of a sweet-smell, a sacrifice acceptable, well pleasing to God". What is this sweet odor, this acceptable, well-pleasing sacrifice? The sixteenth verse of the chapter tells, "Ye sent once and again unto my necessity." It is material given in Jesus' Name to another. Hear of it again in Verse 18, "I have received of Epaphroditus the things which were sent from you."

Nothing, absolutely nothing, can we offer on account of our sin, but as priests in the Lord's house, as saved men, we can offer gifts gotten from our business doings. Not even a feather from a dove, or a tuft of hair from a goat, or of wool from a lamb, can we offer as sinners but, as "his own", we may offer money and toil, perishing things and wearying efforts for such appertain to our priesthood. Acceptable and sweet are these!

"To do good and to communicate forget not, for with such sacrifices God is well pleased", (Heb. 13:16). That word communicate has true Pentecost day flavor to it. It is at the root the word "to make common". That day when the church was started "they had all things common". Here then is one of the sacrifices duly in place for our Christian priesthood. It is the sacrifice which remembers that all belongs to our Lord and we hold some portion, but it is in common with the brethren. It is not held to make us rich; it is entrusted to us in stewardship for the "necessities of the saints" and the "furtherance of the Gospel". But O, to think, that, as priests unto God it is ours to do this not to cover guilt, but as an acceptable and pleasing sacrifice, living that exalted life, in "the heavenlies" in Christ and using money for such exalted purpose! The admonition is against a slip in memory here—"forget not". You are a priest unto God. Now do not forget the exalted obligations of your priesthood, so "to do good", to be a disburser of blessednesses and to recognize the holding of worldly things in common with other saints, keep your minds duly charged. Don't forget your distinction!

CONSIDER another use of the priestly calling—we are to "present our bodies a living sacrifice". The sacrifice for sin was slain. God gave to man "the blood upon the altar". It was life for life. We have accepted Him who was offered once for all and now we, instead of slaying ourselves, present our bodies living. They are "holy," that is set apart to God, they are "acceptable", He has made them so by the indwelling of the Holy Spirit. Now let the priestly service proceed day by day and hour by hour.

Through the senses of the body, hearing, seeing, tasting, smelling, touching, much will appeal to us but their appeal shall but increase the offering unto God. Sweet music or beautiful flowers, good food, or pleasant sensations alike are offered unto him. The power to walk and carry and talk and sing all presented in priestly offering to our God who giveth us all things richly to enjoy. So likewise the pain and stress, the weakness and failings of bodies "waiting their redemption"—glory presented, that through his chastening (child culture) they may be accompanied by the fuller reward when changed and made like unto His own glorified body. "Present" it then, O thou one of "many sons", present thy body and "be not conformed to this age". Let it be understood as "the temple of the Holy Ghost".

And now since intercessory prayer in the name of Jesus is the exalted privilege of the believer, shall we not quote again in this church-age the words of the Psalmist, "Let my prayer be set forth before thee as incense and the lifting up of my hands as the evening sacrifice". Thus, as Jesus' High Priestly prayer, while yet on earth, has at its heart, "I pray for them," so our "I pray for them in Jesus' name" is a token of our being bathed men accepted in the priesthood of the New Covenant; and accompanying all requests, we fill our unworthy hands, with the offering of Himself, once for all.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

"Let us hold fast the profession of our faith without wavering; (for He is faithful that promised;) and let us consider one another, to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." Heb. 10:19-25.



The Second Coming of Christ

A Fundamental Doctrine of Scripture

by H. A. WILSON

DIRECTOR OF MISSIONS COURSE, D. B. I.

IT is my firm conviction that the Second Coming of Jesus Christ is a fundamental teaching of God's Word. In the discussion of this subject, however, it is necessary to define the meaning with which these terms are used before attempting to demonstrate the proposition. By the term "the Second Coming of Christ" no particular current view concerning the Second Coming of Christ is meant. Personally, I am firmly convinced that the premillennial teaching concerning the Second Coming is the Scriptural teaching. However, my purpose is not to argue the accuracy of "pre," "post," or so-called "pro-millennial" views, but rather to call attention to the relation which the fact of the Second Coming of Christ bears to recognized fundamental teachings of Holy Scripture, and thus also to the vital importance of the Scriptural teachings concerning the Second Coming. By the term "fundamental" I do not mean that the doctrine of the Second Coming is one which must be believed in order for the soul to be saved, though it does hold a very close relation to such doctrines as are essential to the salvation of the soul. I believe that it is possible for men to be born again without understanding the Second Coming of Christ, and I am convinced that many are. However, I do mean by the term "fundamental" that the fact of Christ's Second Coming is vitally related to those truths which are the very foundation of Christian faith. With these limitations of the meaning of my terms may I repeat, I believe that the Second Coming of Christ is a fundamental doctrine.

My reason for believing this is that God has intimately and inseparably related the Second Coming of Christ to every fundamental doctrine of His Word. It is vitally related to the Gospel of Jesus Christ, if not indeed an integral part of that Gospel. It seriously bears upon the inspiration of the Bible and one's attitude toward the inspiration of the Bible is bound to be affected by his belief concerning the Second Coming of Christ. The very Deity and character of Jesus Christ are vitally associated with the Scripture teaching concerning His coming. This hope is set forth in vital relationship to the Christian life. Our conception of the mission of the Church is affected by the attitude we hold toward the Second Coming of Christ. Surely no one will question that the Gospel of Jesus Christ, the inspiration of God's Word, the Deity and character of the Lord Jesus,

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the Christian life, and the mission of the Church are fundamental in Christian faith and practise, and if another may be added which is truly fundamental and essential in both, correct Bible study and interpretation hinge to a remarkable degree on one's view of the fact of Christ's return. The relation which exists between these fundamental doctrines and facts and the Second Coming of Christ is so close and so vital as to fully justify the statement of Dr. I. M. Haldeman that—

"It is a very startling and easily demonstrated fact that instead of leading to fundamental religious denials the statement of

the Second Coming as recorded in the New Testament is so bound up with every fundamental doctrine, every sublime promise and practical exhortation, that it is impossible to read them in that connection without being impelled to accept and confess them; the truth is, if you accept the Second Coming you are under bonds logically to accept the doctrines with which it is so indissolubly bound up. The Second Coming is so woven into these basic doctrines of the Christian faith, so inwrought with its most illuminated promises, so making itself an appeal for the highest and noblest Christian living, that you cannot deny the one without denying the others. Like the ephod of the high priest, so wrought of gold and linen that you could not extract the linen without pulling apart the gold wire, nor pull out the gold without scattering the linen, the Second Coming and the great fundamentals and all the flowering-out beauties of the Christian faith are so inextricably inwrought that the hand which damages the one destroys the other."

THE Second Coming is the consummation of the work of Christ and of the Gospel which makes that work known to men. This is clearly shown by the Apostle Paul in the fifteenth chapter of First Corinthians. Here he speaks of the Gospel, then proceeds to define it. He speaks of Christ's death for our sins, and of His resurrection, then, after a masterful argument concerning the importance of the resurrection, he swings into a triumphant description of the Second Coming and the attendant resurrection of believers in Him. An unprejudiced reading of this chapter leads one to believe that the Second Coming of Christ was indeed part of the Gospel which the Apostle Paul preached, and the climax of his inspired argument is reached when he speaks of the Second Coming and the resurrection of believers, and is so stirred as to shout, 'O death, where is thy sting? O grave, where is thy victory?' It is at the Second Coming of Christ and in His Second Coming that the sting of death is drawn and the victory of the

grave turned into defeat. It is in His return that the full value and power of the Cross and of the resurrection are realized and manifested. Does the Gospel tell us that Christ has suffered the full penalty for our sins? Does it declare that we are cleansed from all sin through His shed Blood, and that we are robed in His perfect righteousness through faith in Him? Is it true that peace has been made between God and man through the blood of the cross? Is it true that in His death He has given unto us eternal life? Are these and many kindred truths declared in the Bible? Doubtless, but it is also declared that all these marvelous blessings and gifts of God's grace shall be manifested in their fulness only when He comes again. It is then that it shall be made evident to all that the cross of Christ, the sufferings and the blood of His cross were acceptable to the Father and that they did truly accomplish the things which the Scriptures declare they did. Is the resurrection life of Christ the life given to men who receive Him as Saviour? Is the power of His resurrection such that it can deliver the child of God from even the presence and possibility of sin? Are we given hope that in His resurrection He has burst the bands in which mankind is held by death, and that we, too, shall share in resurrection life? Truly, and the further declaration of Scripture is that it is in His Second Coming that these glorious truths shall be manifested. Need I call attention to the fact that a great number of Scriptures may be adduced to prove the relation that exists between the Second Coming of Christ and His death and resurrection? Surely the concerted testimony of the Scriptures is:

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, **when He shall appear**, we shall be like HIM, for we shall see Him as He is." (1 Jno. 3:2).

The Second Coming of Christ is so frequently spoken of in the Scriptures that any attempt to deny or discredit the fact must inevitably deny and discredit the inspiration of God's Word. Dr. Halde-man says:

"Paul! James! Peter! John! Jude! These are the 'early Christians' who put the hope of the Lord's return on almost every page of the New Testament. (In fact, so often, it is there on an average almost of once in twenty verses)."

Dr. R. A. Torrey says:

"The importance in God's thought of the Second Coming of Christ is seen in the fact that this event is mentioned more times in the New Testament than there are chapters. It has been said by those who have taken the trouble to count that it is mentioned 318 times in the 260 chapters of the New Testament, and one who has made a life-long study of the doctrine has said that it occupies one in every twenty-five verses from Matthew to Revelation. It also occupies a prominent place in the Old Testament, as by far the greater part of the predictions concerning Christ in the Old Testament are connected, not with His first coming to die as an atoning Saviour, but with His Second Coming to rule as King."

Nor is it alone among the friends and exponents of the doctrine that the large place given to this truth in the Scriptures is recognized. Dr. Shailer Mathews says:

"Let us look first at the Scriptural material. The early Christians believed that Jesus would return during the lifetime of their generation. This hope is expressed on almost every page in the New Testament."

Again he says:

"It need hardly be emphasized that the immediateness of these events, the expectation of which was a part of the religious inheritance of the first Christians, was an essential element in their hope. No fair interpretation of the words of the New Testament can lead us to think that the early Christians supposed that immediateness meant mere unexpectedness. It never entered the minds of the early church that this physical return of Jesus in the sky might occur after the lapse of thousands of years. The early church did not look forward to a historical period of any appreciable length. In whatever calling they were called they were to remain. The last days had come and each day they saw their salvation drawing nearer. The time was short."

Whatever interpretation of the Second Coming of Christ they may hold, both friends and enemies of the doctrine unite in recognizing the prevalence of the hope of His coming throughout the Scripture.

Since the Second Coming of Christ is so wrought into the whole Bible, and particularly into the New Testament, it is self-evident that one's attitude toward the coming of Christ and the hope of His coming as recorded in the Scripture will either affect or reflect his attitude toward the Scriptures themselves. Let one admit the Second Coming of Christ to be a literal fact which is bound to occur exactly as prophesied in the New Testament, and he will admit the Inspiration of the Scripture, for only God could look into the future and see the thing which must take place. Only as He gave to men this foresight, and only as He led them to record things which must come to pass could they write of these things intelligently. But let one brand the New Testament teaching concerning Christ's return as a relic of Judaistic hopes and as a mistaken idea and expectation of early Christians and he has at once labeled the Bible as a book containing mistakes and perpetuating ideas which are untenable. With such a start and with such an idea it is impossible for one to come to the Scripture as God's revelation of Himself to men, but he must forever be suspicious lest he shall find that this is not the only mistaken idea which the Bible perpetuates. How can he know? If the Judaistic hope of Christ's return and establishment of His kingdom is a mistaken idea, and if this idea is perpetuated in the Bible, where are we to stop? How do we know that the teaching of the New Testament that the offering of Jesus on the cross was a full and satisfactory price paid for our redemption is not also a relic of Judaism, and a mistaken relic at that? If we cannot believe the Scripture which says:

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven," (Acts 1:11)

how can we be sure that we can believe the statement that:

"God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life?" (John 3:16).

And if one starts with the premise that the Bible is merely "the record of men's experiences as they sought to find God, that it is merely the record of the evolution of Christianity," then it is not surprising to find him denying the fact of Christ's coming and feeling that the hope recorded

on the pages of the New Testament is just the record of a mistaken idea cherished by early Christians and perpetuated from Judaism, but with no foundation in fact.

I cannot but feel that Dr. Mathews' attitude toward inspiration is reflected in his statements concerning the Second Coming of Christ, viz.:

"It is simply honesty to admit that they (the early Christians and writers of the New Testament) were mistaken in this hope of a speedy winding up of earthly affairs. Judaistic hopes were made no truer by being perpetuated by Christians. The Christ did not come in the way the early Christians expected."

And again:

"The important matter is not what they said, but what they meant by what they said. The properly historical interpreter of the Scripture is not troubled by the fact that the early Christians were mistaken in details of these, their expectations. He sees plainly that these details constitute a method of setting forth evangelical truths. They were really figures of speech. It is the truth in the figures that counts, not the figures themselves."

Surely these are not the words of the humble, devoted follower of the Lord Jesus who believes that:

"All Scripture is given by inspiration of God," and that:

"Holy men of God spake as they were moved by the Holy Spirit."

On the other hand, let one first admit that the Bible is the inerrant and fully inspired Word of God, that holy men of God spake as they were borne along by the Holy Spirit, and that the teachings recorded there, unless specifically stated to be otherwise, are God's own revelation of His truth, transmitted to us through the tongues and pens of His servants, but without sharing in any of their imperfections and mistaken ideas,—then one sees, in the constantly spoken and emphasized hope of His soon, or even immediate coming, God's revelation of His own desire for us in our attitude during this period of waiting for His return. He sees that God is giving the hope and expectation of an age until that hope is finally and fully realized. Thus one's attitude toward the truth of Christ's coming at the same time affects and reflects his attitude toward the inspiration of God's Word.

HOWEVER, the matter is of equally serious consequence in connection with the truth of Christ's Deity and character. As one studies the teaching of the New Testament concerning the Second Coming of Christ, particularly that contained in the four Gospels, he is brought face to face with the fact that the hope expressed by the writers and entertained by the early Christians is held out as a promise by none other than the Lord Jesus Christ Himself. Is it possible that our Lord did not know the facts relative to whether He would return after He went away? Or is it possible that He did know the facts, and knowing that the hope expressed by many of His followers was only a mistaken relic of Judaism, deliberately deceived them and encouraged them to entertain such a false hope? That Jesus spoke of His coming and promised to come again in accordance with the expectations expressed throughout the New Testament is fully attested by such passages as Matt. 24:27, 29, 30-31:

"For as the lightning cometh out of the east and shineth even unto the west; so shall also the coming of the Son of man be Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."

Or such a passage as Matt. 26:64:

"I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power and coming in the clouds of heaven."

Many other passages testify to the same thing, but this will suffice to prove that Jesus Himself, if our record is authentic, held forth to His followers the prospect of His Second Coming, and it is significant to note that it was for the enunciation of the truth of His Second Coming that He was branded as a blasphemer by the High Priest and the Sanhedrin. That He encouraged the hope and expectation of His return is evidenced by such passages as Matt. 24:42:

"Watch therefore; for ye know not what hour your Lord doth come."

And Matt. 24:44 contains His admonition:

"Be ye also ready; for in such an hour as ye think not, the Son of man cometh."

The same thought and admonition is repeated three times in Mark 13, "Watch, watch, watch." If our Lord Jesus did not know the facts concerning His return and shared in a mistaken Judaistic idea in ignorance of the fact that it was a mistaken and forlorn hope, then one cannot help doubting His Deity. I say it in all reverence, but if our Lord could be deceived and mistaken concerning His return, then He could be deceived and mistaken concerning every fundamental truth which He enunciated and upon which our faith is fixed. If He did know that the hope which He encouraged was a false hope, and that it would never be fulfilled as the disciples expected it to be, then He was a rascal and His character is not what we have believed it to be, for He deliberately perpetuated a mistaken idea and made no attempt to deny it, but every attempt to perpetuate the error. I cannot believe that He was less than God, nor that He was a rascal and deceiver, so I am shut up to the conclusion that He will return as He declared He would, and that His coming will be in exact accordance with the declaration of Scripture. The hopes of the early Christians will not be disappointed and His words will prove true. To deny the coming of Christ is to deny His Deity and spotless purity of character.

BUT the Gospel of Jesus and the Inspiration of the Bible and the Deity and character of our Saviour are not the only things which are bound up intimately and essentially with the doctrine of His coming again. A careful study of the connection in which God places the doctrine throughout the Scripture reveals the fact that it is set forth as a potential hope in the Christian life. It is set as the basis of a striking appeal for steadfastness in doctrine and faith:

"We beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let no man deceive you by any means....." (II Thess. 2:1-2).

On this hope and prospect God leads John and Paul to base stirring appeals to holy and consecrated lives:

"Ye are dead, and your life is hid with Christ in God. When Christ, who is our life shall appear, then shall ye also appear with Him in glory. Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry." (Col. 3:1-5).

"And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming." (I Jno. 2:28).

After describing in glowing terms the coming of Christ and the resurrection which shall then take place, the Apostle Paul, led of God's Spirit, uses the blessed hope as the basis of an appeal for abundance in service:

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (I Cor. 15:58).

When a boy on my father's farm, I remember that I was quite a trial to him. Dear father had worked hard all his life, and had suffered a breakdown which had brought him to the brink of the grave. Because of this he was compelled to leave office work and go to the country to regain his strength. He had taken a little farm and was trying to make a living on it. I had come to the unruly age, and though father sorely needed all the help I could give him, I confess with shame that I was indolent and careless and that I did not stand by him as I ought. He could not trust me to perform in a satisfactory manner the tasks which he gave me to do, and what I did do was attended with a great deal of grumbling and surliness. I well remember one day I saw in my father's eyes a look of discouragement and detected in his voice bitterness and disappointment. I remember looking into his face and seeing that it was lined with depression and with the weight of burdens too heavy to bear. It made me stop and think, though only a careless youth, and upon reviewing my actions for some months in the past I was filled with shame and remorse. I had had passing moments of contrition before, and had spoken of resolution to change, but somehow had failed to do so. Now I felt that my actions could do more than my words to lighten the burden and gladden the heart of my toil-worn and well nigh broken-hearted father. That evening I thought it over, and the next day was the time I decided to begin to act. Father went to town that morning with some vegetables and in order to get some needed supplies. Before he left he spoke in a half-hearted way of some things which needed to be done. And I saw that the discouragement was still in his voice and face. He spoke almost as though he had given up hope of having any real hearty co-operation from me. However, I decided to give him a surprise and to endeavor to make the surprise a lasting one. I could not wait

until the wagon was out of sight to begin my work. I knew my time was short in which to perform the tasks to which I had set my hand, and that as the sun began to sink in the west I could expect my father to come home again. I had never before in my life worked so hard as I worked that day. And it was surprising the amount which I was able to accomplish. Just as I was putting the finishing touches to some task about the barn I heard the wheels of the farm-wagon, and, going out, I helped my father unhitch the horses. As he saw the results of my efforts, and as he noted one by one the tasks I had performed I could see his wearily drooping shoulders straighten, I could detect a new note of hope and cheer in his voice, and I could see the lines of weariness smooth out and the face beam with joy and gratitude. And when father had seen all, he turned to me and in the place of the discouragement and weariness in the eyes I saw joy and happiness shining through the tears, and I heard him say in a voice trembling with emotion, "Thank you, my boy, you have done well." Do you think that I was repaid? Do you think I learned my lesson? God's Word holds out to us the hope of Christ's coming again. We know not how long it may be ere we shall see Him face to face. When we meet Him and see His face will it contain joy and pride and thanksgiving as He regards us, or shall we see there grief and disappointment? Will He be able to say to us, "Well done, thou good and faithful servant?" God grant it! Personally I have found that God chose wisely when He led His servants to record the hope of Christ's return as the incentive to a holy life and to a life of abounding in service for Him. It has proven such in my own life.

BUT that is not all. The Second Coming of Christ bears a vital relationship to the mission of the Church. One's conception of His coming inevitably affects his conception of that mission. If one believes that Christ's coming will be to a world which has heard the Gospel but which, in its bigotry, sinfulness, and blindness has turned away from it into even deeper sin, he will endeavor with greater earnestness to give the Gospel to the world and will seek to obey the injunction:

"Of some have compassion, making a difference; and others save with fear, pulling them out of the fire: hating even the garment spotted by the flesh." (Jude 22:23).

He may feel that he should engage in social service and education, but he will hold them as a means to an end and not as the end. He will believe that the end is the publishing abroad of the Gospel of Christ and constantly and in every way seeking to win men and women to Christ. On the other hand, one may believe that Christ's coming will be to a world which has been transformed into a place of righteousness and peace, or he may think with Dr. Shailer Mathews that, to use his own words, "To bring Jesus into the control of human affairs is the real coming of the Kingdom of God upon earth. This is the reality the Jewish pictures and apocalyptic symbols used by the early Christians really meant. This is the real coming of Jesus Christ." Then the temptation will be to make social service and education

the main task and evangelization merely incidental. Perhaps, to some extent, it is right for ministers and missionaries to engage in social service, but I cannot somehow help but feel that something is wrong when these things are made the main issues, and evangelism is either disregarded or neglected. A missionary working under the Southern Baptist Board in China stated recently that there were approximately four thousand missionaries in China, and that of these four thousand missionaries only about four or five hundred were engaged in work which was purely or primarily evangelistic. Another Baptist minister, who is working independently in South America, told of one school where forty missionaries of one of our Protestant denominations were teaching in South America in which no evangelistic work whatever was being done. Several years ago the government of that republic had offered this school a subsidy on condition that no religion should be taught in the school. This was accepted on the condition specified, and for some three or four years the forty "missionaries" confined themselves to teaching secular subjects and saying no word of their Lord, or of His Gospel. Then came a time when the government was compelled to cease giving the subsidy on account of financial embarrassment. It was reported by the man who had come in touch with this situation within the last year or two that this took place about two and a half years ago, and that since then the missionaries had refrained from teaching religion in the school for fear the governmental officials would become offended and that when it was possible for them to again grant a subsidy to the school they would fail to do so. Such a condition leads one to wonder whether perhaps after all it is not better that those who would do such a thing should be prevented from disseminating their particular brand of religion. The same man also told of a hospital in one South American city in which twenty Protestant missionaries were working. He said that this was a Roman Catholic Hospital and that these missionaries were able to co-operate only with the understanding that they would not endeavor to teach religion to any of the patients. These reports are not mentioned as accusations, but merely as illustrative of a condition which is wrong wherever it may exist, the overemphasizing and magnifying of the importance of side issues. Certain it is, and demonstrable from history, that the attitude one assumes with regard to our Lord's coming will inevitably affect his conception of the Church's mission.

A GAIN, the truth of Christ's Second Coming is vitally related to correct Bible interpretation. This is self-evident from the great number of times it is mentioned in the Scripture. It is impossible to interpret the Bible correctly without including in our interpretation a correct interpretation and adequate recognition of the Scriptural teaching concerning Christ's coming. And if we cannot rightly interpret this teaching of the Word, we cannot be said to be proficient in the interpretation of the rest of the Scripture. A few examples of the close relation which exists between this truth and other better

recognized truths must suffice. In I Peter 1:10 we read:

"The prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ and the glory that should follow."

If we do not understand the "glory," can we be sure that we understand the "sufferings" of Christ? What principle will guide us in determining which portions of Scripture are literal and which figurative, if we do not recognize the literal truth of both the following?

"His feet shall stand in that day upon the mount of Olives which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley, and half of the mountain shall remove toward the north and half of it toward the south." (Zech. 14:4).

and

"He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him and with His stripes we are healed." (Isa. 53:5).

Or, if the reference to the appearing of Jesus Christ in the following passage is to be taken spiritually, and understood as a remnant of Judaism, how can we be assured that the rest of it cannot be thus understood and classified:

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." (Col. 3:1-4).

Mr. Blackstone, in his book, "Jesus is Coming," tells of a Jew and a Christian minister who were talking together. "Taking a New Testament and opening it at Luke 1:32, the Jew asked, 'Do you believe that what is here written shall be literally accomplished,—

"The Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever?" (Luke 1:32-33).

'I do not,' answered the clergyman, 'but rather take it to be figurative language, descriptive of Christ's spiritual reign over the Church.' 'Then,' replied the Jew, 'neither do I believe literally the words preceding, which say that this Son of David should be born of a virgin; but take them to be merely a figurative manner of describing the remarkable character for purity of him who is the subject of the prophecy.' 'But why,' he continued, 'do you refuse to believe literally verses 32 and 33, while you believe implicitly the far more incredible statement of verse 31?' 'I believe it,' said the clergyman, 'because it is a fact.' 'Ah!' exclaimed the Jew, with an inexpressible air of scorn and triumph, 'You believe Scripture because it is a fact; I believe it is the Word of God.' " This merely illustrates in some degree the intimacy and the importance of the relationship which exists between the doctrine of Christ's Second Coming and Kingdom and other most essential doctrines of Scripture, and the necessity of understanding one in order to rightly understand the other. Many noted Bible students, such as Charles Gaulladet

Trumbull of the Sunday School Times, Dr. James M. Gray, of the Moody Bible Institute, Dr. R. A. Torrey, of the Los Angeles School, Dr. W. B. Riley, of the First Baptist Church of Minneapolis, Dr. J. C. Massee, Dr. I. M. Haldeman, and many others whom I might name of recent times, and Dr. J. H. Brookes, D. L. Moody, and Charles Haddon Spurgeon, of the generation just passed, with scores of others, have testified that the doctrine of Christ's return has at one time or another revolutionized or greatly enlarged their conception of the truths of Scripture, and if I may be permitted to add my humble testimony to theirs, I will say that I have found this truth to be a veritable key to unlock the rich treasure troves of truth to be found in God's World.

In view of the vital relationship existing between the teaching of God's Word concerning the Second Coming and other doctrines which are essential and fundamental, one is led to deplore any ignoring or minimizing of the importance of this great truth. Many earnest and godly men who sincerely believe in the literal, premillennial coming of Jesus, and who preach and teach it, seem willing to compromise when dispute arises. This is clearly seen in the growing tendency among "Fundamentalists" to exclude the doctrine of

Christ's return from their statements of the fundamental doctrines of God's Word. Brethren! We will not gain anything by this compromise. Those who so vigorously object to our confident belief in and affirmation of this truth object just as vigorously, though perhaps not so openly, to our teaching that the Bible is God's Word, that Jesus Christ is God's virgin-begotten Son, that His shed blood is the only avenue of escape from God's wrath, or from the defilement of sin, or that He literally rose from the dead and ascended into heavenly places. Any compromise concerning the truth of Christ's return will not weaken in the least degree their opposition, but will rather embolden them to more openly deny the other precious and vital truths of our faith. Therefore let us

"Contend earnestly for the faith once for all delivered unto the saints," (Jude 3)

and endeavor to so faithfully serve our Lord as to refute the lying accusations of the enemies of the Blessed Hope and to win our Lord's commendation when He comes,—

"Well done, thou good and faithful servant."
(Matt. 25:21).

NOTE: The quotations from Dr. Shailer Mathews are from his pamphlet "Will Christ Come Again?"

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Two Beggars

Luke 16:19-31

by JAMES H. BROOKES

IT is better to beg bread for a little while on earth like Lazarus, than to beg water forever in hell like the rich man. The name of the first beggar signifies WITHOUT HELP, but it was only a human help of which he was deprived. As with another Lazarus in John's gospel, almighty power came to his relief, and infinite grace lifted him into eternal life and glory. The name of the other beggar is not given, and it is a great mistake to call him Dives. The significant point the Saviour makes is the fact that one who was wholly unknown, unhonored, and without help on earth, had his name inscribed in the Lamb's book of life, and the name that was doubtless on every tongue below, is not in the register on high. "The memory of the just is blessed; but the name of the wicked shall rot." (Prov. 10:7).

Men call the story of these two beggars a parable, and then try to escape the searching truth it teaches by regarding it as fictitious. But do they mean to intimate that the Lord Jesus Christ presented to the world a falsehood, even in the garb of fiction? Do they insinuate that He would mislead in a parable? Surely, admitting that the language is figurative, it must be according to the truth, or we have no Saviour, no Bible, no God. There is not the slightest authority, however, from the Sacred Scriptures, for calling it a parable. So far as the record goes, it is a simple narrative of facts and the only difficulty in understanding it is, that part of these facts, not falling within the narrow limits of our personal experience, lies beyond the range of human observation.

But they were not beyond the observation of Him who said of Himself, "No man hath ascended up into heaven, but He that came down from heaven, even the Son of Man which is in heaven." (John 3:13). He moved amid the scenes of eternity with all the ease of long established familiarity and usage, and they were as common to His eye as are the ordinary occurrences of daily life to ourselves. We know nothing whatever of the invisible world except by revelation, and when the revelation is made, the only question is concerning the credibility of Him who tells us what takes place beyond the boundary lines of our brief mortal existence.

Is Jesus Christ a credible witness, and is the gospel worthy of our belief? Even Rousseau, vile as he was according to his own confession, has said, "Is it possible that a book, at once so simple and so sublime, should be merely the work of man? Is

THE GOSPEL MESSAGE

It is purposed that each month's issue of "Grace and Truth" shall contain at least one clear-cut Gospel message specially designed to help those who are less advanced in the study of God's Word. These articles are either chosen or written by Wm. Avery McClure. - Editor

it possible that the sacred personage, whose history it contains, should be Himself a mere man?Such a supposition in fact, only shifts the difficulty, without obviating it; it is more inconceivable that a number of persons should agree to write such a history, than that one should furnish the subject of it. The Jewish authors were incapable of the diction, and strangers to the morality contained in the gospel. The marks of its truth are so striking and inimitable, that the inventor would be a more astonishing character than the hero."

BUT if Jesus Christ is to be believed, mark it well, there remains no more doubt concerning the certain and everlasting punishment of those who are not born again. He does not say that the rich man was what the world calls a bad man, for he is not accused of any crime or flagrant sin. The intimation is that he was self-seeking, self-indulgent, like multitudes now who occupy the highest rank in society, and as he probably gave magnificent entertainments, he was no doubt greatly admired and envied. However this may have been, "the rich man also died, and was buried; and in hell he lift up his eyes being in torments."

There was no annihilation for his soul, and no cessation of his misery, for "there is a great gulf fixed" between the saved and the lost, and it can never be passed over by any who enter the eternal state unforgiven. He may have been an infidel in this life, even while contributing to the support of the synagogue or temple, but there are no infidels in hell. He believed the Bible, when the Bible was no longer within his reach, and he learned its sufficiency for man's spiritual need, when he could no longer avail himself of its invitations and promises. It has been well said that "hell is truth seen too late."

NOR let the reader imagine that this so-called parable is the only testimony which the Lord Jesus gave to the truth of the unsaved sinner's future and everlasting punishment. He taught it again and again in the clearest and fullest manner. "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell," (Matt. 10:28); "And these shall go away into everlasting punishment," (Matt

25:46); "If thy hand offend thee (margin, cause thee to offend), cut it off; it is better for thee to enter into life maimed, than, having two hands, to go into hell, into the fire that never shall be quenched." (Mark 9:43-44); "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him," (John 3:36); "I go my way and ye shall seek me, and shall die in your sins; whither I go ye cannot come;..... I said therefore, unto you, that ye shall die in your sins; for if ye believe not that I AM, ye shall die in your sins," (John 8:21, 24); "Those that thou gavest me, I have kept, and none of them is lost,

but the son of perdition," (John 17:12).

How long is an unsaved soul lost? As long as eternity endures; and the unbelief of men cannot change the reality nor the duration of the punishment. Oh, it is infinitely safer and wiser to bow the mind and heart to the authority of God's Word, than to consult human opinions about the eternal world, of which we know nothing, and can know nothing, apart from that Word. It is infinitely better to be a beggar on earth and to rest in our Father's bosom hereafter, than to be rich and courted on earth and to become a hopeless beggar in hell forever.

Outlines For God's Workman

Conducted by R. S. BEAL

The Gatherings of Scripture

Genesis 49:10

1. The Gathering of Enemies Against Christ at His First Coming. Matt. 27:17.
2. The Gathering of a Few in His Name. Matt. 18:20.
3. The Gathering of the Children of God in One Jno. 2:52.
4. The Gathering of the Church at Christ's Coming. II Thes. 2:1.
5. The Gathering of Israel in Their Land. Jer. 32:37.
6. The Gathering of the Nations.
 - A. For War Against Christ at His Second Coming. Rev. 19:19.
 - B. For Their Judgment. Matt. 25:32.
 - C. For Kingdom Blessing. Jer. 3:17.
7. The Gathering of the Remnant for Kingdom Blessing. Jer. 23:3.
8. The Gathering of All Things. Eph. 1:10.

R. S. B.

What Sin Is.

STING OF DEATH—

I Cor. 15:56, The STING OF DEATH IS SIN, and the strength of sin is the law.

INFRINGEMENT OF THE LAW—

I Jno. 3:4-5, Whosoever committeth sin transgresseth also the law; for SIN IS THE TRANSGRESSION OF THE LAW.

NEGATION OF FAITH—

Rom. 14:23, He that doubteth is damned if he eat because he eateth not of faith; for WHATSOEVER IS NOT OF FAITH IS SIN.

W. A. M.

The Annihilation of Grace

Romans 11:6

Grace is reduced to nothing when the works of the flesh are made the basis for the retention of salvation in the believer. To say that salvation can be lost is to annihilate grace.

1. It makes eternal life.....Conditional
John 10:28
2. It makes salvation.....Partial
Heb. 7:25
3. It makes living by faith.....Foolishness
Gal. 3:11
4. It makes the advocacy of Christ.....Imperfect
I John 2:1-2
5. It makes Melchisedec's Priesthood.....Transitory
Heb. 7:11-22
6. It makes assurance.....Impossible
I Tim. 1:12
7. It makes the sure mercies of David.....Uncertain
Acts 13:34
8. It makes the sealing of the Holy Spirit.....Impotent
Eph. 1:13-14
9. It makes plain statements of the Word.....Incongruous
Rom. 11:6
10. It makes completion in Christ.....Incomprehensible
Col. 2:10
11. It makes the Good Shepherd.....Indifferent
Jno. 10:11-14
12. It makes sanctification.....Mockery
Heb. 10:10

R. S. B.

John 15:7

If ye abide in me.....SALVATION
And my words abide in you.....OCCUPATION
Ye shall ask what ye will.....SUPPLICATION
And it shall be done unto you.....PRESENTATION

W. A. M.

An Open Letter

You asked about Mrs. McPherson. I had not forgotten that I had promised to write to you about her, but since she left Denver I had been very busy getting ready for our trip and getting things at the Institute in condition for my long absence, so now I will seek to keep my promise.

I sent to Los Angeles and got all of her printed material,—books, pamphlets and tracts. I also subscribed to her magazine, ordering back numbers for a year. Before she came to Denver I knew where she stood on the Bible. Mrs. Fowler or my secretary or I attended nearly every meeting. We also attended the "tarrying meetings" for the Baptism of the Holy Spirit. We were present at a thousand or more of her "healings;" we investigated a large number of them; we heard her preach over and over again. I am compelled to give it as my calm, unbiased judgment that outside of perhaps Mrs. Eddy, there has not been so dangerous a religious teacher in the United States in the past three hundred years. She talks about the "blood" very much, but when you hear her say, "SALVATION AND HEALING ARE BOTH BY WORKS," then you realize that "the blood" has very little power in her message. Her constant use of "the blood" is but a parrot-like repetition of a familiar religious phrase. It has neither significance nor weight in her plan of salvation. She talks very much about the "Holy Spirit" and the being "born again" but when she boldly declares before 14,000 people in the City Auditorium that "THE HOLY SPIRIT HAS NOTHING TO DO WITH THE 'NEW BIRTH' OR BEING 'BORN AGAIN'," then the time has come for the Child of God who knows his Bible to refuse to be identified with so wicked and unscriptural a movement. Personally, she is charming. She is attractive and winsome. I stood on a street corner listening to an excited discussion between two men (both unknown to me.) One man as his excitement reached fever heat, cried out,— "I tell you, she is an angel of light." Instantly there flashed into my mind Paul's marvelously significant words,— "Satan himself is transformed into an angel of light." 2 Cor. 11:14. Of course, I remained silent, but the message had entered my soul. Many earnest Christians "fell for her" because she seemed to appeal so earnestly for lives of separation and righteousness, but they forgot the words in the same chapter as the above quotation,—

"Therefore it is no great thing if his (Satan's) ministers also be transformed as MINISTERS OF RIGHTEOUSNESS, whose end shall be according to their works." (2 Cor. 11:15.) "Such are FALSE APOSTLES, DECEITFUL WORKERS, transforming them-

The Editor was asked by a dear friend, "What is the Scriptural position on Pentecostalism as represented by Mrs. Aimee Semple McPherson?"

A portion of his letter written in reply is given herewith.

selves into the APOSTLES OF CHRIST." (2 Cor. 11:13.)

She said she believed in the inspiration of the Bible from cover to cover, but she plainly showed that she didn't believe the Bible in THREE different ways,—

FIRST:—She said, "Paul is the only writer of the Bible with whom I disagree." This is the first way in which she reveals that she doesn't really believe the Bible, even though she says she does. She frankly disagrees with Paul; she REJECTS part of God's Word.

SECOND:—In her printed writings which are at my office, she claims to put forth writings of which she is NOT THE AUTHOR, but which were given to her when she was "entirely under the power of the spirit." This is most subtle. She rejects Paul's words and then writes messages which are equal with inspiration. She deliberately puts herself on a level with Isaiah, Jeremiah, Daniel, Matthew, Mark, Luke, John and the rest of Bible writers. She must have forgotten the words in 2 Tim. 3:16-17—

"All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be PERFECT, thoroughly furnished unto all good works."

In this passage we are definitely taught that the Scriptures we have will make the man of God PERFECT and that they will THOROUGHLY FURNISH God's man unto every good work. Since that is the case, any more Scriptures are superfluities and must come from the devil. Then she gets these "visions" and "revelations" (and she claims to have many). That classifies her at once. She gets her visions and revelations from the same place all the other false teachers get theirs. She belongs in the same crowd with Charles T. Russell, Mrs. Mary

Baker Eddy and Joseph Smith. This is the second way in which she shows that she doesn't regard the Bible we have as enough to meet man's needs.

THIRD:—In the third place, she mangles the parts of the Scriptures she does use until they suit her purpose. I could give you enough examples of her twisting Scripture to fill a dozen letters but I must content myself with one or two. There is one that she uses over and over again,— Matt. 10:7-8. In the first place the passage has absolutely nothing to do with the preaching of this age. It has to do with the preaching of the Kingdom when Jesus was here and is predictive of the preaching of the Kingdom during the Great Tribulation immediately before He comes again. To force Matt. 10 into this age is to disobey 2 Tim. 2:15,— "Rightly dividing the Word of Truth." Since she has decided to tear this passage out of a Jewish age and compel us to live under it, she has to doctor it up to suit herself. Here is the way she always quoted it,—(vs. 8.)

"Heal the sick, cleanse the lepers, cast out demons, freely ye have received, freely give."

Now get down your Bible and see what she did to the verse. She left out "raise the dead." She had an exceedingly good reason for leaving it out. She not only leaves those words out when she is preaching, but they are left out of the passage when she quotes it in her printed literature. I charge her with handling the Word of God deceitfully and consequently leading thousands astray. But someone says, "You couldn't expect her to raise the dead." To which I must respond, "I beg your pardon, if that passage means this age, as she claims it does, then she's GOT to raise the dead, or the Bible is false!" As a matter of fact, however, the passage does not mean this age. The age is coming when God shall manifest Himself with signs and wonders. In this age we are distinctly told that "we walk by FAITH and not by SIGHT!" Thank God, the Bible straightens out the tangles and perplexities which Satan puts into the minds of men.

Then there is another passage which she uses almost constantly. It is Mark 16:17. She juggles this Scripture in very much the same way she does the Matthew passage. She always reads it thus:

"These signs shall follow them that believe; In My Name they shall cast out demons, they shall speak with new tongues, they shall lay hands on the sick and they shall recover."

Get your Bible again and see how she tricked her audiences. She deliberately cuts out the words:

"They shall take up serpents and if they shall drink any deadly thing it shall not hurt them."

Again, she has a fine reason for omitting a part of the verse. I fancy she might be able to notice it if she drank a quart of carbolic acid. Her whole wicked mistake is forcing Jewish Scripture on the Church age. If this passage in Mark does belong in this age then there are no Christians on earth to-day!!!! For it says "THESE SIGNS SHALL FOLLOW" not "may follow" nor "can follow" but "SHALL FOLLOW"—and they don't follow! As you face such a passage as Mark 16:17 there are three possible logical paths to take. Here they are:

1. You may say, "The whole Bible is bunk" and dismiss it from your mind.

2. Or you may say, "It's true, and it belongs in this age, but the first Believer is yet to appear. There are no Believers yet, for 'these signs' do not 'follow,'" That would mean you are yet lost.

3. Or you may say, "It's true, thank God, but it belongs to another age. The revelation for this present age is found in the writings of him with whom Mrs. McPherson disagrees. The writings of Matthew, Mark, Luke and John belong in a Jewish age."

Here are the three logically conceivable positions on this passage. The third position is the one which is harmonious with God's Holy Word. The first two are from the Adversary.

Yes, she declared plainly that she believed in the inspiration of God's Word from cover to cover, but like the cow who gave a good bucket of milk and then kicked it over, she soon upsets her own statement on the three grounds which I have just shown you:

a. She rejects part of the Scriptures.

b. She writes Scripture just as good as that we now have.

c. She mangles and perverts the Scripture she does use until she makes it teach contrary to the Bible from which she takes it.

Furthermore, her teaching on the Baptism of the Holy Ghost is so horrible as to be ghastly in its awful results. She says the greatest need of the Church is the Baptism of the Holy Ghost and power. This is an unqualified falsehood contrary to common sense and terribly contrary to God's Holy Word. The Holy Spirit, anticipating just such wicked and false teaching concerning the Spirit baptism, has given us the clear and inescapable teaching of 1 Cor. 12:13:

"For by one SPIRIT are we all (note the word "all") BAPTIZED into ONE BODY."

Here is God's own analysis of the Spirit's baptism. Whatever the verse means, this much is clear, that "all" (whoever they are) have received the

Baptism of the Spirit. But who is "all"? We must go to the opening words of the epistle to learn to whom the epistle is addressed. Then will we know how full the application of the word "all" is. 1 Cor. 1:2 says this epistle is to "the Church of God which is at Corinth, to them that are sanctified (that is all Believers) in Christ Jesus, called to be saints, with all that in every place call on the name of Jesus Christ." We have the Holy Spirit's answer to our inquiry—"all" is all who call on Jesus,—in other words, ALL BELIEVERS. How could words be more clear? THIS PASSAGE is simply declaring that "ALL" Believers are baptized in the Holy Ghost. It is God's ultimatum for this dispensation. Hence, to seek the baptism of the Holy Ghost is to commit the sin of doubting God's Word! You already have the baptism. To hunt for that which God says you have is to insult His Word and question His integrity.

But, as you look a little deeper into her teaching about the Holy Spirit Baptism it becomes more wicked, more corrupt, more loathsome, more sinfully unscriptural. She teaches that in all likelihood you will fall prostrate to the floor, that you will lose control of yourself, that you may pass into a state of complete unconsciousness lasting from a few moments to many hours. She teaches that you must lay aside all resistance in order to secure the entrance of the Spirit. She teaches that you may see wonderful visions of Jesus on the cross or in His second coming. She teaches there may be produced in your body shaking and twisting and writhing and jerking. She teaches that you will FEEL the power when it enters you. Then, to cap the climax, she teaches that you have not pressed on clear through until you speak in tongues as the spirit giveth utterance. You may search your Bible from end to end and not find one vestige of proof for this whole position. The Bible does not teach that in all likelihood you will fall on the floor, or that you will lose control of yourself. On the contrary, Paul says (1 Cor. 14:32) in speaking of the exercise of these very gifts: "The spirits of the prophets are subject to the prophets." While Mrs. McPherson teaches that the Spirit of the prophet must be subject to some "other spirit!"—The Bible teaches "self-control" (see Gal. 5:22-23 Revised Version) but Mrs. McPherson unblushingly negatives God's Holy Word. The Bible does not teach that you may pass into unconsciousness, the Bible does not teach that you are to lay aside all resistance in order to secure the entrance of the Spirit. On the contrary, the Word says, "Resist the devil" (Jas. 4:7; 2 Pet. 5:8-9; Eph. 6:11). To lay aside ALL resistance only opens the door for the incoming of the demons. The Bible does not teach that when you get the Spirit you will have strange and absurd physical manifestations or that you may see wondrous visions. The Bible does not teach that you will "FEEL" the power when the Spirit enters, but on the contrary frankly says:

"We walk by faith and not by sight." 2 Cor. 5:7.

The Bible does not teach that the evidence that you have received the Baptism of the Holy Spirit is to speak in tongues. On the contrary, Paul distinctly quotes Jewish prophecy concerning the gift of tongues (from Isa. 28:11) saying:

"With men of other tongues and other lips will I speak unto this people!" (1 Cor. 14:21).

To whom does the expression "this people" refer? Read Isaiah and you will see it cannot mean anything other than Israel,—God's chosen nation. How radiantly clear! God knew some one would teach this terrible perversion of truth concerning tongues; so He clears it all up in the Bible, to protect earnest souls who are willing to accept what God's Word says. He plainly declares that the gift of tongues is a sign-gift for "this people"—Israel! Furthermore, in the very next verse He says (1 Cor. 14:22) tongues are for a sign "to them that believe not!" There you have the whole teaching on the subject,—tongues are a sign given to the Church to be exercised as long as the special testimony to Jews was given (this ended with the fall of Jerusalem) and consequently was to be exercised only with UNBELIEVING JEWS! It is interesting to note that Mrs. McPherson's meetings to seek the Baptism of the Holy Ghost are meetings of BELIEVING GENTILES! Could anything be farther from God's Word?

Perhaps about the most "raw" thing in her whole teaching is that if you haven't received the baptism of the Holy Ghost and spoken in tongues you will not be raptured with the Church. Could anything be more diabolical? You know, as well as I do the wonderful statement of Paul in 1 Thes. 4:16-17, where we are assured that the "dead in Christ"—(all believers whether they spoke in tongues or not) and we that remain (the living in Christ) shall be caught up.

The results of this wicked teaching are grievous. Cases are on record where young men and young women remained all night in the meeting house piled up on the floor. Many cases of terrible immorality and broken homes (the tongues Preacher here in Denver a short time back ran off with another woman and left a family of seven for the mother to support). Other cases are on record of insanity and death resulting from receiving the—"Baptism of the Holy Spirit."

Suffice it to say the horrid unscriptural thing which this woman teaches poor, earnest, deluded Christians to seek is the incoming of demons, and NOT the baptism of the Holy Spirit. When I get back home I'll send you some literature on this particular point.

But when it comes to her teaching on healing she departs entirely from the Scriptures. All you need do is go to the Bible to discover the characteristics of Bible healing.

continued on page 20

The Pastor's Viewpoint

by REV. HENRY B. HUDSON

I respond to the article in the "Department for Organists" in the February Etude with a few words in behalf of the ministers who are often given the "jim jams" by the over-zealous organists. If, as the writer suggested, ministers should be given a musical training (and it is desirable) then, also, organists surely should be given a course in Bible study, that they might better understand an organist's place in a church service. Far from being the "chief cook and bottle washer," the organist is not indispensable.

Indeed, there is grave reason to question the wisdom of turning three-fourths of the time devoted to a Christian church service over to a Christless organist and a Godless choir. "What concord has Christ with Belial; or what part hath he that believeth with an infidel?"

A Christian church is not a concert hall, nor were its methods designed to be chiefly musical; as a reference to the Divine institution and commission of the church will show. Then how little short of impertinence is all assumption of authority by organists and choirs to control the order and conduct of any church service.

Since the pastor is everywhere held responsible for the success or failure of a church under his ministry, why should an organist expect to select the hymns to be sung any more than the text and theme of the sermon? Every successful minister chooses the hymns for his service with as great care as is given to the choice of a text for the sermon; for they are as important and useful. And rarely can the music be the determining factor as is usually the case when left to an organist.

How frequently has the writer, when invited to supply for a Sunday some neighboring church, been handed a selection of hymns by the organist with the cool announcement, "here are the hymns for the service," only to find the music wholly unknown to the congregation while the words

Here is a helpful discussion of Church music. Does your choir need several copies?

Jesse Roy Jones, Director of Music at D. B. I. is in charge of the Music section of "Grace and Truth." Profitable articles will appear from time to time.

would be a fitting accompaniment to an address on "Hair oil as a Fertilizer for Bald Headed Organists."

If organists would leave the selection of hymns with the minister where it belongs, and devote more effort to training the choir to sing them intelligently with a distinct enunciation, there would be less justice in the common criticism that most choirs sing in an unknown tongue, because hardly a word can be understood by the listeners.

Our churches are sufficiently tormented with new publications containing ten or a dozen fair hymns with 100 to 200 other miscalled Gospel Hymns, with tunes that would disrupt a Chinese nursery and words that would disgrace a lunatic asylum. And when an organist turns loose a musical diatribe that would discourage a gathering of Kilkenny cats, the provocation would justify the minister in "a laying on of hand."

Another modern abomination to which organists might profitably devote some remedial attention is the soloist who sings as if overcome with stage fright. How many otherwise fine voices are ruined by that trembling tone which is mistaken for an accomplishment by some near-musicians. Suppose an organ should develop a fixed tremolo habit, how long before the organist would yell for a tuner? Yet minister and congregation are expected to sit in placid contentment while that type of a singer (?) murders a hymn.

While we are about it, I may as well "hit him again" and call attention to the number of organists who mistake noise for music. The soft accompaniment that permits the clear sweet tones of the singer's voice to dominate is an unknown art to that large class of organists who regard a solo as a feeble accompaniment to the thunder of the organ. The result is about as uplifting an exercise as a pup chasing a railroad train; his jaw can be seen to be working but his voice is lost in the roar of the train.

One closing thought regarding the comparative value in CHURCH SERVICES of the so-called classical music and the simpler tunes so widely used in Christian worship. An experience of over forty years in the ministry, many of them in the chief cities of this country, and extending from the Atlantic to the Pacific, has left unanswered, from the organist's viewpoint, the question, "Why great crowds will attend day after day two services—at ten and two o'clock—sometimes held in a prominent church on Fifth Avenue (not during Lent) where the music played by a widely known organist and sung by the congregation was the simple gospel hymns; while year after year the regular Sunday services in the same church with the music confined to an organist's ideal of 'high class' finds the house partly filled."

Yet "There is a reason."—The Etude.

"An Open Letter" (continued)

FIRST.

Bible healing is not necessarily based on FAITH. Only a few cases are definitely said to be on faith. That faith is not a pre-requisite to healing ordinarily is evidenced by such cases as the nine lepers who didn't even come back to say "much obliged" after being healed, and by the case of Malchus, the High Priest's servant, whom Jesus healed, knowing that Malchus was there to help in the murdering of Jesus.

SECOND.

Bible healing does not have to be preceded by prayer or fasting or being

present at three of JESUS' PREACHING SERVICES!!!! Look it up for yourself.

THIRD.

Bible healing was not gradual or partial. It was immediate and complete. Get down your Bible and look for one partial or one gradual case. THERE ARE NONE!

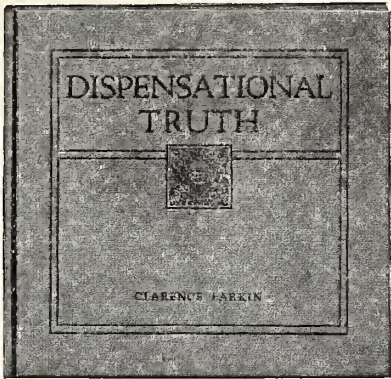
FOURTH.

Bible healing did not first bring a ray of hope to the sick one, and then dash the poor soul down to despair. Mrs. McPherson did that in many, many cases. One blind man experienced the joy of sight for about three

minutes only to be thrust back into hopeless darkness, blackness, and despair. Ah, the horror of it,—to deal in such cruelty with a human soul, and claim that the power of Jesus had wrought the thing. Never was my blessed Lord more miserably travestied than in the McPherson religious spree. Think of the infidels who to-day curse God for the inhuman pranks played on their trusting souls in the McPherson emotional debauch.

FIFTH.

Bible healing has no failures,—search your Bibles as you may, when Jesus healed, He HEALED. Literally hun-



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dreds pass under Mrs. McPherson's hands who are not helped in the least. She slips out of the responsibility for these fiascos by saying they HAD NOT ENOUGH FAITH. But the first point in the Bible healing shows that FAITH is not a pre-requisite. Hence, she invents that loop-hole to excuse her for countless failures.

SIXTH.

Bible healing is ALL-INCLUSIVE, both as to persons and diseases, and even proceeds to the extent of raising the dead. Matt. 4:24.

Now study these six characteristics

of Bible healing carefully. Convince your own mind that what I have laid before you in these six points is true, then face this fact,—MRS. McPHERSON'S HEALING WORK BREAKS DOWN ON EVERY POINT! Yes, she healed a few cases but it was not Bible healing! It was not Divine healing! The supernatural power came from something other than God! The Bible healings and the McPherson healings don't fit,—they don't agree! To accept the Bible healings as Divine automatically rules the McPherson healings out of the Divine class! The two kinds of healing are not remotely alike. To accept the Bible means to reject Mrs. McPherson. To accept Mrs. Mc-

Pherson means to reject the Bible.

I trust I have answered the questions in your heart. If you find some still clamoring for answer, let me know. Understand this, I have nothing against the lady personally. She may be quite sincere and herself badly deceived, but her teaching is as rotten as the Adversary can make it, and at the same time all slicked over with talk about the “Bible” and “the blood” and “being born again” so as to slip it down the throats of the ignorant, untrained Christians to whom she ministers.

I must close. May God bless and use you mightily in these awful days of false teachers and strong delusions.



D.B.I. at Home and Abroad

by Jesse Roy Jones

GOSPEL TRUCK EVANGELISM

The Extension Department of the Denver Bible Institute is just in its infancy. However, we feel that a very important work is being done through this department by the Gospel Truck "Emmanuel". Mr. and Mrs. Harry S. Sprague (class of '21) are in charge of the Truck "Emmanuel", and God has greatly blessed their ministry as they have gone from town to town throughout the neglected districts of Colorado, preaching and singing the Gospel to those who are ordinarily denied hearing the Word of God proclaimed.

Mr. F. R. Misagades, of St. Louis, foreman of a press room of the Curran Printing Co., and one who loves the Word of God, recently took a trip over the territory which the Spragues in the Truck "Emmanuel" have been covering. His enthusiastic word of testimony is indeed encouraging and fills the heart with eager yearning for the hour when more Gospel trucks and more consecrated young families may be sent forth to these needy districts here at our very doors. Here are his words.

"While making a trip through some of these small towns, we came in contact with our Brother and Sister Sprague, and saw something of their work for some days. It seemed to us an ideal way of reaching these communities and meeting the actual need of encouraging the Christians in these towns and making known the unsearchable riches of Christ. From results so far, while the work has just been started, it seems to fill a need in these last days which surely should be an encouragement to believers. We heartily recommend our brother and sister to the people of God and trust this will be a reminder to pray for them, as the need is great, the laborers indeed few."

FOREIGN ACTIVITIES

Good reports come to us from D. B. I. workers in the foreign fields. Here is an extract of a letter from Harold Ogilvie (class of '18). Mr. Ogilvie and his wife, who was also a former student at D. B. I., have been engaged for the last four years in active missionary service among the black men of Africa (at Miango via Jos, N. Nigeria, W. Africa).

Here is what Mr. Ogilvie has to say about the conditions as they are today in Africa:

"I have often asked myself the question, What prevents these people from accepting the Lord Jesus Christ as their Saviour? I will attempt to answer it tonight..... Second, even when they hear the Message and seem

to understand it, there is something that holds them back and that is their fear of the things of 'fetish'. For instance, perhaps there is no rain for some days. We tell them that we are praying to God to send the rain. It comes and we thank God publicly for it. And those in whom we have hoped the most will tell us how the spirits heard their cry and gave them rain in a time of need. The things of 'fetish' are real. And to them they mean food. We tell them that God is greater than the evil spirits,—that He is the Maker of heaven and earth. And we hear them say that they believe in God. They believe the evil spirits to have made all things, and when we say that God is the Creator, they say that is the one in whom they believe,—the one who made all things, i. e., the evil spirits. When we understand that the things of fetish are harder to break from than the ties of Judaism we who know a little of how hard it is for a young man or woman to confess Christ can appreciate what it means for a pagan boy or girl to come out and out for Christ. The old men say that the young men are destroying the world, and that because they are not following the traditions of the elders. And the young men are afraid to do anything that the elders oppose. We are trying to get a road to the nearest town. Work was actually started once, but the way led through a grain field in which the grain had just sprouted. Of course, a small amount was destroyed. The rains immediately stopped and they said it was because some grain was covered up. Their fathers (the evil spirits) had given them food, and if they didn't think any more of it than to destroy it,—well, they would not give them any more, that was all. And they immediately quit work on the road. Everything that they do is in some way connected with the things of fetish. And that means opposition to the message of the Grace of God."

Surely the burden for prayer ought to be great in our hearts for this people and the missionaries who minister to them as we face such conditions. May God increase our prayer burden for the millions who have never heard the Name of Jesus! Let us also pray that many laborers may be thrust forth into the harvest, and that Christian men of means may be raised up to support them.

Rev. J. V. Dawes is doing a great work in Tsinanfu, Shantung, China. Souls are being saved and lives built up in the faith through the ministry of this man of God. He preaches the Gospel of our Lord Jesus Christ, which alone is powerful to the saving of souls and the transforming of lives. We most heartily endorse the work that Brother Dawes is doing.

For the past two years the Student Body of the Denver Bible Institute has been supporting a native Chinese evangelist, who is working under the direction of Brother Dawes. Pastor Yu is the name of this native worker and he, as well as Rev. Dawes, loves to preach the Gospel of Him who loved us and gave Himself for us.

Mr. and Mrs. Erdie Nelson, former students of D. B. I., are preaching the Gospel away off in East Africa (Mwanza, Tanganyika Territory). The Denver Bible Institute Sunday School takes up a special missionary offering the first Sunday in each month and sends every penny of it to help in a material way the work that is being done by our dear Brother and Sister Nelson.

Mr. and Mrs. Henry Merriweather, of the Ceylon and India General Mission, plan to return to India, sailing from New York the last week in October.

We have had the privilege of having Mr. Merriweather with us at the Institute on two different occasions. He spoke to the Student Body on both occasions and won his way into the hearts of every one who heard him. We heartily endorse the work that he and his wife are doing through the Ceylon and India General Mission. If any of the Lord's people feel burdened to send offerings to this work, the Denver Bible Institute will be glad to forward the money to its proper destination without making any deductions for secretarial service, postage or exchange.

EDITOR'S NOTE

The various missionaries spoken of in these notes are well known to the Institute and have the endorsement of the Institute. They have not entered the ranks of modernism. They have remained true to God's Word in an hour when it costs much in prestige and ecclesiastical endorsement to stay by the old Bible landmarks. Moneys sent to D. B. I. office for transmission will be handled gladly in His Name, and without the deduction of a "rake-off". When money is sent to such missionaries as these, it is sent where it will count the most for God and where no percentage of it will support the devotees, the schools, or prospective dupes of modernism.

By what strange and wicked turn of the conscience can Christians permit their money to go to a society which would hold even one modernist in its employ?

D.B.I. Sunday School Lessons

by H. A. WILSON

Lesson 1

Sunday, Nov. 19, 1922

THE STORY OF ADAM

Genesis 1:26-31, 2:15-25, 3:1-20

A TWO-FOLD PICTURE.

The story of Adam, like all other stories of the Bible, has a clear-cut message concerning great spiritual truths, in picture form. This picture is like that presented by many other Bible stories,—it has a two-fold application. Adam in his created perfection before the fall is a wonderful picture of the Lord Jesus Christ. But after sin has entered, and he is fallen and guilty before God, he presents a picture of the sinner and of God's grace toward the sinner. Thus the story of Adam becomes the vehicle of truth to convey to our minds the truths of the love of Christ and of the salvation which God has provided for the sinner.

A PICTURE OF CHRIST.

In his creation Adam presents a picture of the miraculous birth of Christ. Only two men came directly from the hand of God. The first was Adam, whom God created in His own image, and the other was the only begotten Son of God, God manifest in the flesh, Jesus Christ our Lord. Of Him the Scriptures declare that He is the express image of God's person. (Heb. 1:3). God took the clay of the earth and of it formed a man, and into the man He breathed the breath of life and man became a living soul; so, when His Son was manifested among men, God laid hold of human clay, entered into a human body, and became flesh. Gen. 2:7, Matt. 1:18-25, Phil. 2:5-7.

In his perfection Adam presents a picture of the spotless holiness of our Lord Jesus. The record of God's Word is that "God saw everything that He had made, and, behold, it was very good." Man was included in this. He was innocent and perfect in his creation. The blighting, devastating power of sin had not yet marred his intellect, his person, or his fellowship with God. He thus becomes a picture of the glorious, spotless purity of Jesus, who is holy, harmless, undefiled, separate from sinners, and without spot or blemish. Heb. 7:26, 1 Pet. 1:18-19.

In his position, Adam becomes a picture of the pre-eminence of Jesus. God placed him in supreme authority over all things which he had made on earth. "And God blessed them and God said unto them, Be fruitful and multiply and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Gen. 1:28). This points forward to the day when the supremacy of Jesus shall be manifested to all the earth. The Bible clearly teaches us that the day is coming when our Lord shall return to earth, and that in that day He shall

reign supreme, as King of kings and Lord of lords. Indeed God says that He has given Him the pre-eminence in all things. Col. 1:15-19, Rev. 19:11-16, Phil. 2:9-11.

In his companion Adam becomes a picture of Christ's love for Israel, His bride, and for all His children. The story of God's making Eve shows us that He caused a deep sleep to come upon Adam, and from his side took a rib, of which He fashioned the woman who was to be Adam's help meet. (Gen. 2:21-22). This is a picture of the marvelous love which led Jesus to sleep the sleep of death and to permit His side to be pierced and wounded in order that He might redeem and purify unto Himself His Bride, the redeemed of Israel. It is also by virtue of His sacrifice that we who have trusted Him as our Saviour become members of the Church, His Body, and have the joyous anticipation of sharing with His Bride the blessings of eternity. John 19:31-37, Titus 2:14, Rev. 19:7-9, Rev. 21:9-27.

A PICTURE OF THE SINNER.

Adam's sin changes the picture, and he no longer presents a message of our holy and glorious Lord, but a picture of the cringing, cowering sinner, under God's condemnation, but the object of His matchless love. Though Adam fell and in his fall brought the whole world under God's wrath through sin, thank God we have a great High Priest in Jesus, who cannot fall or fail, but lifts from the misery and wretchedness and penalty of sin into His own glorious holiness and liberty and joy.

A SEPARATING SIN.

In his fall Adam portrays to us the separating power of sin. Sin separates the soul from God. It is this fact which is stated in Eph. 2:1 where the natural man is said to be "dead in trespasses and sins." God's command and warning to Adam regarding the tree of the knowledge of good and evil enunciated this principle, for He said, "In the day that thou eatest thereof thou shalt surely die." (Gen. 2:17) or, more literally, "dying thou shalt die." Adam did die in the day that he sinned. He died in the fact that he was separated from God. No longer could he look forward to the accustomed meeting with God with joy and hope in his heart, but he must fear and dread. Death in the Scripture always means separation, whether the separation of the body and soul or the separation of the soul from God. In this sense Adam died, and his death has been transmitted to his posterity, who, though living in the flesh, are naturally aliens and strangers from God. He also died physically in the sense that in that day the germs of decay and disease began working on his body and

he was literally a dying man. "As by one man sin entered into the world and death by sin, so death passed upon all men, for that all have sinned." Rom. 5:12, Isa. 59:2.

A SHALLOW SUBTERFUGE.

In his futile attempt to cover his nakedness with fig-leaf aprons Adam reveals how shallow a subterfuge is man's attempt to prepare for God's presence by good works. (Gen. 3:7). Doubtless those fig-leaf aprons were beautiful to look upon, and man thought by this superficial means to hide his guilt and shame from the all-seeing eye of God. But how vain the hope of his heart. No sooner had he heard the voice of the Lord God in the midst of the garden than his own heart convicted him and he ran and hid himself. Man today, burdened with an overwhelming load of guilt and sin, seeks to conceal his true condition by tying on, as a garment, a great number of good works. Indeed so universal is this vain hope among humans that every religion of the world may be summed up in one statement. Each is man's attempt to hide guilt and sin beneath the fig-leaf aprons of his own good works. But it is a futile attempt. God's piercing eye discerns the heart and reads its thoughts and intents and purposes. Beneath that all-seeing eye good works appear as a shallow subterfuge, and become loud-speaking evidence, accusing man of the very sin he intended they should cover. 1 Sam. 16:7, Rom. 3:23, Rom. 3:19, Eph. 2:8-9, Titus 3:5, Isa. 64:6.

A SEEKING SAVIOUR.

God sought Adam, even in his sin, and thus pictured His attitude toward the sinful world of mankind. He is a seeking Saviour. Hear His voice as He calls, "Adam, where art thou?" (Gen. 3:9). It is a cry which has extended down through the ages to the day in which we live. God is seeking the sinner in order that He may do him good,—in order that he may save him. "The Son of man is come to seek and to save that which was lost," (Lu. 19:10) was Jesus' own characterization of His earthly ministry and it is God's attitude today, pleading with this old world to come to Him and to let Him save them. God is eager to save sinners. Jno. 3:16, II Pet. 3:9.

A SHRINKING SINNER.

Adam, the shrinking sinner, furnishes a pitifully accurate picture of this world's unwillingness to accept God's grace. He was afraid and went and hid himself. Sinful, hell-doomed men seem strangely reluctant that God should save them. They draw back whenever spoken to concerning God's love for their souls. When the gospel is preached unto them that a Saviour

has died, and when they are invited to partake of God's loving provision for their need, they hold back and reject His grace, afraid, as was Adam, that if they come to Him their sin will be discovered and disclosed. Jno. 3:18-20, Luke 13:34.

A SURE SALVATION.

In the prophecy given him and the covering provided for him, Adam presents a picture of the sure salvation God offers to all men everywhere. "And God said unto the serpent.....I will

put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." A most wonderful prophecy of the coming of Jesus, the Seed of the woman, is here presented. In His death His heel was bruised, but in it He bruised the head of Satan. Though He was wounded unto death, it was in order that "through death He might destroy him that had the power of death, that is, the devil." (Heb. 2:14). Though spoken more than four thousand years

before its fulfillment, this prophecy was wonderfully and certainly fulfilled, and so sure is God's promise unto the sinner, "Him that cometh unto Me I will in nowise cast out" (John 6:37). God replaced the covering of fig-leaves with a coat made of the skin of animals, and in this act spoke of Christ's death and of the provision which He thus made of His own righteousness to cover sinful man, the only condition being that he should believe. Gen. 3:21, Rom. 3:22, Rom. 3:24-26, Jno. 5:24, Jno. 3:16, Jno. 10:28-29.

Lesson 2

Sunday, Nov. 12, 1922

THE STORY OF CAIN AND ABEL

Genesis 4:1-15

The story of Cain and Abel is a very clear picture of God's plan of salvation. It shows the contrast in God's mind and purpose between men's works and God's grace, and shows the relation of each to the salvation of the soul. It shows the contrast between the humility of faith and the self-righteousness of unbelief. It shows the nature and consequence of sin and reveals God's gracious attitude toward a world of sinners.

THE OFFERINGS AND THEIR MEANING.

Both Cain and Abel brought an offering. These are typical of the two ways in which men attempt to commend themselves unto God. The one speaks of simple faith in the substitutionary death of another, and the other speaks of an egotistical trust in the merits of man. These are the only ways in which men are seeking the favor of God. Under the two classifications "faith" and "works" must be listed all the religions or beliefs of mankind.

Abel's offering was an offering of faith in the death of another. It speaks to us of the faith of Abel, for God says in Hebrews 11:4, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh." This was an offering from the flocks. It was a firstling. That shows us that it was a perfect, choice offering, pointing forward to the perfection of Christ. He offered it with the fat, showing that this was a slain offering. It was a bloody offering. Thus it becomes a picture of Jesus, "the Lamb of God which taketh away the sin of the world." John 1:29. Abel placed faith in the promise and prophecy given to Adam of the seed of the woman (Gen. 3:15), for doubtless it had been repeated to him, and he looked forward in faith to the coming of this One who was to die on his behalf. Through this simple faith he accomplished two things. He was righteousness, and became a prophet made a recipient of God's imputed pointing forward to the Cross of Christ. In this offering is a confession of the guilt of sin, evidenced by the slaying of the lamb. Here, too, is a testimony

of faith in the substitutionary death of Christ. Matt. 23:35 ("righteous"). Heb. 11:4 ("through faith"). Luke 11:50-51 (here Abel is classed as a prophet).

Cain's offering was an offering of the self-righteousness of unbelief. He brought an offering of the fruit of the ground. Here we see no bloodshed. No confession of the guilt of sin is here, but rather proud boasting in the beauty and excellence of his own works. Cain is typical of the world's attitude. The world is attempting to commend itself to God through good works. Sir Monier Williams, a profound student of oriental languages, especially of the sacred books of the East, has said that the one key-note running throughout all these sacred books is salvation by works. There is no religion in all the world which contains the doctrine of salvation by grace. This doctrine is peculiar to the Gospel of Jesus Christ. So Cain is the first representative of an unbelieving world, boasting in its good works. God characterizes Cain as "of the wicked one," and He says that the world of unregenerate men are of their father the devil. I Jno. 3:12, Jno. 8:44, Eph. 2:8-9.

THE JUDGMENTS OF GOD AND THEIR MESSAGE.

God had respect unto Abel and to his offering; but unto Cain and his offering he had not respect. In these attitudes God shows what His attitude toward mankind must be. He has respect to the simple believer in the death of Christ on his behalf, but cannot have respect unto the proud, self-sufficient unbeliever.

Abel's offering was acceptable to God, and on the ground of the offering Abel himself was accepted. When any man comes trusting in the sacrificial death of Jesus, God receives him. Salvation is possible only by grace through faith, and God's grace was manifested in the Cross of Christ. There the spotless, holy Son of God died for the sins of guilty man. The soul which places faith in Him who died upon the Cross has never yet been cast out from God's presence, nor will he ever be. The record of God's Word is plain,—"Christ hath loved us and given Himself for us an offering and a sacrifice to God for a sweet

smelling savour." (Eph. 5:2). "He hath made us accepted in the beloved One." (Eph. 1:6). Doubtless Abel's offering was repugnant to look upon, because of the shed blood; and so the doctrine of salvation through the blood of Christ is a thing which men abhor. But thank God our sacrifice is acceptable to Him and in the sacrifice we also are accepted. Titus 3:5, Heb. 9:22, Col. 1:14, Eph. 2:13, Rev. 1:5, Jno. 3:16, Jno. 5:24, Jno. 3:18.

Cain's offering was rejected and with the offering Cain found no favour in God's eyes. God can have no respect to the good works of unregenerate men. Without shedding of blood is no remission of sin, and the very best that unregenerate men are able to do is vile and abominable before God. Without faith it is impossible to please Him. Cain's offering might qualify for first prize in a vegetable, fruit or flower exhibit at a fair, for no doubt the beauty and excellence of it was such that it would call forth men's wonder and admiration, but it was repugnant to God. He pierced down beneath the beauty of the offering into the sinful heart of the offerer and saw there the haughty and rebellious sin of unbelief which was so shortly manifested in his murder of his brother. Thus God sees beneath the glossy veneer of men's good works and discerns the desperate wickedness of the heart. Isa. 64:6, Heb. 11:6, Heb. 9:22, Titus 3:5, I Sam. 16:7, Rom. 1:18, Rom. 3:9-20, Jer. 17:9.

THE GRACE OF GOD AND ITS MANIFESTATIONS.

God's grace was manifested both to Cain and Abel, and today He is dealing graciously with believers and unbelievers.

God imputed His righteousness to Abel. Abel was himself a son of sinning Adam. He himself was a sinner on the plain record of God's Word. "For all have sinned and come short of the glory of God." (Rom. 3:23). Because of his sin he deserved nothing but wrath from the hand of God, but because of his faith in the coming Saviour, and independently of his works, God counts him righteous. This is exactly the way He deals with the believer today. All are sinners, but no matter how vile the sin, God counts the believer righteous with His own

righteousness through simple faith in Christ. Matt. 23:55, Heb. 11:4, Rom. 3:22, Col. 2:10, Rom. 4:5.

In Cain's case God's grace was manifested in two ways.

First, He provided a sin offering for Cain. Dr. Scofield translates Gen. 4:7, ".....if thou doest not well a sin offering croucheth at the door." This is no doubt correct, for it is self-evident that the thought expressed in the words of the text is true, "If thou doest not well sin lieth at the door." God does not waste words, and the meaning pointed out by Dr. Scofield is the one most pregnant with the truth of God's grace. God was simply saying to Cain, "In spite of your sin I have provided a substitute, an offering for you." All God waited for was for Cain to believe and offer the sacrifice provided, but this he failed to do. God has provided an offering for every man and

is waiting and pleading for the unbeliever to accept the provision of His grace. Jno. 3:16, Rom. 6:23, Heb. 2:9, I Pet. 2:24, I Pet. 3:18.

Second, God prolonged Cain's opportunity for salvation through faith in His provision. We read that after the murder of Abel, when Cain was driven out, a wanderer and outcast upon the earth, God set a mark upon him lest any finding him should kill him. He thus gave him an extended opportunity to believe, to accept His sacrifice, and thus to be saved. This is a wonderful picture of His dealing with this sinful o'd world. Though the sin of men is so great that they have ever murdered Jesus, His own Son, God is still prolonging their opportunity to accept His provision for their souls' salvation. He is pleading and yearning for sinners to believe and let Him save them. II Pet. 3:9, II Cor. 5:19, Rev. 22:17.

A MURDEROUS SIN AND ITS CONSEQUENCES.

The sin of Cain shows the true nature of all sin and its terrible results. Sin is a murderer. It is conceived in the heart of God's arch enemy, the devil, and he is a murderer. So God says, "The wages of sin is death." (Rom. 6:23). Sin is the reason for the death of men's souls and therein lies the necessity for salvation. The terrible consequences of sin are seen in the curse which God pronounced upon Cain. It separates the soul from God and makes man an alien and an outcast forever. Cain's punishment was temporal, but it pictures the awful eternal punishment which must be his who rejects the grace of God. Thank God none need bear the penalty of sin, for Christ has borne it for us. Jno. 3:18, Jno. 8:44, Rom. 5:12, I Pet. 2:24, I Pet. 3:18, Isa. 53:5-6, Jno. 3:36.

Lesson 3

Sunday, Nov. 19, 1922

THE STORY OF NOAH AND THE ARK

Genesis, 6:1 - 9:17

In the story of Noah and the ark we find a very clear picture, which, like those presented by Adam and by Cain and Abel, points us to the Cross of Christ. Here we find set forth pictures of sin and judgment, the Saviour and His sufferings, and salvation and security. In these essential things the story of Noah and the ark preach in picture form the riches of God's grace.

A PICTURE OF SIN AND JUDGMENT.

The condition in the time of Noah was one of terrible sin. It was this sin which caused God to pour out the flood of waters which destroyed everything living from off the face of the earth, saving only Noah and his family.

The sin of Noah's time typifies the sin which exists today in the hearts and lives of mankind. The terrible sin of Noah's time is seen in one statement found in Gen. 6:5, "God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually." The same condition exists today, as testified to not only by the miserable experiences through which men are passing, but still more clearly and conclusively in God's Word. He declares that "All have sinned and come short of the glory of God." (Rom. 3:23). The first part of this same chapter in Romans describes the desperate wickedness of the hearts of men (Rom. 3:9-18). A missionary in China once had occasion to read the Bible in a large public gathering. He read this third chapter of Romans. After the meeting a Chinese official came to him and said, "It's not fair." The missionary, surprised, asked, "What is not fair?" The Chinaman replied, "It is not fair for you missionaries to come over here to pry into the private lives of our people, and find out all of our sins, and then to write them down in a book and read them out in public this way!" He recognized

how accurate was the description in God's Word of the sinfulness of men's hearts and lives. The same is true today in this country as in all others. Rom. 3:23, Rom. 3:9-18, Rom. 1:21-32.

The sin in Noah's time is a picture of the sin which will be manifest in the earth at the time of Christ's second coming. Jesus said, "As the days of Noah were, so shall also the coming of the Son of man be." (Matt. 24:37). In the days before the flood men were engaging in the ordinary pursuits of life, and doubtless complimenting themselves on the advancement of the race and achievements of civilization. But they turned a deaf ear to the warnings which may have been given them through Noah, and perhaps scoffed at the preparations he was making for the coming judgment. They did not believe that such a thing was possible, so were not concerned. Thus in the days before Christ's coming the world will be engaged in great commercial, industrial, and social pursuits, forgetting or caring not that the day of God's judgment is coming, scoffing at the promise of His coming, and rejecting in terrible rebellion the grace of God. II Pet. 2:1-3, II Pet. 3:3-7, Matt. 24:37-51, Rev. 19:11-21.

The flood is a picture of God's wrath against all sin. Because He is holy, God cannot condone sin, but must judge it. When He looked upon the earth and saw that the thoughts of men's hearts were only evil and that continually, He said, "I will destroy man," and to Noah He said, "The end of all flesh is come before me." This must always be God's attitude toward sin; so His Word tells us that "The wages of sin is death," and that "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of man." His wrath will be especially manifested in the Second Coming of Christ. Rom. 1:18, Rom. 6:23, Hab. 1:13, II Thess. 1:7-10, Rev. 19:11-21.

A PICTURE OF THE SAVIOUR AND HIS SUFFERINGS.

In the ark we see a picture of our Lord Jesus and His sufferings on our behalf. When the judgment was poured out upon the earth and all flesh perished beneath the waters of the flood, the ark bore the full force of the fury of the elements. It passed through the judgment. So, too, Christ Jesus, our Saviour, has passed through God's judgment upon our sin. He looked upon the earth and saw the punishment which we deserved because of sin, but He loved us, and loving us gave Himself for us, in order that He might save us. "He was wounded for our transgressions, He was bruised for our iniquities, and the chastisement of our peace was upon Him." It is significant to note that the word translated "pitch" in God's instructions to Noah to "pitch the ark within and without with pitch" (Gen. 6:14) is the same word which is elsewhere in the Old Testament translated "atonement." It is the word "kaphar," which literally means to cover. It is through the atoning power of Jesus' death for us that we are able to escape God's judgment upon sin. A judge in one of the southern states was called on, one day, to try the case of a sinning youth. He was the son of a mother who was an old friend of the judge, and the boy himself was very dear to his heart. As the case was tried it was proven beyond a doubt that the boy was guilty. The mother pled with the judge to show mercy. She reminded him of old friendship and begged him for her sake not to sentence her boy. As the representative of the law the judge must execute its just demands; so he was compelled to turn a deaf ear to the pleading of the mother, and he pronounced sentence upon the lad. It was a heavy fine, with sentence of imprisonment until the fine was paid. When the sentence was pronounced the mother

fell in a faint, and had to be carried from the room. She was a widow, the boy was her only support. Neither of them were able to pay the fine and it seemed necessary that the boy remain in jail. The next day she received a letter from the judge in which he said, "As judge I was compelled to execute the demands of broken law and sentence your boy, for justice demands satisfaction. As your friend and one who loves your boy, it gives me pleasure to pay his fine. You will find, enclosed, my personal check for the necessary amount." That is what God did for us in the Cross of Christ. He must judge our sin, but He, Himself, in the person of His own Son bare our sins and paid the price. I Pet. 2:24, I Pet. 3:18, Isa. 53:5-6, Heb. 9:22, Heb. 9:26.

A PICTURE OF SALVATION AND SECURITY.

The salvation of Noah pictures to us the salvation and security of believers in Christ. Through faith in God's Word he prepared the ark and went into it. He was shut in by God's hand. In the ark he passed through all of the judgment of God and emerged after it was over, unscathed. All of which is a wonderful message of God's grace in saving and keeping all who

put their trust in Him.

Noah's faith speaks of the one essential condition which God requires for the salvation of the soul. Heb. 11:7 tells us that it was by faith that Noah prepared the ark. Two things need to be noted. Noah was not saved because he was free from sin. The story of his weakness and shame which immediately follows the account of the landing of the ark leads us to believe that he, like the others, was a sinner. God's Word excepts no one in the statement that "All have sinned" (Rom. 3:23). The righteousness spoken of in Gen. 7:1 was imputed because of faith. Noah's faith was placed in God's provision. God saves everyone who believes in Jesus Christ. Therein is the two-fold essential of salvation. Men must believe, but faith alone will not save them. Faith in an unworthy object such as good works, character, religiousness, church, ordinances, etc., cannot save. The faith which saves is faith in God's provision, Jesus Christ, God's Son. "Believe on the Lord Jesus Christ, and thou shalt be saved!" Acts 16:31, Jno. 3:16, Jno. 5:24, Eph. 2:8-9, Titus 3:5, Jno. 3:36.

Noah's position in the ark speaks of our identification with Christ in His death and resurrection. God counts that the man who trusts Christ as his

Saviour has been judged for his sin, that the price is paid, and that he is risen from the dead. As Noah shared in the experiences of the ark in passing through the judgment and coming out into the peace of the period following the storm, so the believer, in Christ, has passed through God's judgment and is now on resurrection ground. As Noah, in the ark, was safe in the midst of judgment, so the believer is safe from the wrath of God, in Christ Jesus. Gal. 2:20, Rom. 6:4-8, Eph. 2:5-6.

Noah's security pictures to us the keeping power of God. The record is "The Lord shut him in" (Gen. 7:16). In the words of C. H. M., "Who could open what God had shut? None. The family of Noah were as safe as God could make them. There was no power, angelic, human, or diabolical, which could possibly burst open the door of the ark and let the waters in. That door was shut by the selfsame hand which had opened the windows of heaven." And just so, there is no power, angel, devil, demon, or man, which can snatch from God's hand the soul which has trusted Jesus Christ as Saviour. The soul that has entered into Him by faith can never be lost. Jno. 5:24, Jno. 6:37, Jno. 10:28-29, Rom. 8:38-39.

Lesson 4

THE STORY OF ABRAHAM

Genesis, Chap. 12-16

Sunday, Nov. 26, 1922

The story of Abraham turns our attention from the truths relating to Christ's work in salvation, and centers it on His work in the life of the Christian. Abraham is a type of the believer in Jesus and of the experiences through which the believer may pass.

Abraham's response to God's call is a picture of the yielded life. The story of this call and Abraham's response is found in Gen. 12:1-5 and Heb. 11:8. God is calling the Christian as truly as He called Abraham. His call to the Christian is to yield his life to God. This is a call for a definite decision. It is possible for the believer to yield his life at the time he trusts Jesus as Saviour, of course, but most men must grow in grace after believing before they realize that God wants them not only to accept Christ as Saviour, but also to yield the life to Him for His service. Hence, in most cases, the decision to yield the life to Him will come after trusting Him for salvation. Abraham faced a choice between a life of worldly ease in his father's country and a life of privations and hardships in God's appointed place. In faith he choose the latter, looking beyond the sacrifice and privations of this life to the joys and rewards of the future. So God is calling the Christian to leave worldly ambition and pleasure behind him, and to say, "Lord Jesus, Thou didst die for me, and now I give my life to Thee to use as Thou wilt." Then He wants us to live in a continual attitude of surrender. Rom. 12:1-2, Rom. 6:13.

Abraham's journey to Egypt pictures the backsliding of God's children. Abraham had believed God. He had responded affirmatively to His call. But in Gen. 12:10-20 we find the pitiful story of his going into Egypt and the terrible sin of lying to Pharaoh and permitting his wife to be taken into Pharaoh's house with the risk that Pharaoh would desire her for his wife. The believer in the Lord Jesus may yield his life to Him, and indeed should, but the yielding of the life does not guarantee that there will not come times of backsliding. It is possible for a Christian, and even a Christian who has yielded his life, to backslide and go into terrible sin, but, as with Abraham, he is still the object of God's love, and still the child of God. The reason for Abraham's backsliding is clearly stated in vs. 10, for there was "a famine in the land." When God's child ceases to feed daily upon His Word and to commune with Him in prayer, that child is in danger of backsliding,—indeed is started on the way,—and unless he recognizes his mistake in thus starving his soul he will soon find himself seeking the fleshpots of Egypt, and will find himself ensnared in terrible sin. Abraham's miserable experience should be a warning to us all. (Observe the backslidings of David,—II Sam. 11:1-27; Elijah,—I Kings 19:1-4, 13, 14; Peter,—Matt. 26:31-35 and 57-75).

Abraham's restoration is a picture of God's grace in restoring His children. God is eager to restore His children,

and does so as soon as they will let Him. He brought Abraham back to Bethel, the place from which he started, and there Abraham called upon the Name of the Lord. Bethel is the place of fellowship, for there Abraham had made an altar. This is the principle which is active whenever a sinning child of God is restored. He is brought back to the place of initial blessing and fellowship with God. The prodigal, returning to his father with a confession of sin, finds his confession smothered by the kiss and, though prostrated in the dust in humility, finds himself lifted in the arms of forgiving love. Gen. 13:1-4, Ps. 51 (David's prayer in repentance), I Kings 19:15-21 (Elijah restored to fellowship and usefulness, as is Peter also,—Acts 2:14:47), Psa. 23:3.

Abraham's dwelling in the plains is a picture of separation from the world. (Gen. 13:18, Heb. 11:9-10). Abraham might have dwelt in the cities, as did Lot, but he chose to sojourn in the plains alone with God. Lot chose the cities with their sin and wickedness, thus became entangled with the world, but Abraham chose separation from the world and fellowship with God. This is the better part and it is to this that God is calling His children. He desires that we shall be separate from sin and worldliness and transformed through continual fellowship with Himself. He does not require good works for salvation, but saves us purely as an act of grace through faith; but when we

are saved, then He wants us to let Him mold us and make us to be a living testimony to His power to save not only the soul but the life as well, and to transform us even in the midst of a sinful and wicked generation. It is sad to see God's children living on a plane far below the glorious standard to which God wishes to raise them, but many are living in such sin and worldliness that it is almost impossible to distinguish between God's people and those of the world. To all His appeal is, "Come ye out from among them and be ye separate." Rom. 12:2, II Cor. 6:14-17, Rom. 6:13.

Abraham's rescue of Lot is a picture of the service God wants the believer to render unto Him. Lot was a dweller in Sodom. He was among the captives taken by Chedorlaomer and his confederates when they defeated the King of Sodom and his associates. Here is a picture of one taken captive by the adversary of souls. Abraham pursues after the victorious host, with only a handful of retainers, and, surprising them after night, he puts them to flight. Lot is delivered. This is a picture of the service God wants His children to render. "If a brother be overtaken in a fault," that is, if a fellow-believer is overcome in backsliding, the Christian is to "restore such an one." We are to seek through the teaching of the truths of God's Word to deliver those who are an easy prey to the adversary. It may seem that our weapons are slight, and that the means with which we have to work are small, but not so. Though prayer seem a weak and foolish thing, and though the Word of God be to a perishing world foolishness, these are the instruments which God has chosen to accomplish His mighty purposes. If we go in the spirit of prayer to the lost man or to the backsliding Christian, and present to him the truths of God's Word, God works in mighty power to save and to deliver. This is what He desires to do through us. Gal. 6:1, II Tim. 2:25-26, II Tim. 4:2, Matt. 4:19, Rom. 1:16, Heb. 4:12, I Cor. 1:18.

Abraham's righteousness is a picture of the perfect standing of the believer in Christ. The record is, "Abram believed God and it was counted unto him for righteousness." (Gen. 15:6, Rom. 4:3). Though sinful and weak in many respects, still God counted Abram righteous, because he believed HIM. So when one trusts Jesus, God counts that one righteous with the very righteousness of God Himself. Though the life may be weak and sinful, though the Christian may backslide and fall into misery and wretchedness, still God sees not the iniquity of His child, but He sees him in Christ Jesus, robed in His perfect, spotless, unchangeable Holiness. Our experience may be very poor and unworthy. It may be far from happy, or perhaps we may reach a high plane of life and enjoyment one day and the next be down in the slough of despondency and sin, still our perfect position in God's sight changes not. We are unchangeably, incorruptibly, eternally righteous in His sight because He has imputed to us through faith the merits

of His own Son. Rom. 3:22, Col. 2:10, I Cor. 6:11, I Cor. 1:30, Phil. 1:6.

Abraham's sin, which resulted in the birth of Ishmael, is a picture of the futility of trying to accomplish God's purposes in the strength of the flesh. (Gen. 16:1-16). He had received God's promise to give him a son. But he tired of waiting and resorted to this sinful expedient in order to hasten the fulfillment of the promise. The disastrous results of such a course are clearly seen in the things which followed, and God's disapproval is shown in the fact that He refused to recognize Ishmael as the heir, but gave Isaac instead. What folly it is for the Christian to seek to do God's work or to accomplish God's purposes in the energy of the flesh. Jesus said, "Without Me ye can do nothing" (Jno. 15:5). All attempts to bring men to Christ through education, reformation, civilization, sanitation, or medication are foredoomed to failure. Truly some of

these things may be the means of opening hearts to receive the message of life, and some may contribute to build up those who are already saved, but they must always be the means to an end. The primary object of Christian work should be to get the Gospel of Jesus Christ to the souls of men. It is the Gospel, and the Gospel alone, which is God's power in saving and transforming souls. It is foolish for the child of God to seek to attain usefulness in service, victory over sin, or joy in Christian living in his own strength. Only as the soul is waiting on God and proceeding in accord with His purpose can He bestow the blessings which He has promised and which He yearns to give to us. Our own efforts, undirected by His Word and Spirit, can result in nothing but dismal failure, and may hinder greatly the accomplishment of His desires in and for us. Jno. 15:5, Psal. 127:1, Zech. 4:6, Rom. 1:16, II Cor. 10:4-5, II Cor. 2:14, Isa. 26:3.

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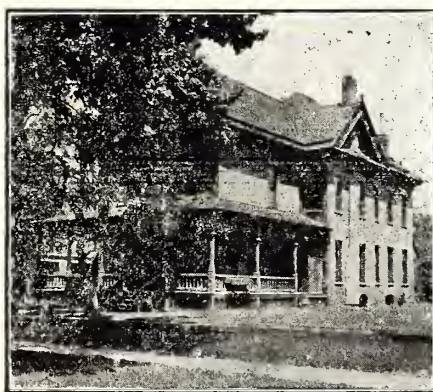


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Doctrinal Statement of the Denver Bible Institute and of "Grace and Truth"

We believe:

1. In the triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno. 4:24.
2. In the verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.
3. In the personality of Satan. Job 1:6-7.
4. In the depravity and lost condition of all men by nature. Rom. 3:19.
5. In the virgin birth and deity of Jesus Christ. Luke 1:35.
6. In the shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.
7. In the bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.
8. That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.
9. That the Holy Spirit is a person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer. Jno. 16:8; I Cor. 3:16.
10. In the eternal security of all believers. Jno. 10:28-29.
11. In the personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.
12. In the eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.
13. That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.
14. That all believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.
15. In the obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

"GRACE AND TRUTH"

As the Editor Sees It

Accepted

IS it possible that one whose wickedness challenges description should ever find a place of acceptance in the presence of the living God? Can God who is holy accept and receive me when He knows I am a sinner, vile and unworthy? Will not His very holiness prevent His allowing such as I the blessings of His presence? Yes, if my access to His presence were to depend upon my personal acceptableness, I would never see God.

But the Lord Jesus is acceptable to God. In Him is no fault at all. He was holy, undefiled, separated from sinners. And God bore witness to His full acceptance by a voice from heaven, by His resurrection, by many appearances after His resurrection, and by receiving Him up to heaven in ascension and by the testimony of the Word. As fully as God must reject me because I am imperfect, just so fully must he accept Jesus because He is perfect.

There came a day when my soul faced these two facts. My soul was a rejected soul; Jesus was accepted. I faced these two facts, one terrible, the other glorious. My soul yearned to be accepted of God. I could not tolerate the thought that I was excluded from His blessed presence forever. My soul cried out for help and comfort. It was an S. O. S. to heaven. In dismay I confessed my unacceptableness before God and my faith in Him who by His perfection and sacrifice was declared to be acceptable. A little while later my soul found God's reply in an old neglected Book,—*"Accepted in the Beloved."*

Slowly it dawned upon me. Accepted in the Beloved! His acceptableness made mine! His perfection credited to me! Accepted in the Beloved! No merit had I. No goodness to offer as the ground of my acceptance. I deserved rejection. He saw my plight. He received my soul! He assumed my every responsibility! By a miracle of grace which I cannot understand, He hid me in Himself and now,—Oh hallelujah, I am accepted in the Beloved. Jesus is my eternal sufficiency.

Accepted! Accepted!

This is the
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result of this special
number shall be that
God's people shall view
the wonders and
mysteries of God's revelation
with a larger,
wider, fuller faith.

Editor

Singing unto the Lord

WHEN the Apostle Paul wrote to the Colossian Church, he gave special and specific directions as to what Christians should sing. His words are crystal clear:

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3:16.

The whole subject of singing is a live one. It is right up to date. Almost everybody likes to sing. It makes little difference to the average mortal whether his song is uttered

in a "lily-like" voice or rumbles like an Alpine storm, just so he has a chance to sing.

The spirit of song is natural to the believer in the Lord Jesus Christ. Hence, the Scripture gives this satisfying passage in the Colossian letter that when the Christian sings he may hold himself within the will of God on the subject. Mark this well,—no special leading is required. God has given inspired directions. The question is a question of obedience or disobedience.

A careful study of the passage shows that God indicates seven kinds of songs which believers may legitimately sing. All the kinds of songs which God has left out of His list are the kinds which believers are to leave out of their lives.

Let us study the passage to discover the God-endorsed varieties of music the Christian is to sing:

1. Songs of "teaching," or doctrine.
2. Songs of "admonishment."
3. "Psalms."
4. "Hymns."
5. "Spiritual songs."
6. Songs which may be sung "with grace in the heart."
7. Songs which may be sung "unto the Lord."

This is God's sufficient category of the varieties of singing in which Christians may participate. Whatsoever is more than these is sin.

But the spirit of this "modernistic" age will not be hampered by a little thing like a Bible passage. The feeling in many of the churches today is this,—*"We must hold the young people. We*

may play anything, or sing anything, or do anything, only we must hold the young people." What folly to thus lower the standards. If our up-to-date churches did but know it, the old gospel, fearlessly preached, will "hold the young people" very much better than a cowardly surrender of heaven-given principles to the spirit of the age.

In a recent summer assembly held by the Baptist Young People of Arizona the sort of music used is a terrible revelation of the deplorable drift of the age.

The official song sheet (specially prepared for the assembly) had on it eighteen songs. The first one was a rally song to be sung to the tune of "John Brown's Body Lies a-Molding in the Grave." Following this was an array of the popular worldly songs, some recent and some antique. Among them were, "There's A Long, Long, Trail A Winding," "It Looks Like a Big Night To-Night," "Mickey, Pretty Mickey," "I'm Forever Blowing Bubbles," "Smile A While," "School Days, School Days, Dear Old Golden Rule Days," "The Old Kentucky Home," "Just A Song At Twilight," "Sweet Adeline," "K-K-K-Katy, Beautiful K-K-K-Katy," "Where the Dear Old Shannon's Flowing," and "O, What A Pal was Mary.

Besides these there were two songs that deserve special mention. One was a parody on the coarse but familiar college song, "Hail, Hail, the Gang's All Here." As practically everyone knows the word "hell" is used three times in this song as a cursing expression. Of course, for use in religious services those three cursing expressions must be taken out, so the chorus is printed thus,—

Hail! hail! the gang's all here,
Mustn't say that naughty word,
Mustn't say that naughty word,
Hail! hail! the gang's all here,
Mustn't say that naughty word, now.

Alas, the vile thing had better been left in its crass and vulgar form than to have been thus revamped into such suggestiveness.

Another song appearing on this Baptist song sheet follows:

How 'ya gon-na keep 'em down on the farm,
After they've seen Paree?
How 'ya gon-na keep 'em from Broadway,
Jazzin' aroun' and paintin' the town?
How 'ya gon-na keep 'em from harm?
That's a mystery;
They'll never want to see a rake or plow,
And who the deuce can par-ley-vous a cow?

How 'ya gon-na keep 'em down on the farm,
After they've seen Paree?

This is the low kind of song which is used in the night life of New York. It is recognized as unclean, lust-inspiring, and passion-producing. And this is the kind of music which was used in a religious gathering for young people. Has the church gone stark mad?

There was one other song on this song sheet. It was a beautiful song exalting Jesus the Savior. What blasphemy to insult Him who is the Son of God, by daring to associate His holy Name with the maudlin ditties of a Christ-forgetting world.

In sorrow we bow before God in the face of this horrid evidence of apostasy as the spirit of God speaks to the soul in the words of Col. 3:16.

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

The Gospel of John

ANNOUNCEMENT has been received that the Fundamentalists' Sunday School Lessons will open with studies in John. Because of this we publish in this issue the synthetic outline of the Gospel of John. A few minutes study given to the Fourth Gospel with the synthetic outline at your side will yield to your soul rich blessing.

Note the literary perfection of this book. Its main outline consists of only three great divisions, which may be set forth thus:

A1—Five testimonies to the Deity of Jesus. 1:1-2:22.

B—Four groups of incidents setting forth the Deity of Jesus. 2:23-19:42.

A2—Five testimonies to the Deity of Jesus. 20:1-21:25.

It will be seen at once that the central section covers the body of the book, the opening and the closing sections are virtually introduction and conclusion. These two members of the main outline answer to one another. When the introduction and conclusion are thrown into their subsidiary outlines they are seen to fall into five sections each and these wonderful sub-sections answer to one another, forming a perfect introversion of ten members.

To the student who is un-acquainted with this valuable phase of Bible study, let us suggest a

WE NEED IT

We ask the whole "Grace and Truth" family to join with us in earnest prayer that the Lord shall supply a linotype machine. We need it badly. Our present printing equipment is so utterly inadequate that we have found the difficulties of sending forth the magazine, exceedingly discouraging. At moments they have seemed almost insurmountable. But for His grace we could not have "made the hill". We believe that this blessed labor of love has been undertaken upon His leading, so we dare, even thus early in our ministry to the Lord's people through the pages of this printed testimony, to appeal for special prayer that God in His love and grace shall supply such equipment as is imperatively needed to reduce the expense and terrific difficulties of publication.

Praise God, He is able. Our expectation is from Him.

careful reading of the Book of John with the chart in hand. Read first C1 and C2. Then read D1 and D2. Follow with E1 and E2 and so on through. Note the astounding perfection of the literary arrangement. A Master Hand has done this. No mere novice could have produced such literary symmetry. Shakespeare, evidently getting his suggestion from the Bible, attempted to build his works upon this idea. It took years of practice for even that great literary workman to develop his plays so that the climax of his story came in the central sections and so that the closing sections of his narrative balanced perfectly with the opening sections. Only his later works are really creditable examples of the perfect literary structure for which he strove.

But here in the Book of John we find a veritable marvel, from the standpoint of literary beauty and balance, written by an illiterate fisherman. With the very first word of the book, he hits his literary stride and never once loses it. Each perfect section of his masterpiece is unfolded with ease, beauty, accuracy and precision. His introduction consists of five striking testimonies to the one theme which is the subject of his book. His conclusion sets before us five more testimonies to the same incontestable fact of Scripture and the second group of five members answers to the first, member for member.

Who taught this fisherman literary structure? Had he already produced a veritable library of his own writings in attaining this perfection? No, so far as is known, this book and one other are his only writings of considerable length. If that be the case, how did he perfect in one production a high-type literary form which Shakespeare, one of the world's greatest writers, was years in developing?

There can be but one reply.

Not only is the message of the Bible inspired of God, but the literary form as well. Its unity of form and subject matter is without flaw. The perfection of the literary form of Scripture is a demonstration of the Bible's divine origin.

There is another fact about the gospel of John deserving a word of comment. It is this: John is not a chronological narrative. It is not a history, it is an argument. The material handled by John is not arranged with its chronological sequence in view. He was demonstrating the Deity of Jesus. He arranged the material in the body of the book in four groups of incidents. His purpose is not the narration of a story, but the proving of a fact which he knew some would seek to gainsay. To what extent John saw the perfection of the form of his book we cannot say. Suffice it to say, the Spirit of God, through John the Apostle, has given us in John's gospel incontrovertible proof that Jesus is God and a piece of inspired writing which is a literary gem.

Thus we see two facts concerning this book. First, its literary structure is perfect. Second, it makes no pretense at chronological arrangement. In view of these facts it is most significant to ob-

serve that in a recent lecture delivered in Denver a well-known modernist said, in seeking to belittle the inspiration of John, "The Book of John has neither chronological nor literary unity." Even in this brief study of John we have seen enough to realize that the disparaging utterance just quoted is not the product of a careful study of the book. We can only say in the words of Scripture, "An enemy hath done this."

This wonderful book is the one which is to be used in the Fundamentalists' Sunday School Lessons, which are announced to begin with the first Sunday of January.

The Subject of the Book of John is, "Jesus is God," hence, in John, we find a special exhibition of those truths of the Bible which utterly baffle the mind of man until the Infinity Principle is applied. Do not fail to study the article on the "Eighteen Principles" in this issue.

The Second Issue

AS the second issue of "Grace and Truth" is committed to press we are made more fully to recognize the combined responsibility and privilege of sending forth a printed testimony concerning the truths of God's Word at a time when the delusions of the adversary are leading many of the professing people of God into terrible apostasy.

We desire above everything else that the faithfulness and loyalty of "Grace and Truth" to the Word of the Living God shall cause the love of many to increase, the faith of many to be strengthened, and the hope of many in the coming King to be mightily augmented.

We believe that the greatest need of this age is a spirit of unity in prayer whereby God's people may meet in the power of the Lord Jesus the awful inrush of foul spirits. These spirits of demons are teaching evil doctrines and producing the horrid confusion of religions which is at this hour being manifested upon the face of the earth. O, Child of God, awake and behold this world condition in time to have a part in the fight for God and His Word against the forces of an ecclesiastical infidelity which calls itself "modernism."

Thank You

FROM far and near, God's faithful people are sending words of good cheer and kindly commendation to the Editor of "Grace and Truth." For every syllable of encouragement we give thanks unto God, and do here and now give thanks to our readers. Constructive criticism and illuminative appreciation will be happily received. Our desire is to unfold the Word so that "The Way" shall be very clear. We shall seek faithfully to obey the affirmative command of God, which is, "Preach the Word; be instant in season and out of season," and not neglect His negative command, which is, "Reprove, rebuke, exhort, with all longsuffering and doctrine." (2 Tim. 4:2.)

May God bless the testimony.

The Forces of God

THE war is on. It is a fight between modernism and conservatism, error and truth, infidelity and faith. On which side do you stand? Every man and woman must answer this question. Satan has divided the professing church by introducing a "reconstructed christianity," which is nothing more or less than a denatured, devitalized, emasculated shadow of the "faith once for all delivered."

Again we say,—on which side are you in this war?

If you would stand with the "**forces of God**" in this, the crucial hour of the age, then you should know the names of some of those on whose side you fight. In this death grapple, which is even now upon us, God's truth is being championed by the Moody Bible Institute of Chicago, of which James M. Gray is Dean; by the Bible Institute of Los Angeles, of which R. A. Torrey is Dean; by the Northwestern Bible Institute, which is headed by W. B. Riley; by the Philadelphia School of the Bible, of which W. L. Pettingill is Dean; and by the Bible Institutes generally throughout the world. Among the outstanding individuals whom God has raised up to declare the full integrity of God's Word to an agnostic church are such men as I. M. Haldeman of New York, Henry Ostrom of Chicago, J. Frank Norris of Fort Worth, W. Leon Tucker of New York, John Roach Straton of New York, John McNeeley of Newark, P. W. Philpott of Chicago, Lewis Sperry Chafer of Philadelphia, W. P. White of Portland and many others.

If you would stand with the "**forces of God**," raised up by Him in an hour of spiritual darkness, this is the crowd for you to train with. Join with them, work with them, pray for them, and devote your life to the testimony of God's unimpeachable word. With all your soul, join in the cry,—

"DOWN WITH MODERNISM

and

AWAY WITH THE MODERNIST!"

"It Matters Not"

THE modernist is in the land. He has moved in with his goods and chattels. He poses as a preacher or teacher of the things of God, but if you stay with him long enough you will find he has the heart of an infidel. He is suave, unctious, smooth, and bland. He usually carries a Bible under his arm, but employs every possible opportunity to demonstrate that the archaic old thing has long since served out its period of usefulness and that its chief value at present is as a relic of antiquity. His attitude would lead us to put the Bible in a museum and over it this placard, "**Religious Book!** used by primitive peoples in the early stages of evolution. Very ancient. Long since outgrown and abandoned." Some readers of this magazine may think this an exaggeration, but it is all too true. The modernist is here. He is Satan's henchman and he has come to lead men astray.

In the City of Denver we have the most brazen and flagrant modernistic propaganda openly flaunted in the faces of the Christian people. Strange to say, the common people are drifted so far from God and His truth that the most dastardly infidel attacks upon the sacred Word of God and upon the person of the Christ of God go apparently unheeded and unmarked.

In speaking of the local modernist propaganda we are referring to the Denver Community School for Religious Education, which meets at the Grace M. E. Church on Tuesday nights during the winter months. This evening school is fostered by the Denver Council of Sunday Schools and Religious Education, which council is one of the subsidiary organizations of the Colorado Sunday School Association. This state association is auxiliary to the International Sunday School Association, whose recently acquired cognomen is the International Sunday School Council of Religious Education.

We submit some of the utterances of Dr. Frank G. Brainerd, who teaches a required course in the school. Graduation certificates cannot be received without taking Dr. Brainerd's lectures, so his position of influence and importance may easily be seen. His recent teaching has been on the virgin birth and the duality of Jesus Christ. Other classes of this school are surcharged with modernism, but in this editorial we will confine our comments to Dr. Brainerd.

Concerning Jesus' Deity, Dr. Brainerd said:

"It will remain unsettled as long as the world stands as to whether he was Deity."

But it is not unsettled.

That question was settled nearly two thousand years ago, and not by human opinion, but by a "Thus saith the Lord." Jesus settled it when He said, "**I and my Father are one.**" Peter settled it, speaking in the power of the Spirit, when he railed out upon the Jews in Acts 2:14, saying, "Ye denied the HOLY ONE AND THE JUST and desired a murderer to be granted unto you." The angels settled it when they announced to the shepherds, "For unto you is born this day in the City of David a Savior, which is CHRIST THE LORD." Again, it was settled by supernatural testimony when the angels gave Joseph His name, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name, Emmanuel which being interpreted is, God with us." (Matt. 1:23.) When Jesus was with us, God was with us!

It would appear that Dr. Brainerd needed to look this subject over again before he delivers another lecture upon it.

Speaking of the virgin birth, Dr. Brainerd said:

"IT DOES NOT MATTER whether God sent him (Jesus) miraculously or humanly."

This is merely an adroit way of saying it doesn't matter whether the Holy Spirit begat Jesus, or Joseph begat him. It is another way of saying it doesn't matter whether the statements of God's Word are true or not. To those of us

who believe the Book, it matters very much. Be sure to read Dr. I. M. Haldeman's article on this question in this issue of "Grace and Truth."

Is it the business of the Colorado Sunday School Association to undermine the teachings of God's Word or to build up those teachings? Nearly every denomination in the state is supporting this council. Have the denominations poured their liberal offerings into the coffers of this Sunday School Council for constructive or destructive purposes?

Are Sunday School teachers advised to take the night course at the Denver Community School of Religious Education in order to prepare them to lead their scholars to faith in Christ or in order to utterly wreck the faith of the teachers themselves? The latter is the only result that could come from such teachings as we have quoted.

This night school in which Dr. Brainerd teaches is announced in nearly every Sunday School in Denver. Do the pastors and Sunday school superintendents know what they are countenancing and encouraging? Do they want this infidelity taught by their teachers, to their boys and girls in the Sunday School or do they desire for the Word of God to be honored, exalted, and faithfully proclaimed?

WITHOUT DELAY THERE SHOULD BE INSTANT PROTEST FROM THE VARIOUS CHURCHES BECAUSE OF THIS ABOMINABLE CONDITION, AND IMMEDIATE DEMAND SHOULD BE MADE THAT EVERY MODERNIST BE REMOVED FROM THE FACULTY OF THIS SCHOOL, FROM WHICH BELIEVERS HAVE THE RIGHT TO EXPECT THE HIGHEST TYPE OF CHRISTIAN FAITH, LEADERSHIP, AND CONSECRATION.

Will such a protest be made?

Will the pastors and churches demand the removal of the infidels?

It depends altogether how far this deadly leaven has permeated the ranks of the people of God. If many have been inoculated with modern-

ism's deadly virus so that the protest is weak and apologetic, the same destructive teachings will continue. If, however, there remaineth a goodly company who have not bowed the knee to Baal and who have the courage of heaven-given conviction, the protest will come in full force, and the modernists will go!

Which will it be?

As we gaze by faith upon the cross upon which our Lord bore our guilt in His own body, dying a vicarious sufferer for a world of sinners, all that is within us cries out:

"DOWN WITH MODERNISM!!!"

Notes

SAMPLE COPIES.

If you have friends to whom you want sample copies of the magazine sent, send their names to the Editor.

A WORD.

The Editor disclaims responsibility for the details of interpretation in contributed articles and addresses.

FORMER SUBSCRIBERS.

If you were a Subscriber to "Grace and Truth" at the time of its discontinuance in July, 1913, and there remains due you additional copies of the magazine, send in your name, address and length of the unexpired period to the Business Manager and you will be placed on our present subscription list.

UNPAID SUBSCRIPTIONS.

This issue is mailed to a number who have subscribed to the magazine but have not yet made payment for it. Early remittances will save us the expense of unnecessary letters and permit us to more efficiently spread the knowledge of His Word.

THE DISPENSATIONAL SERIAL.

The introductory study on the Seven Dispensations, which was to have been included in this issue, has been crowded out. This valuable line of study will be entered into by the Editor beginning with the January Number.

A POSTPONEMENT.

The article by Rev. Aaron Schlessman on the question, "What is the New Birth?" which was announced for this issue, has been held for the Evolution Number because of its special bearing on that subject.

LOOK OUT DARWINISM!

READ OUR EVOLUTION NUMBER

JANUARY 1923

HERE ARE SOME OF THE LEADING ARTICLES—

THE VERDICT OF HISTORY CONCERNING EVOLUTION—TH. GRAEBNER,
Concordia Lutheran Seminary; St. Louis.

EVOLUTION FROM THE BIBLE STANDPOINT—THE EDITOR.

THE HISTORY OF EVOLUTION—H. A. WILSON, *Instructor in English Bible, D. B. I.*

THE EFFECT OF EVOLUTION ON THEOLOGY—W. B. RILEY, *Chairman of Conference Committee, World Conference on Christian Fundamentals.*

"Better every month"

"Grace and Truth"

"Better every month"

Does It Make Any Difference ?

The Question of the Virgin Birth
by DR. I. M. HALDEMAN

DOES it make any difference who was the father of Jesus?

There are those who say it does not.

There are preachers in the pulpit who say it does not.

I affirm it does.

I affirm it makes a difference as wide as eternity.

If our Lord Jesus Christ was begotten by a human father; as Joseph protested he was not that father, JESUS WAS BORN OF A MOTHER STAINED WITH THE SIN OF UNCHASTITY.

If our Lord Jesus Christ were begotten by a natural father, and that father was not Joseph, as Mary was betrothed to him, and in the eye of the law as solemnly bound as a married woman, in giving birth to Jesus SHE BECAME AS GUILTY AS A WIFE WHO BREAKS HER MARRIAGE VOWS.

If Jesus were begotten by a natural father; as that father was not Joseph; as that natural father has never been known, Jesus was begotten by an unknown father of an unmarried woman; as the child of an unmarried woman and unknown father is both illegitimate and bastard. He whom we call the Son of God entered the world with the bar-

sinister of His mother's unchastity and faithlessness, stamped with the seal of an unknown father's cowardice, and stands before men as AN ILLEGITIMATE AND BASTARD SON, HAVING NO LEGAL OR DECENT RIGHT TO LIVE.

If our Lord Jesus Christ were begotten by a natural father; as personality comes not from the mother, but from the father (Heb. 7:9, 10), He was the seed of the man and not the seed of the woman. If he were not the seed of the woman, the promise made at Eden's gate that such a seed should bruise the serpent's head has never been fulfilled; and whatever else Jesus of Nazareth may be, He is not that seed.

If our Lord Jesus Christ were begotten by a natural father; if, as is true, personality comes from the father, the personality of Jesus was natural. If he were a natural person, He was not God. If He were not God, and since forgiveness of sin belongs only to God, He had no right to forgive sin. He had no right to make Himself the object of faith and the issue of salvation. As He claimed the right to forgive sin and to consign to eternal wrath all who did not believe in Him, He was either a wanton deceiver or a blindly de-

ceived man. In either case, as mental weakling or moral degenerate, He would stand outside the category of a Redeemer and Saviour of men.

IF our Lord Jesus Christ were not begotten by God the Father of the very seed of the woman; if the act of God were not an absolute generative act; if the generative act were that of a natural man and the conception wholly natural, OUR LORD JESUS CHRIST IS REDUCED TO THE LEVEL OF A MERELY NATURAL MAN. If He were a natural man; if He were not true and real God; if He were not God of God, very God of very God, God the Son as well as Son of God, HE WAS NOT THE SECOND PERSON OF THE TRINITY. If He were not

the second person of the Trinity the question may be asked:

Who is the second person of the Trinity?

To this, under the circumstances, there can be only one answer:

No one is.

There is no second person of the Trinity.

If there be no second person of the Trinity—there is no Trinity.

Thus, IF JESUS OF NAZARETH HAD ONLY A NATURAL FATHER, THE DOCTRINE OF A TRIUNE GOD,

the doctrine that God subsists as three distinct persons in one undivided substance or being, FALLS TO THE GROUND, and THE CHURCH IS LANDED INTO THE FRONT YARD OF OPEN UNITARIANISM.

IF our Lord Jesus Christ were begotten by a natural father; if as the son of such a father His personality was only natural; as a natural person is not infinite; as only an infinite person can atone to an infinite person; as only God can satisfy the law, the government and being of God; and since our Lord (as begotten by a natural father) could not be God, and was no more at any time than a finite person, He could not offer atonement to God. If therefore, the father of Jesus were a natural man, THE DEATH OF OUR LORD ON THE CROSS WAS NOT AN ATONING SACRIFICE.

This is true upon the side of His personality.

It is true upon the side of His humanity.

It is true in this wise:

To be an acceptable victim for sacrifice, to fill the function of a substitute, our Lord Jesus Christ must be free from the penalty of sin. To

Dr. Haldeman has given us here a sparkling, convincing, and Scriptural discussion of a vital theme. It is one of those themes which is simplified by a knowledge of the Infinity Principle. - - Editor

be free from the penalty of sin He must be sinless, not only in deed but in essence and nature. A sinless humanity can be produced only from a sinless father; but, if our Lord Jesus Christ were begotten by a natural man, He was begotten by a sinful father. If He were begotten by a sinful father, He inherited His sinful nature. He would have sin in Him. He would be under the penalty of sin. Under the penalty of sin, He could neither be a substitute for sinners, nor yet a sacrifice for sin.

If it could be proven that Jesus had a natural father (and as the son of such a father could die neither as a substitute nor sacrifice) it would be plainly proven that the cross was a bloody, brutal, barbarous, useless and excuseless murder, without the basis of a single principle, without profit to man, and without glory to God.

IF our Lord Jesus Christ were begotten by a human father; if as a natural son, with a natural personality and a nature of sin, He could not offer an atoning sacrifice, nor act as a substitute, it would be evident, since God alone can raise the dead, **IN FAILING TO BE TRUE AND ACTUAL GOD, HE COULD NOT FULFIL HIS OWN PROMISE THAT AFTER LAYING DOWN HIS LIFE HE WOULD TAKE IT UP AGAIN;** it would be evident He could not of Himself raise Himself from the dead. And, further, as God the Father is said to have raised Him, and the Holy Spirit is said to have raised Him, and it is said He should raise Himself; and the Father and the Spirit are represented as co-operating with the personal power of the Son to raise Himself, since He was a natural man and not God, He could not cooperate with the Father and the Spirit in a supernatural act; and as His failure to so co-operate would break down the Scripture doctrine of the invariable co-ordination of the Trinity—resurrection could not take place—**HE NEVER WAS RAISED FROM THE DEAD.**

If Jesus our Lord had only a natural father, the Trinity as already shown, does not exist. All therefore that is predicted of the Trinity as such utterly fails, and there is no honest evidential warrant for believing in the ordained, consummative work of the Trinity; that is to say, the resurrection of Jesus of Nazareth as the thus declared Son of God.

If Jesus had only a natural father, the logical consequence of His natural sonship vitiates any pretended evidence that He is alive to-day. Immortality has not been brought to light and we stand on the edge of the grave with only night and silence.



IN the Person of our Lord Jesus Christ we find the blending of the Finite and the Infinite, of Impeccable Humanity and Perfect Deity. This, to the Skeptic, is a Silly Myth borrowed from the Legends of the Heathen. But to the Child of God this Truth is the Foundation and Bulwark of Faith. o-o-o

IT MAKES A GREAT DIFFERENCE, WHO WAS THE FATHER OF JESUS.

If God the Father did not stoop down from heaven, and in prime accord with the Son as His verbal and eternal expression, and through the co-ordinate and covenant operation of the Holy Spirit take hold on a cell or seed of the Virgin Mary, creating a new and distinct human nature which the Son of God took into union with Himself, becoming a unique being with two natures human and divine in one body and with one personality forever, then **THE WHOLE FOUNDATION AND FABRIC OF CHRISTIANITY AS SET FORTH IN THE NEW TESTAMENT IS COMPLETELY OVERTHROWN.**

The men who deny the virgin birth; who do so that they may the more

easily be delivered from carrying the baggage of the miraculous; who shift the fatherhood of Jesus from the eternal God to the act of some unknown and sinful man, are paying a dear price for their jaunty endeavor to accommodate the supernaturalism of Christianity to the poverty-smitten weakness of their own faith, and the noisy clamor of an unbelieving spiritually ignorant and scoffing world.

The Eighteen Principles of Divine Revelation

Principle No. 1 — The INFINITY PRINCIPLE, by THE EDITOR

THE presence of this principle in God's Word is clearly stated. This is not the case with all of the principles. Some of them are determined by the observation of a mass of testimony from the Word, the cumulative effect of which is the demonstration of the existence of the principle under investigation. In the case of the Infinity Principle, however, we will have little difficulty in satisfying our minds because direct statements occur in the Bible declaring the existence of the principle and indicating its sphere of activity.

We shall make no effort, as we study these principles, to prove that the Bible is inspired. Indeed the Bible itself makes no such effort, but everywhere from Genesis to Revelation, the assumption and open claim is that the Book as it stands is God's own message to us men. So decided and pronounced is this claim that to question the Bible's divine origin is to accuse it of oft repeated falsehood, and hence to instantly classify it as utterly unreliable, indeed downright wicked. We believe that unquestioning faith does not stultify, but deepens and broadens Christian life.

We accept the Bible's claim concerning itself, without argument. Although the study of the Eighteen Principles is in no wise a study of the proofs of the inspiration of the Scriptures, yet the result to the individual believer is invariably a closer walk with God, a fuller faith in the authority and integrity of the Bible, together with a larger love and sympathy in the sufferings and problems of every man who is facing the battle of life.

The study of the Eighteen Principles will rid the soul of the struggles and perplexities which Satan, through the unproved imagining of the evolutionary theory has produced in many a young life. This variety of Bible study, (i. e. the study of the Eighteen Principles) will set before the man who is facing the great questions of eternity, an open door whereby he can step forth from the prison house of exaggerated human knowledge upon a wide platform of simple faith in the message God has given. Only through the Word may a young man cleanse his way, and emancipate his soul from the bondage of the mud-dled minions of modernism.

The definition of the Infinity Principle is,—

The Bible Study serials which are running in "Grace and Truth" give the magazine exceptional value to those who desire systematic study in God's Word. Save all your numbers so as to have this series on the "Eighteen Principles" complete.

THE INFINITY PRINCIPLE IS THAT PRINCIPLE OF DIVINE REVELATION.

- (a) **Wherein God lays down the line of demarcation between the finite and the infinite, giving all the necessary explanations in the realm finite and confining Himself to simple declarations of fact in the realm infinite.**
- (b) **And under which God teaches finite beings (men) to walk by faith in the unexplained infinite.**

THIS principle is not an invention but has been resident in the Bible from the hour when the first word was "God-breathed." It grows out of the very natures of God and man. The definition rests upon Scripture evidence. In 1 Cor. 13:9-10 we find these significant words,— "For we know IN PART and we prophesy IN PART but when that which is perfect is come, then that which is in part shall be done away." Here the Holy Spirit speaking through Paul, is making the contrast between the present and the future. Now we know IN PART, but in the future that handicap shall be DONE AWAY. In other words, now we are FINITE and consequently held constantly within the limits of the finite. But the apostle does not stop there, he carries us on by faith into a wondrous future when the finite limitations shall be "done away."

However, for the present we are still finite. We still "know IN PART" and only "in part." When the Holy Spirit has so distinctly set before us this dictum, it is folly indeed to seek to understand the INFINITE.

Here is where the Infinity Principle is of such value to puzzled men. When an intrepid soul reaches out seeking the explanation of some problem in the realm INFINITE, the Infinity Principle says plainly, 'tis useless for the mind to grope in that direction, for the Bible says:

"WE KNOW IN PART" (1 Cor. 13:9)

and three verses farther on,

"WE SEE THROUGH A GLASS DARKLY" (IN A RIDDLE)

and again,

"NOW I KNOW IN PART." (1 Cor. 13:12)

This is God's own declaration. He has set the bounds for the mind of man. Everything within those bounds is human, finite. But all that is outside those bounds is INFINITE. It is God's

¶ We must learn to think of Terrestrial Tongues as inadequate to express Celestial Conceptions.



Arthur T. Pierson



own word which has set this boundary line. It is God's own word which has defined this line of demarkation between the finite and the infinite. He says to the finite mind, "Thus far and no farther." It is God's love which prompts Him to say with such clearness to His creatures, "Ye know only in part." He would save them the agony and disappointment of stretching forth for an understanding of the infinite when He knows the finite mind is incapable of APPREHENDING that which is beyond the dead-line He Himself has laid down.

FAILURE to observe this principle has been the spiritual downfall of many a soul. In spite of God's warning words,—“ye know in part” they have pushed forward to know fully, here and now. Their efforts could meet with naught but disaster. In seeking to intrude their finite minds into the realm of the infinite they were ignoring the fact that God has said in His Word:

“O, the depth of the riches, both of the wisdom and the knowledge of God! How UNSEARCHABLE are his judgments, and his ways PAST FINDING OUT!!!”

God declares that the things in the infinite realm are PAST FINDING OUT. This should satisfy the mind of man, but in most cases it simply causes man to be more determined to invade this forbidden territory. The fruitless age-long efforts of science to find the secret of life is a striking and convincing confirmation of the truth of these words,—“His ways are past finding out.”

The prophet Isaiah saw this truth and directed by the Holy Spirit spoke clearly of it in Isa. 55:8-9,—

“For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth so are MY WAYS HIGHER THAN YOUR WAYS and MY THOUGHTS THAN YOUR THOUGHTS.”

The Psalmist also declares that God's works and

thoughts are beyond our understanding, our apprehension, and our numbering,—

“Many, O Lord, my God, are the wonderful WORKS which thou hast done, and thy THOUGHTS which are to usward: they CANNOT BE RECKONED UP in order unto thee: if I would declare and speak of them, THEY ARE MORE THAN CAN BE NUMBERED,” (Ps. 40:5)

That which is beyond numbering is INFINITY.

“For there is not a word in my tongue, but, lo, O Lord, THOU KNOWEST IT ALTOGETHER.”

“Thou hast beset me behind and before, and laid thy hand upon me.”

“SUCH KNOWLEDGE IS TOO WONDERFUL FOR ME; IT IS HIGH, I CANNOT ATTAIN UNTO IT.” (Ps. 139:4-6.)

Note the plain declaration of the Psalmist. He frankly admits that he has acquired knowledge which he does not and cannot “attain unto” or understand. But in spite of his handicap, he believes. This is the very gist of the Infinity Principle. Under this principle God gives to us in His Word revelations concerning a host of truths which are “TOO WONDERFUL” for us because they are so “high.” We are allowed to know the truth, but we are compelled to confess with the Psalmist, “I cannot attain to it.”

WHEN God sets forth in the Bible a truth which is within the ken of the mind of man, He supplies explanation and corroboration. But when God declares some stupendous mystery of the Infinite, lo, He explains nothing. An explanation of the Infinite must of necessity be an infinite explanation. An infinite explanation to a finite mind is an absurdity. God does not indulge in the absurd. He openly declares the majestic truth in all its infinite splendor and then says to us “Without faith it is impossible to please Him.” Infinite truth is beyond the mind of man, but grace has placed victorious faith within the reach of all.

The Apostle Paul sees this fact that the finite mind may receive the revelation of, but cannot understand, the infinite. To this fact Paul adds a

continued on page 51



Andrew Jukes



¶ Man is Finite, God Infinite; and the Finite cannot Measure the Infinite.

The Baptism with the Holy Spirit

by LEWIS SPERRY CHAFER

IT is Satan's purpose to diminish, if not to destroy, the authority of the Scriptures. The reason for this is obvious. Every revelation depends on the Scripture for its exact message. An attitude of doubt concerning the Scriptures will eventually become a doubt concerning every truth from God. We are aware of the satanic method of an open denial of the trustworthiness of the Bible teachings; but a far more dangerous device of Satan is abroad which is designed to allure the most zealous of Christians away from the power and force of exact revelation. I refer to the practice of elevating a personal experience, or supposed leading of the Spirit, above the importance of the Scriptures which are "once for all delivered to the saints."

The words of Bildad in his argument with Job are an illustration; Bildad had experienced a night vision and unless Job could claim as much or more he must remain seated and be silent. On such a supposition Satan has only to create a mental impression and then to verify it with a sensation to lead many earnest people into the deepest error. This is exactly what he is doing, and concerning no one subject more than the truth which is our present theme.

Our study is to be of "The Baptism with the Spirit." The subject is perhaps quite new to many, for it is so little considered; but we shall discover as we go forward that the subject is of deepest import since we receive all our positions and our possessions in Christ on the sole ground of the baptism with the Spirit. Therefore, in the point of the valuable accretions in the riches of grace, no truth could be more important to the believer next to that of salvation itself. We are not surprised, then, to discover that more satanic error is now being received by earnest Christians which is based on false teaching concerning the meaning of this great ministry of the Spirit than almost any other one subject of revelation. I do not refer to heresies such as Christian Science; I refer to certain sanctification and pentecostal movements which are basing everything they do and teach on an erroneous conception of the baptism with the Spirit. Coming face to face with the actual facts of revelation on this question, the advocates of these systems have either to give up their peculiarities or give up the Scriptures. Many are esteeming their experience-confirmed doctrines above the Bible itself. Thus does Satan minister even as an "angel of light." That which is almost true is many times more dangerous than that

This article is the substance of an address made by Dr. Chafer before the Student Body of the Denver Bible Institute. It is most timely. - Editor.

which is wholly untrue. There can be no safety, therefore, apart from an absolute loyalty and devotion to the exact teaching of the Bible.

OUR subject is one of the five ministries of the Spirit to the believer. I am bold to state that it is the imperative duty of every Christian to study these ministries until these things are familiar and the exact and discriminating meaning of each is fixed in the mind beyond confusion. It is necessary for me to refer to each of these ministries of the Spirit since there is a tendency to confuse them one with another, and especially to confuse some of them with the baptism with the Spirit.

1. The Spirit gives divine life. We are "Born of the Spirit." This is a new creation and is a work of God in response to saving faith in Christ.
2. The Spirit indwells every saved person from the moment he is saved. There is much misunderstanding and consequent opposition to this fundamental truth. It is, however, only a matter of Bible testimony. We should consider among many passages John 7:37-39, Rom. 5:5; 8:9, 1 Cor. 2:12; 6:19, and against this clear teaching there is no opposing Scripture when all Scripture is carefully considered. Simply to have received the Spirit does not imply that we are filled with the Spirit.
3. Every child of God is also sealed with the Spirit. (Eph. 4:30). This ministry is most evidently of particular value to God as He looks at His own in the world.
4. Every believer, too, is baptized with the Spirit. Of this we are yet to study.
5. Every Christian may be filled with the Spirit, which ministry has to do with power, service and blessing. He may be filled, and should be filled according to the divine purpose. The "filling" is too often confused with the baptism with the Spirit. To correct this confusion we need only to turn to God's Word.

THERE are, in all, not more than eleven direct references to the baptism with the Spirit. In taking them up in order we discover:

First, a plain prediction by John the Baptist, mentioned once in each of the four gospels that there would be a baptism with the Spirit. (Matt. 3:11, Mark 1:8, Luke 3:16, John 1:33.) This four-fold prediction is important; but there is no light

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from these Scriptures as to what constitutes that baptism with the Spirit.

Second, in Acts 1:4-5 we read, "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Revelation here advances only to the point of assurance that this ministry of the Spirit would be "not many days hence." This, we believe, anticipates the Day of Pentecost; but no light is yet shed on the exact meaning of this work of the Spirit.

Third, in Acts 11:15-18, we have Peter's defense concerning his unJewish action in going to the house of Cornelius the Gentile. Peter states; "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that He said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" Particular attention should be given to this passage, for here, more than anywhere else in the Scriptures, false interpretations as to the meaning of the baptism with the Spirit are founded.

It should be noted that in this passage Peter makes three references to the Spirit; He states that (1) the Spirit fell on them. (2) Peter was reminded of the promise of the baptism with the Spirit (Acts 1:4-5.) And (3) the Spirit was given to the Gentiles as He had been given at Pentecost to the Jews. All error concerning this passage arises in supposing that the Spirit "falling on them" is identical with the baptism with the Spirit. Evidence that this is not true will be seen in a further study of the Scriptures.

If we turn back to Acts 10:44-48 where the first account is given of Peter's experience in Cornelius' house, we find that no reference is made to the baptism with the Spirit; but the Spirit, it is written "fell on them," and as a direct result they "spake with tongues." "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized

in the Name of the Lord. Then prayed they him to tarry certain days.

It is equally important to read the account of the advent of the Spirit on the Day of Pentecost as stated in Acts 2:1-4. "And when the Day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." It should be observed that according to the Scriptures, they spake with tongues, on the Day of Pentecost as a direct result of the Spirit's filling, and that, according to Acts 10:44-48, they spake with tongues as a direct result of the Spirit falling on them. It is therefore reasonable to conclude that the Spirit "falling upon them" and the Spirit filling them are one and the same thing. In each case the result was identical; but if this be true, it is evidently unscriptural to relate any outward manifestations of the Spirit, such as speaking with tongues, to the baptism with the Spirit. Not discerning this error, multitudes to-day are "seeking the baptism of the Spirit," and are assured that if "it" can be gained, they too will speak with tongues.

The tongues' manifestation was given as a witness at the beginning of this age and is one of the sign gifts (1 Cor. 14:22.) These gifts naturally ceased as the need passed away (note 1 Cor. 13:-

8). However, during the centuries past, promoters of unscriptural movements and false teachings have often claimed to speak with tongues. This claim has usually been advanced as an assurance that those who claimed to speak with tongues as well as their teachings, were under the special favor of God. The danger in this is obvious; Satan who is able to imitate and counterfeited the outward manifestation of tongues, can thus easily delude people into supposing that any false doctrine is of God simply because of this outward sign.

Great is
Our Lord
and of
Great
Power:
His Under-
standing is
INFINITE.

PSALMS 147:5

THE natural course in all these matters is to bring the doctrines in question to the searching test of the Scripture itself, and not to be misled by superficial things, which things easily might be only a delusion from Satan. The modern revival of the tongues manifestation is open to serious question. (1) It wholly misinterprets the true meaning of the baptism with the Spirit, and, in the main, it bases its whole system on this colossal error. (2) It usually incorporates into its

First, that the Church which is His body is indwelt by the Spirit of God. When in Eph. 2:18-22 Christ is set forth as the Chief Corner Stone, and the Church as the stones of the building, it is to disclose the truth that the Spirit of God is now living here on the earth in a temple of living stones. That temple is said to be the "habitation of God through the Spirit." This plainly indicates the Church as a corporate body; but it is also revealed;

Second, that the individual believer is the temple of the Holy Spirit; "What? know ye not that your body is the temple of the Holy Ghost?" (1 Cor. 6:19).

These scriptures declare a most vital truth; not only is the Body as a whole indwelt by the Spirit of God but each member of that body is indwelt by the individual, undiminished Person and Presence of the Spirit. It is wrong to suppose that the divine Presence is divided and apportioned to the various believers who constitute the Body of Christ. The Spirit is a Person and therefore, indivisible. He, the third Person of the blessed Trinity, lives in every Christian. This marvelous fact established an organic union between the members of that Body and the Head, and also between the members in relation to each other, which is too deep for analysis. When we contemplate that two human persons are indwelt by one and the same Spirit we pass beyond the range of all human experience or understanding. The truth is somewhat illustrated by the fact that two members of a human body are partaking of the same physical life. Consider the living relationship between a person's two hands. There is one pulse beat, one temperature, and one vitality. All this is due to the presence and manifestation of one common life. The closest union between two persons in human affairs is that of marriage—"They two shall be one flesh;" but the union between two Christians is as their union to Christ their Head—"He that is joined to the Lord is one Spirit."

IT may be concluded then that, by the baptism with the Spirit, the believer is joined unto Christ as a branch is grafted into a vine, or a member might be joined to the human body. This union is so vital and eternal, we may believe that Christ will never be seen in glory apart from the members of His body, and the members of that Body will never be seen apart from Christ. This is revealed in 1 Cor. 12:12: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ."

So, also, we may conclude that by the baptism with the Spirit there is established a vital and eternal union between all believers. There is a kinship too deep for description or understanding. What love and care one for another is demanded by this union! This is stated in 1 Cor. 12:25-27: "That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it; Now ye are the body of Christ, and members in particular."

Christian fellowship and unity, like our fellowship and union with Christ, is eternal, and deeper and more important than all other issues of human life combined. It has too often been supposed that to dispose of the mere outward organizations into which Christians are gathered would solve the problems of Christian coldness, indifference, and division one toward another. This has never proven true. The root trouble is lack of pure love in the Spirit. When we thus recognize and love our Lord the living Head, and recognize and love each fellow-member in the Body of Christ, we are keeping the unity of the Spirit in the bond of peace.

Thus we may conclude that the baptism with the Spirit is in no way related to the outward manifestations of power in the life of the believer, which manifestations follow the Spirit's filling; it is rather the placing of the believer in that vital union with Christ wherein it may be said of him that he is "in Christ" and Christ is "in him." Thus are all saved ones vitally united to Christ and to each other, and according to this marvelous relationship their love one for the other should be manifested. No federation or combination of the world is comparable to this fellowship in Christ.

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The Mystery of Justification

by H. A. WILSON

THE meaning of "justification" must be understood in order to discuss the doctrine intelligently. The word "justify" is a word of judgment. It means to render a verdict. As it is used in the New Testament this word always means to give a favorable verdict. So to justify means to pronounce righteous. The picture is that of an old Roman court of justice. A man stands at the bar of judgment, accused of some crime. The evidence is in. The trial has been completed. The judge now pronounces his verdict. He says, "I find this man innocent." Practically he says, "This man has never committed this crime." So when God says that the Christian is justified He says in effect, "This man is not a sinner. He is righteous." Justification is the judicial act of God wherein He declares the sinner righteous.

However, we must remember that justification has two aspects. The Word of God clearly shows this to be the case. There is a justification before men, and there is a justification before God. In the case of Abraham, God led Paul to write,

"Abraham believed God and it was counted to him for righteousness." (Rom. 4:3).

But He led James to write,

"—Faith without works is dead. Was not Abraham, our father, justified by works, when he had offered Isaac, his son, upon the altar?" (Jas. 2:20-21).

Apparently these two passages are contradictory, but careful study shows that Paul is writing from God's standpoint, and James, no less inspired than Paul, is writing from man's standpoint. Men cannot see the faith in the heart and are not prepared to judge rightly if they could. They can judge only by the deeds of a man's life. So Abraham was declared righteous in God's sight by simple faith, but in the sight of men it took the outworking of that faith in the life to convince them of his righteousness. This is confirmed in Rom. 4:2, where we read,

"If Abraham were justified by works he hath whereof to glory, but not before God."

If he could not glory before God because of his works, then those works must have been occasion for glory in the sight of men. So let us remember, God's angle of judgment is very different from that of men. Works alone justify before men, but faith is the only thing which God considers.

Wilson here gives "Grace and Truth" readers one of his helpful discussions on a subject which is of personal interest to every Christian.

NOW the necessity of justification is apparent when we consider the holiness of God. Habakkuk 1:13 declares that God is "of purer eyes than to behold evil and cannot look on iniquity." The full significance of this fact can be appreciated when we recognize that Jesus was forsaken by the Father upon the cross. The cry, "My God! My God! Why hast Thou forsaken me?" was not the cry of delirium or imagination. It was the cry of One who realized in all its horror the meaning of separation from God. This was because of sin, for though sinless and pure Himself, Jesus bare the sins of men. God cannot

look upon sin, therefore He turned His back upon His Son when on the cross He assumed the guilt of hell-deserving sinners in order to save them. Because God is so holy, no sinner can ever stand in His presence. And indeed if he could it would be most uncomfortable for him because God's holiness is so great that His very presence means judgment to the sinner. For one to enter into His presence and to enjoy fellowship with Him he must be without sin. We cannot claim this naturally, for we have all sinned. The only possibility left then is that God shall declare that we are righteous,—that we are without sin.

YOU may ask, "On what ground can God declare men righteous whose lives have been wicked and sinful?" God's answer to this question is clear and unmistakable. Men are justified on the ground of Jesus' death and resurrection. Three passages from the Word declare this very plainly:

"Being justified freely by His grace through the redemption that is in Christ Jesus." (Rom. 3:24).

"Much more then, being now justified by His blood we shall be saved from wrath through Him." (Rom. 5:9).

"Who was delivered for our offences and was raised again for our justification." (Rom. 4:25).

From these and other passages it is evident that God declares men righteous simply on the ground that Jesus died for them and rose again.

BUT in order to avoid confusion we must recognize what God's Word teaches about the means of justification. That is, we need to know by what means the power of Jesus' death

continued on page 47

SECTIONAL SETTING-FORTH

EXHIBITING THE

LOCAL SETTING,-PALESTINE IN THE DAYS
OF JESUS.

SUBJECT, - JESUS IS GOD.

A'

INTRODUCTION.
FIVE TESTIMONIES TO THE DEITY OF
JESUS CONTAINED IN THE EVENTS
LEADING UP TO THE FIRST PASSOVER.
JNO.1:1 TO JNO.2:22

BODY OF
FOUR GROUPS OF INCIDENTS
THE DEITY OF JESUS,
STANDING CONNECTED
AL ATTENDANCE AND
DAY OF SOME JEWISH FEAST

GROUP 2

GROUP 1

C'
JESUS
IS
GOD
TESTIFIED BY
HIS MIGHTY
WORKS IN
CREATION
"THE WORD WAS
GOD -----
ALL THINGS
WERE MADE BY
HIM"
JNO.1:1,3.
1:1-5

D'
JESUS
IS
GOD
TESTIFIED BY
JOHN THE BAPTIST
"THIS IS THE SON
OF GOD."
JNO.1:34.
1:6 - 1:34

E'
JESUS
IS
GOD
TESTIFIED AMONG
THE DISCIPLES
BY DOUBTING
NATHANIEL
"THOU ART THE
SON OF GOD."
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F'
JESUS
IS
GOD
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THE MOTHER OF
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SAITH,- DO IT."
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A MIRACLE,
WATER TURNED
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2:1 - 2:12

G'
JESUS
IS
GOD
TESTIFIED BY
PREDICTION OF
THE RESURREC
TION DEMON-
STRATED LATER
BY FULFILMENT
"IN THREE DAYS
I WILL RAISE
IT UP"
JNO.2:19.
2:13 - 2:22

JESUS
IS
GOD
DECLARED
IN PRIVATE
DISCOURSES
AND
DEMONSTRATED
BY MIRACLE
AND PROPHECY
THE OPENING
OF THIS GROUP
OF INCIDENTS
MARKED BY
JESUS' PRE-
SENCE ON THE
DAY OF THE
PASSOVER
FEAST
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JESUS
IS
GOD
REVEALED
IN PUBLIC
INCIDENTS,
EACH INCIDENT
BEING FOL-
LOWED BY
EVIDENCE OF
REJECTION
THE OPENING
OF THIS GROUP
OF INCIDENTS
MARKED BY
JESUS' PRE-
SENCE ON THE
DAY OF THE
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"(AND MY FATHER

OF THE BOOK OF JOHN

SYNTHETIC OUTLINE.

KEY THOUGHT, - JESUS IS THE WAY, THE TRUTH, THE LIFE, THE LIGHT, AND THE REVELATION OF THE FATHER.

APPLICATION, - HE THAT BELIEVETH ON HIM HATH LIFE.

THE BOOK.
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JNO. 2:23 TO JNO. 19:42.

GROUP 3

JESUS
IS
GOD
REVEALED
IN PUBLIC
INCIDENTS,
EACH INCIDENT
BEING FOL-
LOWED BY
EVIDENCE OF
REJECTION.

THE OPENING
OF THIS GROUP
OF INCIDENTS
MARKED BY
JESUS' PRE-
SENCE ON THE
DAY OF THE
FEAST OF
DEDICATION

JNO. 10:22

10:22 - 12:50

GROUP 4

JESUS
IS
GOD
DECLARED
IN PRIVATE
DISCOURSES
AND
DEMONSTRATED
BY MIRACLE
AND PROPHECY.

THE OPENING
OF THIS GROUP
OF INCIDENTS
MARKED BY
JESUS' PRE-
SENCE ON THE
DAY OF THE
PASSEVER
SUPPER

JNO. 13:1

13:1 - 19:42

G²

JESUS
IS
GOD

TESTIFIED BY
SCRIPTURE
PROPHECY OF
THE RESUR-
RECTION. DEM-
ONSTRATED BY
MARVELOUS
FULFILMENT

"HE MUST RISE
AGAIN"

JNO. 20:9

20:11 - 20:10

F²

JESUS
IS
GOD

TESTIFIED BY
A WOMAN, MARY,
THE MAGDALENE

"RABBONI, -
MASTER"

JNO. 20:16

A MIRACLE,
DEATH TURNED
TO LIFE.

20:11 - 20:18

E²

JESUS
IS
GOD

TESTIFIED
AMONG THE
DISCIPLES
BY DOUBTING
THOMAS

"MY LORD AND
MY GOD"

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D²

JESUS
IS
GOD

TESTIFIED BY
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"IT IS THE LORD."

JNO. 21:7

21:1 - 21:24

C²

JESUS
IS
GOD

TESTIFIED BY
THE MULTIPlic-
ITY OF HIS WORKS
ON EARTH.

"THE WORLD
CANNOT CON-
TAIN THE BOOKS."

JNO. 21:25

21:1 - 25

RE ONE" - JNO. 10:30.

Whiter Than Snow

SELECTED

I was wending my way very recently over rugged hills and ice-bound roads, which a few days before were flooded with water, and now rendered almost impassable in many places. A terrible northeast wind had set in, unroofing many a poor man's cottage, turning over stacks of corn, and doing other damage. With it frost had locked up in its iron grip the land and water, and the poor with their scanty means felt the pinch of want in many ways.

Many times did my heart ache as I witnessed the sufferings of some of those on whom I called; one of whom is the subject of this narrative. She had long known the sorrows that follow in the train of poverty and sickness, and often had eaten with her scanty meal of bread and water, the bread of bitterness and tears, yet she was ignorant of God's way of peace. She had done what she was told, namely, she had learned to say a prayer, which she often repeated, and she also received the sacrament occasionally, but still she was not at rest. After I had addressed a few words to her, she said, "I've been a sinner all my days, and my heart is black and filthy, and I dread to die." "Yes," I replied, "what you say about yourself is all true, for God who knoweth all things has given us a terrible picture of what is in our hearts in the third chapter of Romans. But He has also given us another picture,—that of HIS heart, for we find in the Scripture such gracious and loving words as these: 'God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life,' (John 3:16); and 'God commendeth His love toward us, in that, while we were yet sinners, Christ died for us,' (Rom. 5:8); 'And God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them,' (2 Cor. 5:19). God's heart is so filled with love to us, ungodly as we are by nature, that He sends the message of life eternal to dead sinners. And though you and I are both deservedly under condemnation, by reason of our sins, yet He gave Jesus to be condemned in our stead, and those who believe in Him are justified freely by His grace. Now, I have believed in Him and do now believe

in Him, so I am not under condemnation, but justified from all things, from which I could not be justified by the law of Moses, (Acts 13:39). And because I thus rest my soul on Jesus, I am not afraid to die, for all my sins are forgiven, as God assures me in His Word."

"O sir, I wish my heart were as good as yours," she groaned out.

I replied, "My heart is very bad, and black by nature and by actual sins, but the Lord has cleansed me, and made me 'whiter than snow.' Just look at the beautiful snow which is coming down so fast; it has covered all that black, dirty earth since I have been talking to you. Now listen to what God says: 'Come now, and let us reason

together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool,' " (Isa. 1:18).

And as she leaned out of the window and saw the beautiful white robe that had covered the filthy ground, leaving nothing but pure snowy whiteness visible, she exclaimed, "Oh, how beautiful." "Yes," I replied, "and this is how God sees all who trust in Him; they are covered with His beautiful white robe of righteousness, so that nothing is seen but Christ." "Oh, I see it now; that's more beautiful than the beautiful snow, for the snow will

melt away, and then the dirty ground will be seen again, but the white robe will not melt away, will it, sir?"

And thus she lost her burden; joy took the place of grief, and she is now able to rejoice at the prospect of meeting the Lord, because she is covered with the beautiful white robe of righteousness, with which God decketh all who believe in Him, (Isa. 61:10).

DEAR reader, what do you say to this? Are you covered with that white robe that has not a spot upon it—the righteousness of God? Can you say with implicit confidence in

THE GOSPEL MESSAGE

"His precious blood shall never lose its power." McClure here gives to the Infinity Number of the magazine a message of pure grace to a lost sinner.

God, "I will greatly rejoice in the Lord; my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness?" It is the happy privilege of all who believe on Him to take up this language. Or are you yet in your sins, because of unbelief, and vainly seeking by your own endeavors to fit yourself for that day when you must appear before Him? You may be seeking to salve over the oft-repeated convictions of a guilty and troubled conscience by some reformation of outward conduct, and by a regular attendance at church services, and by acts of so-called charity, which may earn for you a name of being a liberal person; or the name of "Christian" may be tacked on to your character; but unless

you are washed from your sins by faith in the atonement made by the death of Jesus, the Son of God, you are yet filthy, and not fit for His presence. And though you may have covered yourself with this outward reformation, yet it will be like the snow that melts before the sun, when it shines upon the earth. So will it be with you when you are summoned to appear before His face; all that is of the flesh will then be made manifest, and be found no better covering than the wretched fig leaves of our first parents. See to it, dear reader, that you have a good title to stand before His face, Who is the appointed Judge, and Who will make no mistake. See to it, without fail, that your garments have been cleansed by His blood, whiter than snow.



The Mystery of Justification (cont.)

and resurrection is applied, to the end that the sinner may be declared righteous. We have already seen that

"Abraham believed God and it was counted to him for righteousness."

This shows us at once that justification is by the means of the faith of an individual. And this fact is stated in many other passages. Let us notice just one:

"Therefore being justified by faith we have peace with God through our Lord Jesus Christ." (Rom. 5:1).

Not only is faith the means,—it is also the sole means of justification. Men can be justified before God in no other way than through faith. This is many times declared in the Bible and in words whose meaning cannot be misunderstood. One of the passages which states this is Gal. 2:16. Note how clear and positive this statement is:

"A man is not justified by the works of the law, but by the faith of Jesus Christ—we have believed in Jesus Christ, that we might be justified by the faith of Christ and not by the works of the law; for by the works of the law shall no flesh be justified." (Gal. 2:16).

The means of justification, then, is faith. Simple faith in Jesus Christ, without good works of any kind.

"To him that worketh not but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4:5).

THIS in itself is wonderful, but when we face the full extent of this truth our souls are literally staggered by its tremendous significance. God justifies the sinner from every sin of his whole life. No matter how vile and black the life may be; the worst sinner, on coming to Jesus in faith, is declared absolutely righteous. God declares that he is without sin. To the unbeliever He says:

"Come now, let us reason together. . . . Though your sins be as scarlet they shall be as white as snow;

though they be red like crimson, they shall be as wool." (Isa. 1:18).

And to the one who trusts Jesus for salvation He says:

"By Him, all that believe are justified **from all things** from which ye could not be justified by the law of Moses." (Acts 13:39).

God justifies the sinner from every sin. He declares him perfectly righteous. Amazing grace! How can this be true?

AH! Herein lies the mystery of justification. God declares these stupendous facts, but He nowhere attempts to explain them. A sinner hears the good news that a Saviour has died and risen again. Perhaps he has been unspeakably wicked. When the welcome offer of life through Jesus Christ comes to him, he looks up in simple faith and says, "Lord, I do believe that Jesus died for me. I have been an abominable sinner, but I do trust Him to save me." Instantly God's verdict rings out! "This man is absolutely righteous! He is without a single sin!" Only a moment before He had said,

"All have sinned and come short of the glory of God." (Rom. 3:23).

Now He declares that the same one whom He has just convicted of sin is righteous with the very righteousness of God. Men who read this verdict in the pages of the Word cry in amazement, "How can these things be?" The justified man himself may echo in wonderment, "How?" But to this question there is no answer. On this subject God is silent. It is one of the mysteries of the Infinite. We do not need to understand it, and we could not even though God were to try to explain it to us. He does not ask us to understand, only to believe. He has spoken, and it is enough. He is the One who

"Calleth those things which be not, as though they were." (Rom. 4:17).

and His decree establishes their existence.

Outlines For God's Workmen

Conducted by R. S. Beal

The Temptation of Jesus

Matt. 4:1-11; Luke 4:1-13

I. Jesus' preparation for the battle.

1. He had studied the Word of God, knew it and believed in its power.
2. He now realized what His work was to be.
3. He had been inducted into His work at His baptism.
4. He had been filled with the Holy Spirit.
5. He had the assurance of God's Word that He was the Son of God.
6. He had been assured of God's approval.
7. He was where God wanted Him to be having been led by the Spirit into the wilderness.

Note: We may have this same preparation to meet temptation.

II. As whom was Jesus tempted?

1. As man, in the same temptations that come to all men.
2. As the Son of Man, man's representative, to turn aside from human limitations.
3. As the Son of Abraham, meeting His temptations in the wilderness and answering all of them from the wilderness book—Deuteronomy.
4. As the Son of God, to use His power for Himself.
5. As the Son of Adam, meeting Satan as the first Adam met him.
6. As the Messiah, tempted to obtain Messianic honors in the wrong way.
7. As the Savior of men, tempted to turn aside from the Cross.

III. Why was Jesus tempted?

1. That He might be touched with the feeling of our infirmities.
2. That He might leave us an example.
3. That He might be shown to be the spotless Lamb of God.
4. That He might be shown to be the Second Adam.
5. That it might be shown that He has power to help us.

IV. The nature of the temptation.

(Compare Gen. 3:6 with 1 John 2:16.)

1. First—The lust of the flesh.
2. Second—The lust of the eye.
3. Third—The pride of life.

Note: All our temptations can be placed under these three heads.

V. The place of temptation.

1. In the wilderness, alone.
2. On the pinnacle of the temple, in the church,—an exalted place.
3. On the mountain top,—an exalted experience.

VI. The time of temptation.

1. After a special blessing.
2. When a new stand had been taken.
3. At a time of bodily weakness, Satan taking advantage of this.

VII. Lessons about the tempter.

1. He is a person. (This is seen in personal pronouns, treatment, acts, etc.)
2. He is capable of disguising himself.
3. He has marvelous skill.
4. He has great power.
5. He knows God's Word.
6. He has some authority on earth that is recognized by God.
7. He is persistent.

VIII. Methods of Satan's temptations.

1. Causing doubts. ("If thou be the Son of God.")
2. Trying to keep us from fully trusting God, ("Command that these stones be made bread.")
3. Leading us to "try" God, presuming on His care when it is not promised.
4. Leading us to try to obtain right things in the wrong way, (bread, honors, power.)
5. Misquoting the Word of God, (twisting, adding, omitting.)
6. Trying to get us to avoid the Cross.
7. Trying to get us to worship other than God, ultimately himself.

IX. The means of victory.

1. Not arguing with Satan.
2. Rebuking Satan.
3. Using God's Word against Satan.

X. The blessing from temptation.

1. It strengthens us when it has been overcome.
2. It often brings rest when we have beaten Satan.
3. It brings to us sweet ministry of God, (angels ministered unto Him.)

S. T. M.

Workers Together With Him

II Cor. 6:1

- | | |
|------------------------------------|--------------|
| I. WORKERS | OCCUPATION |
| II. TOGETHER | CO-OPERATION |
| III. WITH HIM | ASSOCIATION |
| IV. BESEECH YOU ALSO | EXHORTATION |
| V. RECEIVE NOT GRACE IN VAIN | UTILIZATION |

CONCLUSION, Heb. 2:3.

R. S. B.

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Heart Queries Answered

by the "PASTOR OF THE FLOCK"

A California correspondent, greatly perturbed over the persistent propaganda of Pentecostals with their slogan of "Have you received the baptism of the Holy Ghost," makes this inquiry,—

"Do we receive the baptism of the Holy Spirit at conversion or later in life?"

One of the most regrettable facts which we face in this crucial hour in the history of God's people is the uncertain note sounded by many on this theme. Your inquiry, dear brother, is a timely one. Hundreds of worthy Christians have been duped into seeking this so called "baptism" only to be ensnared in the depths of unnamable sin.

The Word of God teaches that every believer is baptized with the Holy Spirit. The moment a man accepts Jesus as his personal Savior, that moment, he receives the baptism and is made a member of the Body of Christ. He may have a very "bright experience" or he may have absolutely no experience. His "feelings" are utterly immaterial. "We walk by faith and not by sight."

The Bible's answer to your question is made clear in several places.

In the Ephesian letter the Holy Spirit, speaking through Paul, gives the time when the "baptism" is received. The passage has been unfor-

tunately translated, hence, giving some careless students a false hope. As it appears in our King James Version it reads thus:

"After that ye believed, ye were sealed with the Holy Spirit of promise." (Eph. 1:13).

The whole expression "after that ye believed" is from one Greek word, the correct meaning of which is "upon believing." This makes a great difference in the message of the passage. Later in the verse, the word "sealed" is used. Bible students are practically agreed that the "sealing" and the "baptism" are coincident. With these facts before us, we easily see that

the correct rendition of the verse would read.—

"UPON BELIEVING, ye were sealed (BAPTIZED) with the Holy Spirit of promise."

How simple and how satisfying! The Bible answers your question. Yes, we receive the "baptism of the Holy Spirit" UPON BELIEVING in Jesus as our Savior;—not after believing;—not "later in life;"—not a "second blessing;"—but "upon believing." The baptismal work of the Holy Spirit and the regenerating work of the Holy Spirit although distinct and different are simultaneous. This is the dictum of God's Word.

There are other passages. A particularly helpful one is found in 1 Cor. 12:13. It reads:

"For by one Spirit are we all baptized into one body." If you will place the prepositional phrase "by one Spirit" in the latter part of the sentence, you will still be fully loyal to the meaning of the Greek and you will see more clearly what the baptism here spoken of is. The passage, arranged thus would read,

"We are all BAPTIZED BY ONE SPIRIT into one body." This passage is explicitly speaking of the baptism of the Holy Spirit. The statement made is that we are "ALL" baptized. To whom does the "all" refer? This question is answered in the opening words of this same letter to the Corinthians where Paul addresses the epistle to two groups of believers, one a local group, the other a general group.

1st.—The Local Group.

"Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called—saints!"

2nd.—The General Group.

"With all that in every place call upon the name of Jesus Christ our Lord."

When Paul said "we all" he was simply speaking of those whom he himself included when he addressed the letter. "We all" includes "ALL" the Corinthian believers and "ALL" who call upon the name of the Lord in every place. Hence, when he says, "We are all baptized by one Spirit into one body," he is teaching that all believers have received the baptism of the Holy Spirit.

The answer of God's Word to your question is very definite. We DO receive the baptism of the Holy Spirit when we believe in Jesus. We do not, indeed, we cannot receive it later in life. It can only be received once. Why should we go seeking for that which we already have?

From a Texas correspondent comes the following inquiry:

"Peter says to those who are already believers, 'Repent and be baptized for the remission of sin.' Since this is the case, does it not take both **faith** and **baptism** to save a soul? Can one possibly be saved before his sins are remitted?"

I observe that you believe it is necessary to be baptized in order to be saved. Are you right in holding this

conviction? In all kindness, but very earnestly, I must say the Bible does not teach that baptism is necessary for salvation. I suggest four reasons for saying that baptism does not save.

First,—baptism does not save because God in His Word never once indicates that ordinances and ceremonies have the power to cleanse from sin, or save the soul. On the contrary, the Bible teaches that even the wonderful Old Testament sacrifices, which God hath declared are most holy, cannot TAKE AWAY sins.

"For it is NOT POSSIBLE that the blood of bulls and of goats should take away sins." Heb. 10:4.

If the holy offerings of ancient Israel, offered on the brazen altar, sanctified by God, presented in holy convocation, revealed through Moses in the flames and thunders of Sinai, and marked by flowing blood, could not take away sins, then it is inharmonious with God's former dealing with His people and His clear revelation pertaining to that dealing for us to assume that baptism in this age carries

In this department
questions, perplexities,
problems and Bible
difficulties will be
discussed by the
"Pastor of the Flock."

with it a mysterious and talismanic power which God Himself denies to the magnificent and heaven-given ritual of Israel.

Second,—baptism does not save because the Scriptures unfailingly and unalterably proclaim that salvation is not by works,—and baptism is human works! Say what we will about it, every man of common sense or intelligence knows he can not change that fact,—baptism is works! Baptism is not a miracle of God. In some cases where the conveniences are few, baptism means not only "works," but a great deal of hard labor in preparation, and sometimes in rural districts a lengthy trip to find a place where sufficient water may be found for the conducting of a baptismal service. Yes, we cannot escape it, baptism is works and the Scripture says,

"NOT BY WORKS of righteousness which we have done but according to His mercy He saved us." (Titus 3:5)

"For by grace are ye saved through faith and that not of yourselves, it is the gift of God, NOT OF WORKS, lest any man should boast." (Eph. 2:8-9).

The Bible does not leave the question open for us to settle. The Bible settles the question. Salvation is not by works, hence salvation is not by baptism.

Third,—baptism does not save, because the Bible cannot disagree with itself. If salvation were by baptism, then is the finished work of Christ on Calvary negated, the purpose of Old Testament types annulled, and the Bible proved guilty of contradiction. If contradiction is once found within the pages of that Book its authority is broken and its message lost. In 1 Cor. 10:13 the Holy Spirit declares.

"GOD IS FAITHFUL."

If God is faithful there is no salvation by baptism for He hath said "not of works." In Titus 1:2 the Bible says

"GOD CANNOT LIE."

Since the Bible says salvation is by grace, NOT OF WORKS, if it were proved that salvation could be obtained by baptism, that would be the sufficient and appalling demonstration that God is a liar. God cannot lie, hence, salvation is a gift, through grace, not of works!

Fourth,—baptism does not save because the King James translation of Acts 2:38 is incorrect. We know it is incorrect, (1) because the present rendering is contrary to other portions of Scripture, and (2) because the Greek words may be correctly rendered so as to perfectly agree with the balance of Scripture. Acts 2:38 correctly translated reads,—

"Repent and be baptized ON ACCOUNT OF the remission of sins."

You will immediately notice that the only change made in the translation is in the word "for." In the Greek this is the word "eis." It has several meanings. It sometimes means "for," sometimes, "for the purpose of," sometimes "in accordance with" and sometimes "on account of." It has other meanings as well. When such a word as "eis" having several uses must be translated, the correct translation can only be found by considering the entire sweep of Scripture and rendering the word with that translation which is in agreement with the whole Bible. Other passages in Scripture where "eis" is used to mean "on account of" may be easily adduced.

"The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented ON ACCOUNT OF the preaching of Jonas; and behold, a greater than Jonas is here." (Matt. 12:41).

"The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it; for they repented ON ACCOUNT OF the preaching of Jonas; and, behold, a greater than Jonas is here." (Luke 11:32).

"And were all baptized ON ACCOUNT OF Moses in the cloud and in the sea." (1 Cor. 10:2).

In these passages "on account of" is the only correct translation of the Greek word "eis." The men of Nineveh did not repent "for the purpose

of" the preaching of Jonah, but they did repent "on account of" the preaching of Jonah. And in the First Corinthian passage the people of Israel went through the sea and cloud "on account of" the faithful and fearless leadership of Moses.

This translation makes clear and plain the message of Acts 2:38. Peter did not say "Repent and be baptized for the purpose of remission," but he did say "Repent and be baptized 'on account of' remission."—On account of the remission of sins which is yours through faith in Jesus,—be baptized. This translation clarifies the passage and brings it into perfect accord with every other passage in the inspired Book.

Baptism is a testimony of a blessing already received. When we were baptized we submitted to it "on account of" the remission of our sins, which remission had already, through His great grace, taken place. No, dear friend, baptism does not save. Baptism is a testimony that we ARE saved. "Repent and be baptized ON ACCOUNT OF the remission of sins."

Now to sum up,—baptism does not save

- 1. BECAUSE the Scriptures plainly teach that ceremonies and ordinances cannot save.
- 2. BECAUSE the Scriptures everywhere proclaim that salvation is not by works.
- 3. BECAUSE the Bible cannot disagree with itself and be the Word of God.
- 4. BECAUSE in the light of other Scripture the King James translation of Acts 2:38 is incorrect.

"The Eighteen Principles"
(continued)

truth which brings deepest consolation to the naturally restless soul of man. He tells of his prayer-burden for the Colossians saying that he yearns for them,

"That their hearts might be comforted, being knit together in love and unto all riches OF THE FULL ASSURANCE OF UNDERSTANDING to the acknowledgment of the mystery."

There is a remarkable example of the explicitness of the Bible. The Holy Spirit never fails in maintaining the logical distinctions which make the Bible the marvelous Book that it is. In this passage the apostle is not desiring that they "understand to the acknowledgment of the mystery," but that they shall enter "the full assurance of understanding." Alas, how greatly God's people need to learn this lesson. On every hand are unhappy, discontented souls striving to "UNDERSTAND." That which develops real strength and growth is not UNDERSTANDING, but by His grace resting in the "ASSURANCE OF UNDERSTANDING" before the understanding comes. Perplexed Child

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of God, abandon thy quest for understanding of the mysteries of God! Instead of vainly intruding your fleshly mind into realms which God says are "past finding out," desist thy vain and empty efforts and REST, joyously rest in the "assurance of understanding" in God's good time. Although we can only say "Now I know in part" we shall one day say, "I know even as I am known." Thank God for such a thrilling "assurance."

The fact that I cannot now fully understand the things of God is an immeasurable blessing to my soul. If I could fully understand Him, I could no longer worship Him. A God whom my finite mind could completely apprehend is not infinite, but finite. If He is only my equal He is not my God.

LET us try out this principle. Let us see if it has any value in bringing the mind to a clearer attitude toward Bible questions over which doubt has hung for years. Let us use at least two familiar doctrines involving some old, much-discussed perplexities. Let us first investigate the activity of the Infinity Principle in the doctrine of

PRAYER

Does God hear and answer prayer? Does prayer change things? The answer of the Word of God is a decided affirmative. The Bible teaches that God hears and delights to answer the cry of His child. "Whatsoever ye ask in My name that will I do." Prayer does indeed change things.

But this truth has raised many questions in the minds of men. How can God allow Himself to be influenced by man? Does man's prayer change God's mind? Is the divine power subjected to human caprice? These questions plunge us at once into the realm of pure faith and bring us face

to face with one of the Bible's most striking examples of the great need of a correct understanding of the Infinity Principle.

Wherever the infinite and the finite meet in the working out of the plan of God, there is found truth which balks the human understanding and which is an imperative call to simple faith in God's Word. Man's reason may work with exhilaration and delight in the realm of the finite but the human mind is incapable of logical operation in the realm infinite. Prayer is one of the truths of the Book of Books, which calls, not for understanding, but for simple trust in God. The infinite wonder is declared by Jesus,—"Whatsoever ye ask in My name I will do it." If I were to seek the explanation of God showing such tenderness to my soul I would but stagger before the marvel of infinite condescension to a sinner saved by grace. I do not need an explanation! I need faith! "Without faith it is impossible to please Him." Our Lord simply states the facts concerning prayer. Some of those facts are too big for the mind to understand. But our Lord Jesus offers no elucidation when God sets forth a declaration and offers no explanation. His declaration becomes the subject for my acceptance without question. This conclusion is the happy product of applying the Infinity Principle.

LET us apply this principle to the study of another line of truth found in God's Word.

THE VIRGIN BIRTH, AND THE PERFECT DUALITY OF JESUS.

The modernist does not accept the virgin birth of Jesus. His difficulty is that he does not accept the Infinity Principle, as a result, he is cast back on his reason instead of faith. Reason is helpless in the face of the in-

continued on page 53

D.B.I. at Home and Abroad

by JESSE ROY JONES

THE BIBLE CONFERENCE

Drs. White and Chafer, who were the speakers for the Sixteenth Annual Rocky Mountain Bible Conference visited the Denver Bible Institute and spoke before the Student Body at the regular Inspirational Period, Saturday noon, October 7, 1922. The message of both these men of God struck a responsive chord in the heart of every student, confirming and crystallizing the rich truths of God's Word which had already become precious to their souls. Their fearless and scriptural unfolding of the Word of God before the Rocky Mountain Bible Conference also was a blessing to those who love the fundamentals of the Old Book. We feel that the Conference this year was more helpful than any heretofore because of the instructive and constructive character of the Bible lectures of these servants of God.

Dr. Chafer's message on the Holy Spirit before the Denver Bible Institute Student Body was especially well received and is given in substance on another page of this issue of "Grace and Truth."

Dr. White also won his way into the hearts of the members of Dean Fowler's Sunday Afternoon Bible Class when he lectured to them at the regular meeting of the class Sunday, October 8, 1922. His message was on carnal and spiritual Christians (1 Cor. 2 and 3). Those present will not soon forget how Dr. White leaned over the edge of the rostrum and asked, "Are you a spiritual baby?"

NIGHT SCHOOL

D.B.I. Night School opened its eighth session October 19, 1922. The attendance was good and the interest unusual. Many of last year's students spontaneously testified to the benefits derived from last year's Night School and expressed their joy in being able to continue with the work this year. Rev. Aaron Schlessman brought the message of the evening urging upon Christians the necessity of systematic Bible study to a balanced Christian life.

The prospect for this year's Night School is better than for any previous year. Seven Denver pastors of different denominations will co-operate with the regular D.B.I. faculty, thus making the teaching force especially strong.

The Denver Bible Institute Night School is arranged to meet the needs of those who are unable to attend the day school. The Word of God says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed," rightly dividing the Word of Truth." (2 Tim. 2:15). One of last year's students said, "I learned more about the Bible in fifteen minutes at the Denver Bible Institute

Night School than I learned in fifteen years any place else."

To those who live in or near Denver and desire a working knowledge of God's Word, D.B.I. Night School affords a unique opportunity.

CORRESPONDENCE COURSE

Frequent requests have come in for a correspondence course teaching the truths held by the Denver Bible Institute. It is our desire that such a course should be added to the work of D.B.I. and as soon as means are provided plans which are already in the minds and upon the hearts of the faculty, will begin to materialize.

When a correspondence course does go forth from the Denver Bible Institute it will be characterized by the same features which make the regular Day School Bible Course the unique course it is. It will lead the student into a vast amount of Bible research work. It will emphasize the outstanding fact of all Bible study.—THE BIBLE IS SELF-INTERPRETING. Pray with us that God shall supply the means to meet this need.

PRAYER HELPERS

The Denver Bible Institute, from the time of its inception, has operated entirely in answer to prayer. At times the treasury has been very, very low and there has been barely enough food in the larder for one more meal. But God has never failed to keep His promise and the needs have always been met with His provision.

When one stops to consider that there are no large contributors to the work of D. B. I. and that some months the general expenses run as high as \$1,500.00, and that every month finds its bills all paid, he cannot help but say, "Surely God has not forgotten His promises."

We appeal to the whole "Grace and Truth" family to share the prayer-burden for the needs of this great work for God. "The effectual, fervent prayer of a righteous man availeth much."

CHALK TALKS

"If you can make a series of straight and crooked lines you can picture many of the fundamental truths of God's Word so that children can grasp them." This assertion was made by Mr. A. T. Whittaker, Field Secretary of the Christian Fundamentals League, as he addressed the Student Body, Thursday morning, November 2, 1922.

Mr. Whittaker was in attendance at the Fundamentalists Conference held at Minneapolis recently for the purpose of arranging a new series of Sunday School lessons. He has also just completed an engagement with Dr. French E. Oliver in an evangel-

istic campaign in the same city, having had charge of the music and children's work. On his return to Los Angeles he made a stop-over at Denver and visited D.B.I.

It was a delightful experience for the students to imagine themselves children once more as Mr. Whittaker brought the message of the Cross from a crayon sketch on the black-board. After hearing Mr. Whittaker's talk and seeing him present the truths of God's word in picture form, the Student Body was greatly impressed with the fact that crayon and paper affords to the Sunday School teacher a wonderful opportunity and channel in getting the truths of our Lord firmly fixed in the minds of the little ones.

ARE STREET MEETINGS PROFITABLE?

When Jesus was here upon earth, He raised the question, "What shall it profit a man, if he shall gain the whole world and lose his own soul?" (Mark 8:36). When we have faced this question seriously and meditated sufficiently on the value which the Lord Jesus places on a soul, we will be in a better position to answer the above question intelligently.

If one soul were saved through the instrumentality of a street meeting, can there be any question as to whether or not they are profitable?

The first D. B. I. Student Body street meeting for the year 1922-23 was held September 20th. The place was on the corner of 19th and Larimer, and Mr. Wm. Avery McClure was in charge of the meeting. Gospel songs were sung and personal testimonies were given by a number of the students. Mr. McClure gave the principal message and closed the meeting.

After the meeting personal work was done with every man standing on the street corner. As a result of this personal contact,—man with man, three souls were led to the Saviour. One worker, on being asked as to the outcome of his dealing with a soul, replied, "Why, he was just ripe and ready to pick. I didn't even have to argue with him. No sooner had I put the question up to him till his eyes began to fill with tears and he said, 'Yes, I see that's just what I need,—I do accept Jesus as my personal Saviour.'"

What a blessed fruitage from only one meeting!

Are street meetings profitable?

Such a question, in view of such a meeting, is quite unnecessary.

We are persuaded that street preaching is being specially blessed of God during these the closing hours of the Dispensation of the Body.

Eighteen Principles (cont.)

finite. Faith finds joy, in what God has revealed, be it finite or infinite.

A well-known modernist recently said, "I know Jesus was man. If I accept the doctrine of the virgin birth, then I must believe that Jesus was God also. I cannot conceive of anybody being both God and man."

If that man would but start believing his Bible instead of picking it to pieces, he would soon find the solution of his difficulty.

The Bible teaches that Jesus is man. The Bible teaches that Jesus is God. In fact in the first chapter of Hebrews, God the Father calls Jesus God.

"But unto the Son He saith, THY THRONE, O GOD, is forever and ever." (Heb. 1:8.)

And in John 10:30 Jesus declares His own unity with God,

"I and the Father are one."

Seeming contradictions arising from the perfect duality of Jesus may be found scattered through the Bible. A few of these seeming contradictions will reveal the sort of passages which Satan uses in stirring up and perplexing many souls on the subject of the duality of Jesus.

In Isaiah 40:28 it is declared of God that He fainteth not, neither is weary. But in John 4:6 He was so weary He rested on Jacob's well while the disciples went into the city for meat.

In Psa. 121:4-5 He is declared to be the Holy One of Israel who slumbers not nor sleeps, but in Matt. 8:24 we find Him fast asleep.

In 1 Tim. 2:5 after He ascended into heaven He is called "man," but in Heb. 1:8 God Himself addresses Jesus as God.

Yes, it is an inexplicable mystery to the finite mind as to how He can be both God and man. The modernist quoted said he could not conceive of Jesus being both God and man. He is right. If he seeks by human logic to conceive of the redeeming duality of Jesus, he will seek in vain for an eternity. But if he will recognize the limitations of the finite mind, cease from his fruitless strivings, and believe God, his difficulties will be at an end. The puny modernists fumbling at the bolted gateway of Infinity are like the blinded Sodomites groping at the door of Lot.

What is the result of applying this Infinity Principle? What is the product in a man's soul when he has faced some Bible question recognizing this principle in the Book? The result is always the same. The recognition of the Infinity Principle produces FAITH,—faith that takes God at His word. The Infinity Principle reveals that where reason staggers, faith may reveal.

Thank God for the blessing which the acceptance of the Infinity Principle brings to the mind of the eager student of God's Book. Once fully received, this principle inducts the mind into satisfaction and peace. The result of an acceptance and use of this principle in Biblical interpretation is sanity instead of fanaticism and faith instead of skepticism.

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Clifton L. Fowler

A SUGGESTION

We suggest that Sunday Schools adopt "Grace and Truth" as their Sunday School lesson help. Denominational Quarterlies, unfortunately tinged with modernism, only come once every three months and contain little more than the regular lesson. "Grace and Truth", faithful in every line to God's inspired Book, comes once a month and contains Bible Study articles from the best known Bible Students in America in addition to H. A. Wilson's superior expositions of the Lesson. Three Sunday Schools have already adopted "Grace and Truth" and have placed a copy of the magazine in every home in the school. That is a good example for your school to follow.

Beginning with the lesson for the first Sunday of January 1923, "Grace and Truth" will furnish Mr. Wilson's expositions to the Fundamentals Sunday School Lessons. This is a new series of Sunday School Lessons arranged by a committee appointed by the World Conference on Fundamentals.

If you want our Business Manager's special proposition to Sunday Schools contemplating this aggressive and progressive change in literature, write him at once. He likes to talk to folks about subscriptions.

Now we have a further suggestion as to how "Grace and Truth" should be used.

When it is received at Sunday School it should be taken home and LEFT THERE. When the teachers and the members of their classes gather on Sunday morning, everyone should carry a BIBLE, not a copy of "Grace and Truth"

Try it out!

May God raise up many Sunday Schools to adopt this double suggestion.

1. Every Scholar with the lesson studied at home from "GRACE AND TRUTH".
2. Every Scholar reciting in Class from the BIBLE.

EDITOR

D. B. I. Sunday School Lessons

by H. A. Wilson

Lesson 5

Sunday, Dec. 3, 1922

THE STORY OF LOT

Genesis 10:1-3, 12-20

As we study the story of Lot we are again brought to face a picture of the Christian's life, but it tells of the unsatisfactory experiences of the unyielded or backslidden believer. In the story of Abraham the outstanding message is that of fellowship with God and its blessings, but in the story of Lot we see the misery and wretchedness caused by a life of unyieldedness and worldliness. In this dark picture, however, we may discern the light of God's grace in His attitude toward Lot.

I. THE CONDITION OF THE CARNAL CHRISTIAN.

Lot is typical of the believer who has not learned the joy of the surrendered life and who prefers the empty vanities of worldliness to the riches of God's grace. He clearly shows the condition of all such believers: I Cor. 3: 1-3.

Lot shared in the sinful condition of the Sodomites. His participation in their sinfulness is shown in three things. His position of authority in the city shows us his willingness to countenance sin. He sat in the gate of the city (vs. 1). This is the place of authority. Had Lot not been willing to countenance the sins of the people he would probably not have lived in the city, and he assuredly would not have been accorded the place of authority. Men of the world are not favorable toward the believer who is living such a life as to rebuke their sins. His offer to deliver his daughters to the lusts of wicked men showed how low was the spiritual plane on which he was living (vs. 8) and the terrible sin of his daughters (vss. 31-38) shows how little respect they had for him. How pitiful a life must have been his to have so forfeited the respect of his own children. Thus the child of God, the one who has truly believed His Word and been born again, yet may sin and share with the world in its sin. Alas, far too many are living on this low level of worldliness and sin. And though they do not enter into outbreaching sin, still their refusal to yield the life to God, to separate from the world, and to live for Him is sin in itself. Luke 15:11-18; I Cor. 1:11; 3: 1-3; 5: 1-2; 6: 7-8.

Lot was vexed with the sins which surrounded him though not willing to separate himself from them. God's Word definitely declares that this was the case, and so it is with the believer who is living in sin and worldliness. He cannot find true satisfaction and delight in them, for his soul is constantly longing and hungering for better things. They who have once tasted the manna of God's grace and fellowship cannot be satisfied to feed on the husks of the world. And right here is the difference between the lost man, or unbeliever, and the saved man, or believer. Both may alike live in sin, but

where it is natural to the unbeliever, and he finds satisfaction in it, knowing nothing better, the believer cannot find satisfaction there, for he has tasted of the things of the spirit. The hog and the sheep may alike fall into the mire, but what is the delight of one proves the distress of the other. Note David and Peter, Ps. 51 and Luke 22: 54-62.

Lot had no testimony. He could raise his voice to rebuke the sins of his neighbors, but, like others, they could say to him in substance, "What you do speaks so loudly we cannot hear what you say." He could warn his daughters' husbands of approaching wrath, but his warning carried no weight; he had forfeited their respect and now becomes their laughing-stock. So it is with the worldly Christian. One who will live in sin and worldliness can have no testimony with those whose iniquity he shares. It is never the dancing, card-playing, theater-going, cheating, lying, egotistical, easily offended Christian who wins souls to Christ. One cannot serve the devil and at the same time do service to God. Worldliness closes the mouth of the Christian and robs him of his testimony, or, if he attempts to give it, so discredits him that it carries no weight. Jno. 15:4-6; Jas. 4:4; I Jno. 2:15; I Cor. 15:33-34; Heb. 5:12-14.

II. GOD'S ATTITUDE TOWARD HIS SINNING CHILD.

How the old nature does love to deceive the soul and cause the backsliding, sinning Christian to doubt the love of God; but how marvelous the love which He shows in spite of our unbelief. Lot's experience shows how dearly God loves His children in spite of sin.

Though sinning, Lot was the object of God's solicitude. He sought him in the hour of danger. He sought to draw him unto Himself, and to deliver him from his terrible condition. When He must pour out His wrath upon the sinning Sodomites, still He remembered Lot and drew him out of the city into safety. So, though God's children do many times grieve Him by their sins, still He loves them and cares for them, and seeks to draw them back into fellowship. And though He may and does chasten them for a season, when His wrath must be poured out upon the world He delivers His people out of the judgment. The sinning child of God can have no fellowship with Him, but still he is the object of God's love and care, and has the guarantee that he will never perish. Jno. 10:28-29; Heb. 12:6-11; I Cor. 11:32; Matt. 23:37.

Though sinning, Lot was righteous in God's sight. How wonderful and well-nigh unbelievable this fact is! God inspired the record of Lot's shame and

weakness in this chapter, but when He speaks of him in the New Testament He calls him "just (righteous) Lot," and "that righteous man." This cannot refer to his life, but reveals his perfect standing in God's sight. How amazing! What fathomless depths of grace are here revealed! Yet it is true. God looks upon His children even in the midst of their sin and says of them that they are robed in the perfect righteousness of God Himself. He cannot see our sins. They are washed away by the blood, and in their place God has given His perfect righteousness. How such grace as this does impel us to fall on our faces and confess our sins, and to cry out for Him to have His way with us! Rom. 3:22; Col. 2:10; I Cor. 6:11; I Cor. 1:50; II Pet. 2:6-8.

III. WHAT LOT LOST THROUGH HIS SIN.

Though God loves His sinning child as truly as He does the one who is walking in fellowship with Him, and though He saves such an one, yet He cannot prevent his suffering loss. Worldliness and unyieldedness cost the Christian his reward, though he is saved and cannot lose his soul. Jno. 5:24; Jno. 6:37.

Lot lost his works. All the fruit of his labors during the years past were burned in the judgment of the city. So the believer who builds as the work of his life only the flimsy works of the world, who builds into his life the wood of indifference to spiritual truths, the hay of petty sin and carnality, and the trashy stubble of sin, is saved simply through his faith in Christ, but in the day when God must judge men's works, his works must be burned. God longs to give to every Christian a rich and precious reward for a life of obedience and service, but, sad to say, many will fail to receive a full reward. I Cor. 3:11-15; II John 8.

Lot lost his family. Surely it is bad enough for a worldly Christian to lose his works, but how much worse it is for him to see as the result of his own sin that his loved ones have turned away from the love and Word of God in unbelief, when, had he been living close to God, he might have been the instrument in God's hand of winning those precious souls to Christ. How many times has the darkness of the death bed and of the hour of separation from loved ones been intensified by the bitterness of realizing that the parting must be forever, when it might have been only for a moment, and then to be merged into the eternal bliss of union in the presence of the Lord. How many times has the heart of God's servant, the minister of the Gospel, been saddened to hear at the side of an open grave the bitter cry, "Oh! my darling, I will never see you again,

and it is my own fault!" May God help us to look to ourselves that we lose not those things which we have wrought, but that we receive a full

reward, and to walk in such close fellowship with Him that He can use us to lead our loved ones and friends to know Him. When we enter into

the eternal enjoyment of heaven's bliss, may the family circle not be broken through any sin or neglect on our part.

Lesson 6

Sunday, Dec. 10, 1922

THE STORY OF ISAAC AND ISHMAEL

Genesis 16:1-16; 21:1-21; 22:1-14; Galatians 4:22-31

God's Word teaches that the believer has two natures, the old sinful nature received through natural birth, which is called "the flesh," and the new nature, which is the holy, eternal life of God imparted through faith in Christ, and which is called "the spirit." These two natures are exactly contrary to each other, and are constantly warring; the object of their warfare being to gain control of the soul. It must be clearly understood, in order to see the value of this teaching, that these two natures are distinct personalities, distinct from each other, and distinct from the soul. So the child of God has resident within his body three personalities: the soul, or ego; the old nature, a vile rebel against God; and the new nature, which is Christ in him, the life received through regeneration. No teaching in all the Bible is more essential in the Christian life than this one. It is the answer to many questions and the solution to many problems of the Christian life, and it is the explanation of many distressing experiences through which the soul passes. It is this truth which is clearly shown in picture form in the story of Isaac and Ishmael.

I. ISHMAEL WAS A PICTURE OF THE OLD NATURE.

1. **Ishmael's birth was a fleshly birth and the result of sin.** He was the son of Hagar, Abraham's concubine. God's Word plainly condemns concubinage; so this union was sinful in His sight. In this unfortunate beginning we catch a glimpse of the origin of the old nature. He was begotten in the sin of Adam and is transmitted through natural birth to all of Adam's posterity. He is many times called "sin" in the Scripture, and a clear-cut distinction must be drawn between "sin" and "sins". "Sin" is the old nature, while "sins" are the deeds which the soul under the control of the old nature commits. Jno. 8:44; Rom. 5:12.

2. **Ishmael was the son of a bond-woman.** His mother was a slave, and in this we see the relation of the old nature to the law. He is the creature of the law, and it is from the law he receives his strength. He is not obedient to God's law, nor can he be, but through the law he receives his strength over the soul. He is constantly seeking to get the soul in a stern legalistic attitude toward everything and to endeavor to do even things which are good but without dependence upon the power of God. Of course, such efforts are foredoomed to failure. When God in grace says, "Yield yourself unto God," the old nature interprets it legalistically, saying, in a snarling voice, "You **must** yield yourself unto God." When God in

grace appeals to us to yield to Him and permit Him to produce in us a life of holiness, the old nature, mocking, says, "Now you are a Christian. You **must** do nothing wrong." Then when failure follows our efforts to measure up to this perverted idea of God's will, the old nature sneers at the soul and seeks to discourage it from further attempts. 1 Cor. 15:56; Rom. 7:7-11; Rom. 8:6-7.

3. **Ishmael mocked Isaac and strove with him.** So the old nature, the flesh, is constantly striving with the new nature, each desiring the control of the soul. The old nature is seeking to lead the soul contrary to God's desires, either through directly opposing, or through seeking to misinterpret those desires. The new nature is constantly seeking to lead the soul in the path of God's will by urging the truths of the Word, reminding the soul of them, and interpreting them aright. The soul must make the decision. As it says "Yes" to the new man, victory over sin and fruitfulness and joy in Christian living are vouchsafed. As it says "No" to the new nature, or fails to say "Yes," then the old man gains the control and works sin and shame and misery and wretchedness and despair. So God gives us the injunction, "Walk in the spirit and ye shall not fulfill the lusts of the flesh." Gal. 5:16-18. See also verses 19-25.

4. **Ishmael was finally cast out.** It may seem cruel and strange that this must be, but remember God is giving typical teaching here, and He cannot compromise with the old nature. He must cast him out. His justice and mercy are revealed in the fact that though Ishmael and Hagar were compelled to leave, still He provided for her and for Ishmael. But the teaching concerning His dealing with the "old man" shows that no place can be found for him. God has already potentially judged and destroyed him; but the full manifestation of that fact will not be seen until the resurrection. Now we struggle against him and are commanded not to yield to him, but in the resurrection he will be removed. It is not scriptural to seek now to have the old nature removed. We should seek victory over him. But in the resurrection there will be no place for him. He will be cast out. Rom. 6:5-6; Phil. 3:20-21; Rom. 8:9-11.

II. ISAAC WAS A PICTURE OF THE NEW NATURE.

1. **Isaac's birth was miraculous.** Abraham and Sarah were too old, and too worn out physically to ever have children, but God worked a miracle and Isaac was born. So the new nature is the result of a miracle. It takes the new birth of the soul for one to receive the new man. This can be re-

ceived only through faith in Jesus. But the moment a soul trusts Him as Savior he is instantly born again, and the new nature is imparted. This forever brands the teaching that every man has within him a spark of the divine nature as a despicable lie. It also refutes the teaching that one can be saved through his own works. The Word says, "Ye must be born again," and this is possible only through the miracle of the new birth through faith in Christ. The unbeliever has only a soul and an old nature, but the believer received the divine nature, the new nature, the moment he believed. Jno. 3:3-7; Gal. 3:26.

2. **Isaac was the son of the free-woman.** He was born of Sarah, Abraham's rightful wife. So the new nature is the creature of grace. Begotten of grace in the soul of God's child, he finds his strength in the things of grace. The truths of God's Word are his instruments. He is constantly seeking to lead the soul into the liberty of God's children. He is appealing to the soul for a life of holiness and surrender unto God, but never as a harsh "MUST." His appeal is "I beseech you **by the mercies of God.**" His constant endeavor is to lead the soul to do God's will either through directly reminding him of God's grace, or by interpreting God's appeals aright. He is seeking to lead us to perform God's desires, not because we must, but because, as recipients of such marvelous grace, we want to do it out of sheer joy and gratitude to Him. Rom. 12:1-2; Rom. 6:13-14; Gal. 5:1, 17-18, 22-25.

3. **Isaac was in picture a resurrected being.** Heb. 11:19, in referring to Abraham's offering of Isaac on the mountain, says that he received him from the dead "in a figure" or in a picture. God is here showing us that the new nature is not an earth-thing, but it is the impartation to the believer's soul of the life of Him Who died an offering for us, and Who was raised from the dead in resurrection life. The new nature is Christ's nature begotten in us. He is the very life of God. He is resurrection life. It is because the soul is wedded to this nature that the Scriptures declare that the believer has "eternal life." Eph. 2:4-9; Jno. 5:24; Col. 1:27; Gal. 3:2-5.

4. **Isaac was established as the rightful heir.** Ishmael caused considerable trouble, though doubtless well behaved and circumspect before the birth of Isaac. When Isaac began to receive a little recognition he revealed his true disposition and must be cast out. So the old nature in the unsaved man may produce a high degree of morality or even religiousness, but should this man trust Christ as Savior

and thus the old nature be brought in touch with the new nature, his real character would then be revealed. He is the hopeless enemy of God and must be cast out. So, though we must struggle with this terrible enemy while

in this body, yet by virtue of the cross of Christ we shall one day be free from his presence. But, praise God, the new nature will be established and will remain with us throughout the blessedness of eternity. He is able to

deliver us now from the power of sin, but one day will reign supreme in our souls because freed from the opposition which he now suffers at the hand of the old nature. Col. 3:3-4; Rom. 7:23-25; Rom. 6:6; Rom. 8:2, 9-11, 23.

Lesson 7

Sunday, Dec. 17, 1922

THE STORY OF JACOB

Genesis 25:19-34, Chapters 27-33, 35:1-15

The story of Jacob is a striking testimony to the grace of God. Jacob is typical of the naturally undeserving condition of the sinner, and the wondrous grace with which God dealt with him shows clearly His method of dealing with sinners in our time. When we consider Jacob, the most prominent thing in the whole story is the crookedness of his character. But this only serves to make more plain the fact that God's dealing with him was wholly on the basis of grace. Indeed it could not be otherwise, for God cannot deal partly in grace and partly on the basis of a man's merit. The only way in which a sinner may have dealings with God is to cast himself upon His grace without any effort to plead his own worth. Thus the unworthiness of Jacob speaks to us of our own natural condition, and God's grace in dealing with him reminds us of His grace in dealing with us.

I. THE SINFULNESS OF JACOB.

Jacob is one of the most unlovely characters to be found in the whole Bible. Practically nothing good can be said about him, naturally. His name, which means "supplanter," is fully deserved, and his whole life is marked by the crafty bargaining—the constant endeavor to take advantage of another—which the name implies. One of the first incidents in his life shows him taking advantage of his brother's weakness to deprive him of his birthright. He willingly enters into a mean trick which his mother proposes, and lies to Isaac in order to secure the blessing which was intended for Esau. He does not even shrink from dragging the name of God into his deception. Then he flees like a craven coward from the wrath of Esau.

When God reveals Himself to him in Bethel he feels that His presence is dreadful, as the presence of God must ever be to a sinner. Hearing from his lips the promise of certain blessing which holds before him lofty heights of fellowship with God, we find that he is so dwarfed spiritually that he cannot believe God's promise, but makes a vow, saying, "if God will be with me," when God had said, "I am with thee, and will keep thee—for I will not leave thee." Also we see him disregarding the greatness of the promise and seeking to bargain with God for the least things—the material things.

His trusting to sly, crafty methods to gain the advantage of Laban instead of trusting God to undertake for him is characteristic, and shows the nature of the man. He becomes a willing party to the sin proposed by Laban in suggesting two wives, and to that

suggested later by these women, in taking as his concubines Bilhah and Zilpah. God had established His law when He said of Adam and Eve, "They two shall be one flesh." He never purposed that man should have more than one wife, and though He records the facts concerning such men as this, and though He does overrule and bless in spite of it, yet such a condition as this is sin.

On his return from Laban's house we see him scheming and planning as to how to avoid meeting the wrath of Esau, and resorting to crafty and despicable methods. Then when Esau has forgiven him and received him with open arms, Jacob lies to him, telling him he will meet him at Seir, but stops before he gets there and takes up his abode in another city. His sinful nature is seen, too, in the fact that he evidently permitted (if indeed he did not share) the idolatry of his family, until the time he went to Bethel, when he commanded them to put their idols away.

In brief, we may say that the natural life of this man was mean and degraded. He was a lying, scheming cheat. The only good things which are recorded in the account of his life are things which were the direct result of God's grace. In this total destitution of merit Jacob portrays the natural condition of the sinner in God's sight. He says that all the very best men can do naturally is filthy and corrupt. Isa. 64:6; Rom. 3:8-19; 3:23.

II. THE GRACE OF GOD.

Romans 11:6.

Grace cannot exist where human merit is taken into account. The fact that Jacob was wholly undeserving of the good things God did for him proves that the principle dominant in His dealing with this sinful man was grace. This is manifested in five things which are prominent in the story:

1. **God's grace is manifested in His choice of Jacob as the heir of the promise.** Of the two brothers, Esau was the more deserving, but Jacob was the more needy. God's choice shows that His attitude toward men is gracious. Jesus enunciated this principle which pervades all of God's dealings with men. He said, "They that be whole need not a physician, but they that are sick * * * I am not come to call the righteous but sinners to repentance" (Matt. 9:13). Men who are puffed up in their pride and self-sufficiency can have no dealings with God. But the man who recognizes that he is unworthy and sinful and needy finds God's arms open to receive him. Herein lies the real reason why so many men of high moral standard are

unsaved when many who are "down and out" find in Jesus the satisfaction of their souls' needs. Eph. 2:8-9; I Tim. 1:15; Jno. 3:16; Titus 3:5.

2. **God's grace is manifested by His faithfulness in remembering the promise made to Abraham.** When Jacob was fleeing from the wrath of Esau, God met him. In the vision at Bethel He spoke to Jacob in a voice of encouragement, and repeated the promise to him, revealing that the fulfillment was to come through him. Abraham was a weak man, as was Isaac, but here we find Jacob, the supplanter, chosen as the heir to the promise. What marvelous grace! And how purely of grace was God's faithfulness in keeping the promise. Abraham did not deserve it. Isaac, too, was unworthy. But least of all was the merit of Jacob. How convincingly this proves the fallacy of the teaching that salvation is by works. Had the fulfillment of God's promise depended upon works, it would have been lost in the first three generations, but God assures us it is **not** of works. Thank God! Our salvation, too, depends not on our works, but upon the Word of God. We are all unworthy in His sight, but He has said, "The gift of God is eternal life through Jesus Christ our Lord." Gal. 3:16-22; John 10:28; Rom. 6:23.

3. **God's grace is manifested in His protection of Jacob.** He was in danger at the hand of Esau, at the hand of Laban, and at the hand of the Canaanites; and no one knows how many times he was in danger during his journeys in the wilderness. But through it all God protected him and brought him safely back to Bethel. So He protects us. How many times have men recognized God's hand in protecting them from dangers even while they were in unbelief. He, doubtless, does this in order to give them every opportunity to accept Jesus and be saved. Then when one has believed in Him and thus been born again, he has the guarantee that God will protect him and suffer no temptation to come which is stronger than can be borne in His strength. He guarantees that the believer shall never perish and declares that he has everlasting life. Herein lies the glorious security of God's children. We are the constant objects of His care and protection, and shall one day see, as we do not now, how minute and how full His care for us really is. I Cor. 10:13; I Pet. 5:7; Phil. 4:6-7; Jno. 10:28; Jno. 6:37.

4. **God's grace is manifested in His chastening of Jacob.** Throughout his wandering God was striving to bring him into a life of holiness and fellow-

ship with Himself. At the ford, Jacob, He wrestled with Jacob. He even touched him in the hollow of the thigh so that he was compelled to limp the rest of his days. This was, doubtless, an uncomfortable experience for him, but it was through this experience that the supplanter, "Jacob," was changed into "Israel," the "prince with God." So God chastens His children. The record is, "Whom the Lord loveth He chasteneth" (Heb. 12:6). And how we need to learn this truth! God's chastening is not a manifestation of wrath, but is His loving attempt to draw His children into a closer walk with Himself and into the joyful experience of the riches of His fellowship. "No chastening for the present seemeth to be joyous, but grievous, nevertheless afterward it yieldeth the

peaceable fruit of righteousness unto them that are exercised thereby" (Heb. 12:11). This chastening is clear evidence that the child of God will not be condemned when the world is judged. Heb. 12:1-11; I Cor. 11:32.

5. **God's grace is manifested in restoring Jacob to Bethel.** "Bethel" means "the house of God." It is the place of fellowship and instruction. Jacob had been wandering, out of fellowship with God, for some time. He had caught glimpses of God's goodness from time to time, but had never entered into the fulness and joy of communing with Him. Now we find him coming back to Bethel—to the place of fellowship. How different is his attitude as he comes to this place for the second time. The first time he felt it was dreadful to be in the presence of

God. The second time we find positive eagerness to get there. This was the direct result of God's chastening. And so, as He is chastening the believer who has not yet learned the joy of communion with Himself, God is constantly leading to the place where He can have that happy fellowship with the soul which is so delightful. His attitude is clearly pictured in the attitude of the prodigal's father. "When he was yet a great way off his father saw him and had compassion and ran, and fell on his neck, and kissed him." God is in a hurry to meet the returning prodigal. He is watching and waiting and yearning for us to come back to Him, and He meets us more than half way when we do come. Luke 15:20; I Jno. 1:9; Psalms 51:12-13; Jer. 3:12-14; Psalm 23:3.

Lesson 8

Sunday, Dec. 24, 1922

THE STORY OF JESUS' BIRTH CHRISTMAS LESSON

Matt. 1:18-2:23

As we approach the day which we especially set apart as a day of remembrance of Jesus' birth, it is fitting that we study the story of His birth and the spiritual significance of that story. This story is wonderful and possesses peculiar interest. It is the story of God's entrance into a human form, for the purpose of accomplishing our salvation. Jesus is our God and our Savior.

I. THE STORY OF JESUS' BIRTH.

It is a great pity that the unbelief of men should make it necessary for us to emphasize the fact that the events recorded in this chapter actually happened in just the way the record says, but such is the case. In the study of this story let us constantly bear this in mind and let us reverently seek for the wealth of spiritual teaching which God has placed here for us. 1. **Jesus was born of a virgin.** His birth was not a natural birth,—it was a miracle. Wicked men are teaching today that He was not born miraculously, but that Joseph, or some other unknown man, was His father. Such teaching is sheer blasphemy, because it contradicts God's Word and because of the abominable and unmentionable implication it makes about our Lord. No! Thank God, we can believe implicitly the record He has given. These things literally took place exactly as the story given in Matthew says. The body of Jesus was received from Mary, the virgin, but the life resident in that body was God's life. However, we shall discuss this more fully when we consider the spiritual significance of this story.

2. **Wise men came from the East to worship Jesus.** Men have the idea that there were only three of these wise men, but it is very probable that there were many. It is doubtful if three men, asking the question which they asked, could have stricken the heart of Herod with such fear, for they would have been adjudged insane. But a large number asking such a question would indeed be ground for alarm. The star which guided them

was a literal star, and faith finds no difficulty in believing that the God who could form worlds by the breath of His mouth could also make a star to appear for this purpose. These wise men probably reached Jerusalem some time after Jesus' birth. That this is likely is evident from two facts. The first is, that when Jesus was born it took place in a stable, but the wise men found him in a house. The second is, that the order to slay the children, spoke of those two years old and under, and it is doubtful if Herod waited two years before taking such action. So, sufficient time must have elapsed between Jesus' birth and the visit of the wise men to permit Joseph and Mary to find a house, and even allowing some time for Herod to learn that the wise men had failed to bring him word, two years was too long. The balance of that time must have been before the visit of the wise men. The gifts of these wise men have rich messages concerning the Lord Jesus. The gold speaks of royalty, so He will one day be King. The frankincense speaks of worship, and because He is our God we should worship Him. The myrrh speaks of the bitterness of suffering, and He is the One who suffered for our sins on the cross. Rev. 19:11-16; Heb. 1:6; Rev. 4:10; I Pet. 3:18; I Pet. 2:21-24.

3. **Joseph and Mary were compelled to flee from Herod to save Jesus' life.** Not that God could not have saved Him otherwise, but He chose this method in order to fulfill the prophecies He had given many years before. It is interesting to see how the natural and the supernatural work together in God's plans, both accomplishing His will and purpose. Jesus' birth was prophesied long before and God said it was to be a virgin birth. This was accomplished by a miracle. He was to be born in Bethlehem, but God used natural means to accomplish this. Mary was brought to Bethlehem at the right time by an order of Caesar Augustus. Then the dream of Joseph, in which he was warned by an angel messenger, was used to send the Child to

Egypt, and thus another prophecy was fulfilled, which said, "Out of Egypt have I called my Son." Here we see the natural and supernatural combined. God used a dream, but in the dream gave a vision and a message. This is true, also, in the dream in which Joseph was informed that Herod was dead, and in which he was instructed to return to the land of Israel. But here we see the natural used again in a striking way. The natural fear of Joseph led him to turn aside into Nazareth, so the prophecy, which said "He shall be called a Nazarene," was fulfilled. In this there is blessing for us, for God as truly accomplishes His purposes through the use of the natural as through the use of the supernatural. We walk by faith and not by sight. Supernatural manifestations are not given us, but we may rest assured that God is working as truly as if they were. And we "know that all things work together for good to them that love God, to them who are the called according to His purpose." II Cor. 5:7; Eph. 1:11; Rom. 8:28.

II. THE SPIRITUAL SIGNIFICANCE OF THE STORY.

The very heart of this story lies in the fact that this One who was born as a little baby was Emmanuel, which means "God with us." Jesus is God, and when He came to earth to be born of a virgin He was "God with us" in five respects; He was

1. **God with us in faithfulness.** He had promised Adam that the Seed of the woman would come to bruise the serpent's head. He had given the blood of sacrifice in promise that One would come to shed His blood for the sins of the world. He had promised Abraham that in his Seed all the families of the earth should be blessed. This same promise had been repeated to Isaac and Jacob and then had been passed on to the twelve tribes of the children of Israel. Every ordinance of the Law pointed to One who was to come to provide for the needs of

sinful men. Throughout the prophecies which were given to Israel God was constantly reminding them of His coming Messiah. Now we see all of these promises brought to a focus in this little One who was born of a virgin in Bethlehem of Judaea. Over four thousand years had passed since the first promise made to Adam. Perhaps it seemed to many that the time was long and that God had forgotten, but not so! He remembered all of His promises and the birth of Jesus demonstrated His faithfulness. Heb. 10:23; Psalms 89:1-5, 8, 24, 33.

2. God with us in fulfillment of prophecy. As has already been pointed out, prophecy was fulfilled in the birth of Jesus. The four prophecies mentioned in these chapters have already been discussed, but though these are all which are definitely mentioned, many more were fulfilled here. Every Bible student who is worthy of the name recognizes that the whole Bible centers in Christ. The Old Testament looks forward to Him. The New Testament looks back to His first coming and forward to His second coming. He is the fulfillment of the promises, the substance of the pictures, and the consummation of the prophecies of the Old Testament. In His birth He fulfilled many of these prophecies. A few years later He was to die in fulfillment of more. And all which remain yet unfulfilled will be sealed and finished in His second coming. Matt.

5:17; Acts 13:23; Rom. 15:8; Acts 3:31; Acts 10:43; Luke 24:44. See also Isa. 7:14; Micah 5:2; Hos. 11:1; and Isa. 9:6-7.

3. God with us in humility. Words cannot express the grace manifested in His willingness to come down in such humility. He divested Himself of His glory which He had with the Father before the world began. He left the throne of Heaven, where He was the center of worship for countless myriads of angelic beings. He humbled Himself to take upon Him the form of a man. The depths of His humility are unfathomable. Born in a stable, not His own; without a home to live in during His ministry; so poor that He had not money to pay His taxes; so poor that He must borrow a room in which to meet with His disciples at the last supper; so poor that He must borrow a tomb in which to be buried. What depths of poverty were His. And who shall attempt to describe the poverty of the cross? He was truly God with us in humility. Phil. 2:5-8; II Cor. 8:9.

4. God with us in love. Jesus came into the world for the definite purpose of dying for us. Herein is manifest the love of God. The measure of His love is infinite. It is as high as the highest heaven, because it reached up to the throne of God and drew Him to earth. It is as deep as the lowest hell, for Jesus suffered God's wrath against all the sins of mankind. It is

as broad as all the world, for He tasted death for every man, and His invitation is to "whosoever will." It is as long as eternity, for before the world He loved us, and His love has provided eternal life for all who trust in Him. Such was the love manifested in the coming of Jesus to earth. He lived that He might die for us. Rom. 5:8; Eph. 5:2; I Jno. 4:10; I Pet. 3:18; Rom. 1:18; Heb. 2:9; Rev. 22:17; Jno. 3:36.

5. God with us in salvation. "Jesus" means "Savior." It means "He shall save His people from their sins." The One who was born in that lowly stable is the One who paid an infinite price on the cross and who is now offering to all men the salvation which He purchased there. "The gift of God is eternal life through Jesus Christ our Lord." It costs men nothing. And though they might attempt to buy it, they could not possibly pay the price. Only One could do that, and that One was Jesus. It is free to us, but it cost God's Son an infinite suffering. "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life." Jno. 3:16; Rom. 6:23; I Cor. 6:20; I Pet. 1:18-19.

Note: See Dr. Haldeman's article in this issue of "Grace and Truth," "Does It Make any Difference Whether or Not Jesus' Mother Was a Virgin?"

Lesson 9

Sunday, Dec. 31, 1922

THE STORY OF JOSEPH

Genesis, Chaps. 37, 39-45

In the story of Joseph we find one of the clearest pictures of Jesus which God has given in the Old Testament. The whole Gospel is pre-figured here. The life, death, resurrection and coming again of Jesus are shown forth in picture form, and the Gospel can be stated thus: Christ died, Christ arose, Christ is coming again (I Cor. 15).

I. JOSEPH PRESENTS A PICTURE OF JESUS' LIFE.

His character is in striking contrast to that of his father, and though he was naturally a sinful man and must find his salvation and strength in the grace of God, still he walked so close with God that He could use the story of his life as a picture of the holy life of Jesus. Three things speak in a striking way of Jesus' life:

1. Joseph's birth suggests the miraculous birth of Jesus. His mother, Rachel, was unable to bear children, so prayed that God would give her a son. It was in answer to this prayer, and as a manifestation of God's power and grace that Joseph was born. This suggests the miraculous birth of Jesus. Humanly speaking, it is impossible that a virgin should give birth to a child, but with God all things are possible, and in the birth of Jesus His power and grace were specially manifested. Jesus was born of a virgin. Matt. 1:18-25.

2. Joseph's holy life speaks in picture form of Jesus' holiness. Not that Joseph was entirely without sin. He was a weak human like the rest of us. But in God's power he attained a life of holiness which shamed the sinful life of his father and the sinful lives of his brethren. Note especially the uprightness manifested in his dealing with Potiphar in the care of his house, and the purity of his standards shown in his refusal to commit adultery with Potiphar's wife. This uprightness in business dealings and in personal purity are in marked contrast to the crookedness of Jacob and his sons and to the vile sins of which they were guilty. In this we are reminded that our Lord Jesus was "holy, harmless, undefiled, and separate from sinners." Heb. 7:26; I Pet. 1:18-19; Luke 1:35.

3. Joseph's spiritual insight and fellowship with God typify Jesus' fellowship with the Father. There is something about the close walk that Joseph enjoyed with God which thrills our hearts as we read of it. In the hour of temptation he was so conscious of God's presence that he regarded sin as "sin against God." Again in the time when he stood before Pharaoh he was so close to the heart of God that He could use him to reveal the secrets of the future. This intimacy of fellowship was characteristic of his life and reminds us of Another whose whole life was marked by the same characteristic. Not that Joseph and Jesus were on the same basis. Joseph

was a sinful man, brought into fellowship with God by grace, whereas Jesus was God manifest in the flesh and His fellowship was the eternal fellowship which was His by right of Deity. But both walked in fellowship with the Father. (See Jesus' prayer, Jno. 17:1-26; Jno. 14:10.)

4. Joseph's rejection at the hand of his brethren reminds us of the treatment Jesus received from His chosen people. The rebuke of his holy life and fellowship with God made him unpopular. When he came to them in the field, seeking to do them good, they seized him and worked injury to him selling him into the hands of the Ishmaelites, the Gentiles. So when Jesus came to His own, the holiness of His character and the purity of His teachings were offensive to wicked men. As a result, He was delivered into the hands of the Gentiles to be slain. Jno. 1:11; Zech. 13:6; Matt. 27:1, 2

II. JOSEPH PRESENTS A PICTURE OF JESUS' DEATH.

We have already noted that it was Joseph's brethren who sold him into bondage, as it was Jesus' brethren who sold Him unto death. This bondage, and the imprisonment which he suffered later, both speak of the death of Jesus.

1. In both the deliverance of Joseph into bondage and his imprisonment in

Egypt the innocent one was suffering for the guilty. He had done no wrong to merit either of these things. In the one it was the sin of his brethren and in the other it was the sin of an adulterous woman which caused him to suffer. So, when Jesus died on the cross, it was because of no sin of His. His only fault was the faithful proclamation of the truth of God to those who were so sinful they would not hear it. When He was called before the Sanhedrim for trial the only accusations they could bring against Him were those of lying witnesses. He was innocent and without guilt. But He died the shameful death of a criminal and was not only rejected in that hour of suffering, but was forsaken by His Father in heaven. Why? Because He was suffering for the sins of guilty mankind. God permitted Him to come into the world to die for us and though He had no sin of His own He voluntarily assumed our burden of guilt and died on our behalf. I Pet. 2:24; 3:18; Isa. 53:5-6; II Cor. 5:21.

2. Joseph was sold for silver, thus telling, in a picture, of the price paid for Jesus' betrayal. We need not dwell long on this point, but it is well for us to note it, because it is one of many details which show us how full and how clear the picture really is. Jesus was betrayed for thirty pieces of silver. Matt. 26:14-16; Matt. 27:3-10.

3. Through Joseph's suffering salvation came to many, including those who had injured him. In a very true sense he was the saviour of the world, for it was through him that preparation was made for the seven years' famine, and this provision was instrumental in saving the lives of men from all countries. Among the strangers who came to Egypt to buy the corn stored there were the brethren of Joseph; and those who had sold him, in a figure, unto death fed from his hand. Had Joseph not been sold into Egypt, and had he not been imprisoned as he was, he perhaps would never have been used to make this provision. So we may truly say that it was through his suffering that provision was made for all men. So, when Jesus died upon the cross He tasted death for every man. In His suffering He has provided food for the souls of men, and there is salvation and provision in none other. As those only who came to Joseph benefitted by his provision, so today the only ones who enjoy the life God has provided are those who trust Jesus as their Saviour. Heb. 2:9; Jno. 3:16; Jno. 6:32-35, 47-58.

III. JOSEPH PRESENTS A PICTURE OF JESUS' RESURRECTION.

So far as his brethren and his father were concerned, Joseph was dead. Jacob had mourned for him because he believed he was dead. So his appearance to his brethren and later to his father was as though he had risen from the grave. In this we see a picture of the resurrection of Jesus. He went down into death. He entered into the prison house of the dead. Then a few days later He burst the bands of death and rose, triumphant over its power. It should not be necessary for us to urge the literalness of Jesus' resurrection, but it is. Men today deny that miracles have ever been performed. They deny that Jesus

was raised from the dead. But God's Word clearly proves that this is true. He was raised from the dead with a literal body of flesh and bones. Of course it was a resurrection body and changes had taken place which we cannot now understand, but that does not alter the fact that He actually rose from the dead. The same body in which He was born; the same body in which He walked on earth; the same body which was nailed to the cross; the same body, glorified through God's power, was raised from the dead. In that same body He ascended to heaven and when He comes again He will come in the same glorious body. Had Joseph remained in bondage under the hands of the Ishmaelites, or had he remained in prison, he could never have made provision for his brethren; so if Jesus had not risen from the dead He could not have provided eternal life for us. That life is His own glorious resurrection life, and the same power which brought His body from the dead will also bring from the dead and gloriously transform the body of every one who trusts Him as Saviour. Matt. 28:1-7; Mark 16:1-6; 1 Cor. 15:13-20; Phil. 3:20-21.

IV. JOSEPH PRESENTS A PICTURE OF JESUS' KINGDOM.

He was taken from the prison and from judgment and exalted to the throne of Egypt, the leading power of the world. So the Saviour who

died on the cross will one day reign as King of Kings and Lord of Lords. If the death of Jesus is part of the Gospel, so is also the resurrection. And as truly as the death and resurrection of Jesus are part of the Gospel, so is the promise of His coming. He who died and rose again shall return to manifest in their fulness the power of His resurrection and the virtue of His suffering. Jesus is literally coming back to earth again, and when He comes He will reign over all the world. As all countries sent to Joseph, so all nations will come and worship before the throne of Him who is Joseph's Lord. This is the real message of Joseph's dreams. The confusion of the guilty brethren pictures the confusion which will seize upon Israel on learning that the One whom they crucified is their Lord and King. But the mercy of Joseph reveals Jesus' gracious attitude toward guilty men and His grace in dealing with His people. Rev. 19:11-19; Rev. 20:4; II Thess. 1:7-10; Zech. 14:4,16; Isa. 24:23; Isa. 32:1-2.

Note: See the article, "The Second Coming of Christ, a Fundamental Doctrine of Scripture," in the November issue of "Grace and Truth." Note also that the truth of Jesus' resurrection is a clear illustration of the "Infinity Principle" concerning which Dean Fowler writes in this issue.

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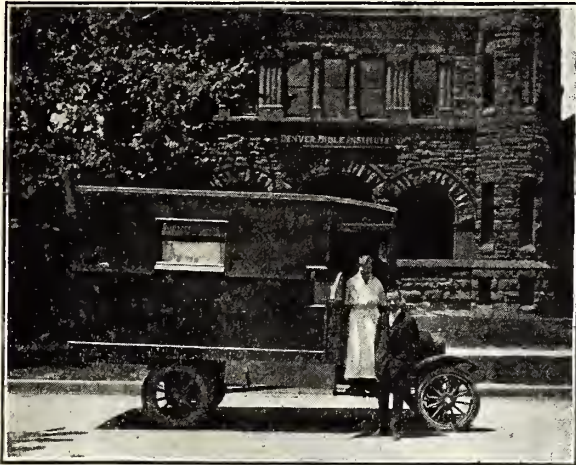
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3. Total attendance	7,635
4. Number professing acceptance of the Savior	176
5. Number of yielded lives	54
6. Number of restorations	6
7. Tracts distributed	6,000
8. Gospels distributed	650
9. Testaments distributed	31
10. Truck expenses (Gas, oil & repairs from Dec. 31, 1921)	\$45.00

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FOR CATALOG AND INFORMATION ADDRESS DEAN CLIFTON L. FOWLER.



I must Pray. ¶ When I pray, my poor, puny, Human Arm reaches out, and Miracle of Miracles,- Touches the INFINITE. ¶ When I allow the steady humdrum of my tasks to crowd out prayer, I lose my Comradeship with my Invisible Friend, I lose the Strength my Soul so sorely needs for the Inevitable Daily Conflict with my Invisible Enemy, and I lose that Indescribable Joy which is the Heritage of the Christian who Walks with his Eye Fixed on Jesus. ¶ Even though I leave some other Things Undone, I must not,- I dare not,- Nay, I will not Neglect to Pray. ·x·x·x·

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Doctrinal Statement of the Denver Bible Institute and of "Grace and Truth"

We believe:

1. In the triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno. 4:24.
2. In the verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.
3. In the personality of Satan. Job 1:6-7.
4. In the depravity and lost condition of all men by nature. Rom. 3:19.
5. In the virgin birth and deity of Jesus Christ. Luke 1:35.
6. In the shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.
7. In the bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.
8. That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.
9. That the Holy Spirit is a person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer. Jno. 16:8; I Cor. 3:16.
10. In the eternal security of all believers. Jno. 10:28-29.
11. In the personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.
12. In the eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.
13. That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.
14. That all believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.
15. In the obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

"GRACE AND TRUTH"

As the Editor Sees It

The Secret of Endurance

SPIRITUAL problems increase. Christian work daily grows more complicated. The recent increase of Modernism, together with the pressure of the ecclesiastical bosses, whipping the preachers into line, and forcing them to put over great drives and inflated budgets, bring the servant of God into an atmosphere that savors of the world and the market-place instead of the sanctuary of the living God. Such times as these, scripturally met, produce both fiery trial and wholesome growth in the child of God.

But what is the scriptural way of meeting the peculiar testings and trials of such an hour? What is the *secret of endurance* when the pressure is just a little too great for human strength, and yet for His glory must be victoriously met?

In speaking of Moses, as he faced the worldliness of Egypt and the problems of service, the Apostle gives us an illuminating hint as to this secret. He says,—

"He endured as seeing him who is *invisible*."

Yes, here is the secret. To endure for God when the storm clouds lower, when dearest convictions are at stake, and when life-long friendships hang in the balance, there is but one method. It is to *see Him who is invisible*.

It sounds like an anomaly, but the believer who, like Moses, has tried it, has discovered it to be the secret of endurance. Looking unto Him, seeing Him who is invisible, setting the mind on Him, these and similar expressions in the Word of God blaze the way to peace and comfort, contentment and happy endurance.

Praise God for HIM. Just HIM.

"From Within"

MANY of the editors of fundamental periodicals are permitting their "vorpal" editorial blades to go "snicker snack" over the modernistic pate of one Harry Emerson Fosdick, and with right good reason.

This urbane and multiloquent dupe of modernism's scientific follies has gathered unto himself a university professorship, a Baptist ordination, a Presbyterian Church, and a Tom Paine theology. Thus equipped, he is making an unusually successful minister plenipotentiary and an ambassador extraordinary to earth from the kingdom of Doom and Darkness. When the powers of evil succeed in turning out a product of Fosdick's ilk, they have

May God richly bless this, the Evolution Number of "Grace and Truth." It is sent forth with the earnest prayer that God shall use it to deliver some hungry, seeking soul from the Satanic toils of this modern scientific delusion.

a six-day street carnival in Hades with everything wide open and the lid off. Ford C. Ottman had this variety in mind when he wrote his incisive little brochure, "The Devil in Cap and Gown."

This Fosdick has just published a book. It is entitled "Christianity and Progress." We wish to touch upon only one of his assertions at this time. On page 90, he says:

"Religion's characteristic approach to the human problem is represented by this conviction, the 'life develops from within'."

This astounding assertion is so vital to every Christian who believes his Bible and, if true, so far-reaching in its suggestions, implications, and final outcome, that it demands attention. His declaration that "life develops from within" is such a delightful and un-

ctious compliment that the average man wants to believe it. His deceitful old nature tells him that there is indeed untold and hidden good within. Why not develop that good? Surely, here is the secret of life! And many earnest souls, dazzled by the glitter of the plausibleness of this sort of philosophical drivél, are swept into the hopeless maelstrom of self-endeavor, self-help, self-development, and alas, self-reverence. Has the Bible, God's holy inspired Word, any satisfying reply to this audacious pronouncement of modernism?

In John 3:7 our Lord Jesus utters these words:

"Marvel not that I said unto thee, ye must be born from above."

Notice the last two words,—*"from above."* In the King James version this verse reads, "ye must be born *again*," but the significance of the Greek is *"from above."* Moffatt, himself a modernist, is one of the several translators who correctly render this expression, "You must be born from above."

What startling contrast is here presented. Fosdick's book and God's Book fail to agree.

FOSDICK'S BOOK

In Fosdick's book religion's approach to the human problem is represented by this conviction, the "*life develops from within*."

GOD'S BOOK

In God's Book the Saviour's characteristic approach to the human problem is represented by this declaration, "*Ye must be born from above!*"

Modernism says life is *"from within"*; Jesus says life is *"from above."* One of the fundamental truths of the Word of God is here attacked and its overthrow attempted.

Not only does the statement of Jesus fully negative this modernistic dictum concerning the source of life, but Paul the Apostle goes further and shows that the secret of victory at every stage of the Christian's career does not come from within, but from above.

In the twelfth of Hebrews the Spirit of God speaking through Paul calls upon us believers to

- (a) Lay aside every weight (no anxiety)
- (b) And the sin which doth so easily beset (no iniquity)
- (c) And to run with patience the race which is set before us (no impatience).

These three commands comprehend the whole field of practical Christian life. Obedience to them means a well rounded Christian development. Does God give any hint as to how these three blessed ideals may be realized in the Christian's daily life?

Yes, He gives more than a hint, He gives us the whole secret in the next words:

"Looking (Greek, looking away) unto Jesus, the author and finisher of our faith."

The word translated "looking" means "looking away" or "looking off" and is so rendered by many translators. In this passage the Holy Spirit covers the entire ground. The way to live the victorious life to which He calls His children is not to look "within" but "look away" unto Him. In thus "looking away" instead of "within" we shall find Him to be both "Author" and "Completer" of our faith, we shall find Him the joy and satisfaction of the needy soul.

Many have not yet awakened, but they will soon come to realize that this teaching is sweeping the land like wild-fire. It has invaded our schools, our colleges, and our churches. It has poisoned the souls of the flower of our young manhood and sullied the purity of the faith of our young womanhood. Editorial screeds long enough to belt the globe have gone forth in these later years, and yet the people of God continue their affiliation with the forces of the enemy. Protest after protest has gone forth and yet what action have believers taken to rid their councils of the servants of the adversary. The terrible condition calls for action, definite, godly, scriptural, *action*. Since the Bible is denied, our Lord Jesus is insulted, sacred truths are made a scoffing and a laughing stock; the new birth itself is openly contradicted; we have no choice. We can do no other than to call unto the people of God to join in the demand,

DOWN WITH MODERNISM!

A WORD

The Editor disclaims responsibility for the details of interpretation in contributed articles and addresses.

FORMER SUBSCRIPTIONS

If you were a subscriber to "Grace and Truth" at the time of its discontinuance in July, 1913, and there remains due you additional copies of the magazine, send in your name, address and length of the unexpired period to the Business Manager and you will be placed on our present subscription list.

THE EIGHTEEN PRINCIPLES

It was planned that a second study of the Infinity Principle of the serial on the Eighteen Principles of Divine Revelation should be given in this Number, but space would not permit. In the

The Rising Tide

THE persistent propaganda of modernism is producing some results upon which modernism's devotees had not reckoned.

The protest against modernism is taking several forms. From one quarter there comes the word that the World Conference on Christian Fundamentals has organized a Layman's Movement against modernism, with Wm. Jennings Bryan to head their organization. From Philadelphia the cheering news is brought that the Presbyterians of that city are demanding that Harry Emerson Fosdick be dealt with according to his deeds. Meanwhile, there springs up among the Methodists the American Methodist League which is avowedly a fighting organization raised up to defend the old "landmarks" and to oppose worldliness and modernism among the Methodist Churches. And only a few days back, some of the leading Baptists of America met in the convention of the Baptist Bible Union at Chicago, vigorously declaring their opposition to the modernistic teaching. Thank God, a few earnest souls are awaking at last! Thank God, there be some who still believe the Bible! Thank God, the tide of protest is rising!

But perhaps more portentous to modernism than any of the foregoing movements of protest among the denominations, is the landslide toward Independent Gospel Churches. This also is a condition for which the modernist may thank himself.

The man whose ear is to the ground and whose eye is opened to the vital and significant religious movements of the age, recognizes in the Independent Gospel Church the particular and most powerful expression which the protest against modernism is destined to take. Many of these churches have sprung up throughout the east within the past decade. The blessing of God is abundantly upon them in numbers, in spiritual usefulness, and extended influence. That student of the present state of the church who ignores the Independent Gospel Church movement is indeed quite blind.

The people of God have endured modernism as long as they will. The hour of breaking away is drawing near. The modernist dare not cry, "schism! schism!" He himself has taught the abominable heresies which must eventually send forth the conscientious followers of the Saviour into independent churches where the integrity and perfection of the Bible will be defended and maintained.

The tide of protest is rising! The division will soon be upon us. On which side will you be found, on the side of the modernist or the conservative?

Notes

February Issue the serial will be resumed with a study on the Willingness Principle. Some striking examples of the Infinity Principle will also be furnished.

PAGE 88

We want every subscriber to carefully read page 88. Then re-read it. Then pray about it. Then decide what responsibility you have to the testimony of truth.

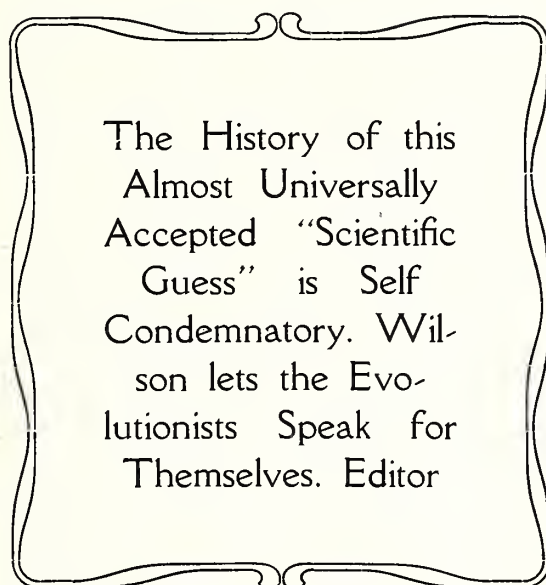
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History of Evolution

by H. A. WILSON

FROM the day when Adam sinned in unbelief men have been trying to reason God out of the universe and to account for creation on a naturalistic basis. Many ingenious theories have been invented and argued with skill, and all have had their followers from among the ranks of sin-blinded and devil-deceived men. That particular theory which is now most popular and which has the largest following is called "Evolution." No theory ever before advanced has been more ingenious or more subtle than that of evolution. None has been more skilfully urged, and none has had a more widespread or more potent influence. Our colleges are saturated with this teaching. It has invaded theological seminaries to an alarming extent. Its exponents are filling the columns of the press with their insidious doctrines. State normal schools are becoming hotbeds of evolutionary infidelity. From them teachers are going into the public schools and poisoning the minds of boys and girls with their theories. Hardly a text book can be found in use, where there is the least possibility of introducing it, but it is corrupted with evolutionary propaganda. It has even captured a great many of the pulpits of the land, and in them the assumptions of the evolutionists have replaced the "Thus saith the Lord" of Holy Writ. In an hour when evolutionary thought is menacing the morals of the young people and threatening the very foundations of "the faith once for all delivered unto the saints" it is timely for us to pause and ask, "Whence came this teaching? What are the fountains from which it has sprung?"



EVOLUTIONARY theories were first advanced by Grecian philosophers and writers living from three to six hundred years before Christ. Their ideas were crude and mythical but clearly evolutionary in principle. Among other things they taught that life was generated spontaneously; that all forms of life arose from water, or from a "primordial terrestrial slime;" that different forms of life came into being through gradual development; and that a dominating principle, governing this development, was the survival of the fittest. Aristotle, while rejecting the theory of the survival of the fittest, believed in the gradual development of life, in gradations of life leading up to man, in heredity, and especially in the inheritance of acquired characteristics. All of these beliefs are easily recognized as evolutionary, and in principle the same positions which are advocated by modern

evolutionists. Among the Greeks the name of Aristotle is pre-eminent as an evolutionist. One recent exponent of this doctrine says, "He towered above his predecessors" (Osborn), and another says, "Considering the meager factual background with which he had to work he had a surprising grasp of the whole situation" (Newman).

The same ideas were held in modified forms by some of the early Roman writers and by some of the Church fathers. Ovid and Virgil believed that bees were spontaneously generated from putrifying carcasses. Augustine taught that the matter from which heaven and earth came was created, but that its present form and the forms of life upon the earth were the result of development. From that time until the eighteenth century very little attention was paid to evolutionary theories.

In the beginning of that century interest was re-kindled and has burned with an ever increasing intensity, even until our own time. Many naturalists, philosophers and writers accepted and expounded evolutionary ideas during this time, and many modifications and developments were brought to light. Among the most notable of these exponents were Buffon, Erasmus Darwin, and Lamarck. Among these Lamarck is the most prominent, being considered by many as "the most prominent figure between Aristotle and Darwin." (Osborn).

This brings us to the time of Charles Darwin, whose name is the most outstanding in the annals of evolutionary thought. Pro-

fessor H. H. Newman, of Chicago University, in his recently published textbook, "Readings in Evolution, Genetics and Eugenics," speaks of him in glowing terms. He says,—

"Charles Darwin is without question the foremost figure in the development of the evolution idea and probably in the development of science in general. The publication of his book, *The Origin of Species*, in 1859, was the most important event in biological history. As has been already shown, Darwin's chief ideas had been anticipated not by one but by several of his predecessors. Nevertheless, he was the first to furnish a really adequate proof of the fact of evolution and his causomechanical theory to explain the method of evolution was supported by a mass of systematically arranged data such as has been paralleled neither before nor since. Darwin was the first evolutionist effectively to employ the inductive method, that of everywhere seeking facts first and then devising theories to fit the facts. He never allowed speculation to outstrip observation, as

nearly all of his predecessors had done, but made theory await the amassing of facts in its support, until the accumulation of the latter seemed almost to speak out the theory of themselves. Our greatest debt to Darwin is due to his establishment of the factual basis of evolution; * * *

Surely this is a strong testimony to the importance of Darwin!

To sum up the historical development of evolutionary thought we may say that three men stand out pre-eminently,—Aristotle, Lamarck, Darwin. These are the names which command the respect of evolutionists, according to their own testimony. And who are these men? They represent the human sources from which the torrent of evolutionary thought which has flooded our land emerged.

Aristotle, as every one knows, was a heathen philosopher. Little better could have been expected from this poor man, with his pitiful ignorance of God's Word. Groping in darkness as he was, it is no wonder that he, like his fellow Greeks, should have seized upon the most plausible explanation for incomprehensible facts surrounding him on every hand. Brilliant he was without question, and cultured beyond most of the men of his time. Intellectually he was a giant, for his wisdom has been handed down through many generations, and his influence has extended even to our own time. But he is a monument to the truth of the Scriptures which say,—

" * * * The world by wisdom knew not God * * * "

(I Cor. 1:21).

" * * * The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (I Cor. 2:14.)

Lamarck's reputation as a scientist seems to rest on an unstable foundation, as is witnessed by the words of Osborn, quoted by Newman in the work already referred to,—

"Lamarck, as a naturalist, exhibited exceptional powers of definition and description, while in his philosophical writings upon Evolution his speculation far outran his observations, and his theory suffered from the absurd illustrations which he brought forward in support of it * * * His critics spread the impression that he believed animals acquired new organs simply by wishing for them. His really sound speculation in Zoology was also injured by his earlier thoroughly worthless speculation in Chemistry and other branches of science. Another marked defect was that Lamarck was completely carried away with the belief that his theory of the transmission of acquired characters was adequate to explain all phenomena. He did not, like his contemporaries, Erasmus Darwin and Goethe, perceive and point out that certain problems in the origin of adaptations were still left wholly untouched and unsolved * * * His arguments are, in most cases, not inductive, but deductive, and are frequently found not to support his law but to postulate it."

Were Lamarck not one of the strongest exponents of evolutionary principles, such unscientific methods as are here revealed would forever discredit him, but because he was a thorough-going evolutionist his "genius" is still admired!

Darwin's importance and the esteem, amounting almost to reverence, in which he is held by evolutionists has already been pointed out. Thomas Carlyle, who lived in the time of Darwin, has said,—

"I have known three generations of the Darwins—grandfather, father and son—atheists all." (Quoted in *Our Hope*, Aug., 1922.)

Dr. Robert Patterson, also a contemporary of Charles Darwin, has said,—

"Mr. Darwin is, by his own acknowledgment, a very ignorant man—ignorant of the very things necessary for him to know before he can construct a method of creation, and unable to explain to us what he sets out to explain. He confesses himself ignorant of the origin and laws of inheritance, by which his whole system hangs together; of the common ancestors from which he alleges all creatures are derived; of the laws of correlation of parts, though these are indispensable to development; of the reasons of the extinction of species, which is the great business, the very trade of his great agent, Natural Selection. He has no knowledge of the duration of past ages, though that duration is an essential element of his calculations. The spontaneous variations of plants and animals are the very mainspring of his machine; but he tells us he knows nothing of the laws governing them; nor has he any information about the creation of the primordial forms, nor about the date of beginning or rate of progress. All which are necessary to be known in order to the formation of a correct theory. Again and again, when confronted with facts which his theory cannot explain, he takes refuge in confessions of ignorance. When he meets facts which flatly contradict his theory of the imperceptible beneficial acquirement of organs, or of properties by inheritance—such as the sterility of hybrids, the instincts of neuter bees, the battery of the electric eel, the human eye, and the eye of the cuttlefish, he owns that 'it is impossible to conceive by what steps these wondrous organs have been produced.' When asked for the missing links between existing species, he refers us to the undiscovered fossiliferous strata below the Silurian. * * * And as to the Origin of Species, the very thing the title of his book proclaims, and how the original germs varied into the four or five primeval forms, and these into the next, he says: 'Our ignorance of the laws of variation is profound.' And that is science!"

Dr. Patterson also says,—

"Evolutionists * * * are perpetually postulating assumptions, necessary to their argument, which are utterly unproved and incapable of proof. Mr. Darwin is the most notorious offender against inductive science in this respect. I have now before me a list of eighty-six assumptions of this sort in the *Origin of Species* alone. Those in his other works are too numerous to mention. He continually mistakes his own assertions, or even his own mere conjectures, for proof, and refers back to them, and builds further assumptions upon them accordingly; and he assumes facts unproved and incapable of proof; and principles which he must know are denied by his opponents * * * "

William Jennings Bryan, one of the most keen and logical laymen of our own time, is similarly impressed. In the book "*In His Image*" he says,—

"Before commenting on the Darwinian hypothesis, let me refer you to the language of its author as it applies to man. On page 180 of "*Descent of Man*" Darwin says: 'Our most ancient progenitors in the kingdom of the Vertebrata, at which we are able to obtain an obscure glance, apparently consisted of a group of marine animals, resembling the larvae of the existing Ascidians.' Then he suggests a line of descent leading to the monkey * * * "

"It will be noted, first, that he begins the summary with the word 'apparently,' which the Standard dictionary defines: 'as judged by appearances, without passing upon its reality.' His second sentence (following the sentence quoted) turns upon the word 'probably' which is defined: 'as far as the evidence shows, presumably, likely.' His works are full of words indicating uncertainty. The phrase 'we may well suppose' occurs over eight hundred times in his two principal works * * * The eminent scientist is guessing!"

"Having given Darwin's conclusions as to man's ancestry, I shall quote him to prove that his hypothesis is not only groundless, but absurd and harmful to society.

It is groundless because there is not a single fact in the universe that can be cited to prove that man is descended from the lower animals. Darwin does not use facts; he uses conclusions drawn from similarities. He builds upon presumptions, probabilities and inferences, and asks the acceptance of his hypothesis 'notwithstanding the fact that connecting links have not hitherto been discovered'." (pp. 90-91.)

To these conclusions, drawn from Darwin's own statements, let us add his own testimony. In his "Life and Letters" he says,—

"The mystery of the beginning of all things is insoluble by us; and I for one must be content to remain an Agnostic."

And this is the man who has established "the factual basis of Evolution!"

These are the outstanding figures in the history of evolutionary thought: Aristotle, a heathen philosopher, groping in the darkness of spiritual blindness; Lamarck, a "scientist" whose wild speculation and theorizing has discredited him even in the minds of many evolutionists; and Darwin, a self-confessed agnostic, branded as an atheist by one who knew him well, and convicted on his own testimony of engaging in unwarranted assumption. These are the fountain heads from which evolutionary thought has sprung in the past!

BUT what is the present situation? Modern evolutionists are running true to form. They are proving the perpetuity of the species. Professor Newman furnishes us some most condemnatory evidence of the truth of this statement. In the introduction to his book, "Readings in Evolution, Genetics and Eugenics," he quotes from several modern evolutionists. Here are a few extracts from these quotations:

" * * * And yet science does not sincerely rejoice in its conquests. Only a few incorrigible and uncritically disposed optimists steadfastly proclaim what glorious progress we have made; otherwise, in scientific as in lay circles, there prevails a *widespread feeling of uncertainty and doubt*. * * * " (Steimann).

"The many converging lines of evidence point so clearly to the central fact of the origin of forms of life by an evolutionary process that we are compelled to accept this deduction, but *as to almost all the essential features*, whether of cause or of mode, by which specific diversity has become what we perceive it to be, we have to confess *an ignorance nearly total*." (Bateson.)

"In contrast to the unity of opinion on the law of evolution is the *wide diversity of opinion* on the causes of evolution. * * * " (Osborn).

"In truth, from the period of the earlier stages of Greek thought *man has been eager to discover some natural cause of evolution, and to abandon the idea of supernatural intervention* in the order of nature. Between the appearance of the Origin of Species, in 1859,

and the present time there have been great waves of faith in one explanation and then in another; each of these waves of confidence has ended in disappointment, until finally we have reached a stage of *very general skepticism*. Thus the long period of evolution, experiment, and reasoning which began with the French natural philosopher, Buffon, one hundred and fifty years ago, ends in 1916 with the *general feeling that our search for causes, far from being near completion, has only just begun*." (Osborn).

"Our present state of opinion is this: We know to *some extent* how plants and animals and man evolve; *we do not know why they evolve*." (Osborn).

"It is best frankly to acknowledge that the chief causes of the orderly evolution of the germ are still *entirely unknown*, and that our search must take an *entirely fresh start*." (Osborn).

"It" (evolution) "does not teach that man is a direct descendant of the apes and monkeys, but that both man and the modern apes and monkeys have been derived from *same as yet unknown generalized primate ancestor* possessing the common attributes of all three groups and lacking their specializations." (Newman.)

The italics do not appear in the book from which we have derived these quotations. All of these men insist that evolution is more strongly established and more generally believed than ever before.

This is the theory which the evolutionists would substitute for the inspired statement of Holy Scripture,—

"In the beginning God created the heavens and the earth." (Gen. 1:1).

"All things were made by Him, and without Him was not anything made that was made." (John 1:3).

This is the theory they insist that we believe instead of the simple declaration of God's Word! It is a theory concerning essential details of which evolutionists themselves cannot agree, and concerning which details they themselves admit "skepticism," "doubt," "uncertainty," and "ignorance nearly total!" It is a theory which offers man the assumption that he shares with the apes an "as yet unknown generalized primate ancestor" instead of the inspired statement that he is descended from a man made in the image of God and by His creative power. And yet they complain that we are "credulous" if we prefer to believe the plain statements of a Book which in all other details has been repeatedly proven to be God's inspired Word rather than blindly to swallow their guesses.

One is reminded of the Ptolemaic system of astronomy in which the universe is made to revolve around the earth. The evolutionist is so in love with his theory that he is determined to force the facts of Creation and the faith of men to revolve around his theory, instead of adjusting his theories to fit the facts!

"OH EARTH, EARTH, EARTH, HEAR THE WORD OF THE LORD!" (Jer. 22:29).

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What is the New Birth ?

by AARON SCHLESSMAN

A number of centuries ago a man,—scholarly, morally upright and a teacher of Israel,—came to one whom he recognized as coming from God because of the miracles He did, and sought an interview. He received it, but was surprised at what he heard.

This Teacher, named by Nicodemus as One who came from God, wasted no words in getting at the very need of Nicodemus and thrust a two-edged sword into the soul of the man when he said, "Ye must be born again."

I can imagine that Nicodemus quailed and paled as he heard for the first time his own need, put in such simple terms that he need not misunderstand.

To be sure he questioned "How can these things be? How can a man be born when he is old?" Just as many a sinner has when he has been brought face to face with his need of a Saviour. But Nicodemus had the subject of regeneration or the new birth explained quite completely and the more one studies it, the fuller the meaning stands forth.

Regeneration is an intensely solemn thing. The new birth is the dividing line between heaven and hell and Christ Jesus makes that clear in "Verily, verily, I say unto thee, except a man (any man) be born again, he cannot see the kingdom of God." (Jno. 3:3).

In God's sight there are but two classes of people in this world,—those who are dead in sins, and those who are walking in the newness of life. In the physical realm there is no such thing as being between life and death. A man is either dead or alive. And if dead, though you may dress the body in beautiful clothes and deck it out with magnificent gems and gold, it is nevertheless, nothing more than a corpse. So it is in the Spiritual world. We are either sinners or saints; spiritually dead or spiritually alive; children of the devil or children of God. In view of this solemn fact, no marvel that the one sent from God should bring such a piercing statement. Have I been born again? The answer to this question settles our eternal destiny. And Jesus makes clear some things we need to know.

FIRST, *the author of the new birth is God.* "Verily, verily, I say unto thee, except a man be born of water and of the spirit (born of water, even the spirit) he cannot enter the Kingdom of God." (John 3:5). And "As many as received him to them gave he the power to become the sons of God, even to them that believe on his name; who were born, not of

blood, nor of the will of the flesh, nor of the will of man, but of God." (Jno. 1:12-13.) These passages leave no doubt concerning the author of the new birth.

SECOND, *the nature of the new birth is then clearly set forth.* This is dealt with in a negative and positive way. The negative side is clearly set forth by implication. The effects of the new birth are frequently confounded with the new birth itself. And ignorance concerning God's answer to these questions has often caused regenerated persons to doubt whether or not they have actually passed from death unto life.

The new birth, is not a process of reformation. Reformation is the work of man; regeneration is the work of God. (Jno. 3:3-5.) Reformation is an attempt to eliminate evil from the old nature, to earn salvation by our own efforts, to improve the old creation; regeneration is the impartation of a new nature, the gracious operation of the Holy Spirit, the bringing into existence of a new creation. Reformation is external, transient in its effects, the turning over of a new leaf; regeneration is internal eternal in its nature, the beginning of a new life. Reformation is a tedious and protracted process; regeneration is instantaneous and complete. Reformation is human; regeneration is divine. "Not by

works of righteousness which we have done, but according to His mercy he saved us, by the washing of regeneration and renewing of the Holy Spirit." (Titus 3:5.)

The new birth is not the product of the sinner's will. "Who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." (Jno. 3:6.) "Ye must be born again (or from above)," Nicodemus, this is the one and only way.

The new birth is not church-membership. "Except a man be born again (or from above), he cannot see the Kingdom of God." (Jno. 3:3.) God alone can bring into being that which previously had no existence. And what is true concerning the impossibility of church membership to regenerate a soul is just as true concerning the impossibility of baptism to regenerate a soul. The above verse again proves this and John 3:16 also refutes salvation by baptism, but puts the emphasis on a divine act, "that whosoever believeth in Him."

The new birth is not a matter of heredity. "Ye must be born from above." Like produces like. Everything

If Evolution be true the New Birth is a mere theological figment of the imagination of a Galilean Peasant. If the New Birth be true Evolution is a lie. Jesus said, "Ye must be born again."

that is born partakes of the nature of its parents. Vegetable produces vegetable; animal begets animal. That which is born of man is human; that which is born of God is divine. "Marvel not that I said unto you, you must be born again." (Jno. 3:7.)

The positive facts concerning the new birth are refreshing and glorious.

The new birth is the impartation of a divine nature, the giving of life to men dead in trespasses and sins. John 3:3-7 makes this very clear. And Jesus' answer to Nicodemus' question in verse five is very conclusive. "Verily, verily, I say unto thee, except a man be born of water and of the Spirit (or even the Spirit), he cannot enter the Kingdom of God." (Jno. 3:5.) And Peter tells us we are "made partakers of the divine nature," and this nature is God's own nature, to the one who is begotten again. Precious truth! God's own wise and holy nature given; a nature that thinks as God thinks, feels as God feels, wills as God wills, loves as God loves. "Christ liveth in me," lives now in me as a believer.

The new birth is the making of a new creation. "Therefore, if any man be in Christ, he is a new creation." Those begotten of God are the children of God. Regeneration gives us a place in the family of God by means of a spiritual birth.

THIRD, *We may ask the need of regeneration and God answers that the need or necessity of the new birth is universal, absolute and imperative.* "All have sinned and come short of the glory of God." "Ye," this points to men personally, no exception, "ye must be born again." No man can see the Kingdom of God except he be born again. No age, sex, position or condition, exempts anyone from this necessity. And there is no substitute for regeneration. "That which is born of the flesh is flesh" and can never be anything else; "that which is born of the Spirit is Spirit" and can never be anything else. "Marvel not that I said unto thee, ye must be born again." (Jno. 3:6-7.)

The sinful condition of man necessitates the new birth. The above passages again prove this. And natural generation is "flesh" and produces the fruits of the flesh only. And God tells us in Gal. 5:19-21 that "the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." What an awful picture! Education, morality, religion, orthodoxy, baptism, reform, none of these is sufficient to change the flesh.

The holiness of God demands the new birth. That is another reason why Christ said, "Ye must be born again." Heaven is the habitation of the thrice holy God, and only those who are holy can dwell in His presence for "without holiness no man shall see the Lord." (Heb. 12:14.) A spiritual kingdom requires a spiritual nature. And to enter the Kingdom of God, one must have a spiritual or godly nature, and this comes only through the new birth.

FOURTH, *We shall consider the means of regeneration.* What are the means which God uses to accomplish it? And we answer, that *regeneration is a divine work, this is the God-ward side.* Our regeneration is a creative act on the part of God; "who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God." "He hath begotten us unto a living hope, by the resurrection of Jesus Christ from the dead." And the Holy Spirit, too, is a divine agent in our regeneration. John 3:5 makes this clear, "ye must be born of the Spirit," and Titus 3:5 corroborates this truth. Religious ordinances cannot affect the new birth.

But there is truly the human side to be considered in the believer's salvation; this is the manward side of regeneration. And we see that man is regenerated by means of the acceptance of the message of the Gospel. "Of his own will begat he us with the word of truth." (Jas. 1:18.) "For in Christ Jesus I have begotten you through the Gospel." (I Cor. 4:15.)

Further, we see that man is regenerated by the personal acceptance of Jesus Christ. "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (Jno. 3:18.) It is well stated in Jno. 1:12. "As many as received him (it is man's part to receive Him) to them gave he the power to become the sons of God (God's part)." God's work is primal, to regenerate, to justify, to sanctify and ultimately to glorify. Our responsibility is to accept the message of the Gospel and to personally accept Jesus Christ as Saviour and Lord.

¶ No one is under any necessity to believe in Evolution. It is not a Truth of demonstrated validity.

Dr. Robert Ellis Thompson

FIFTH, *the time of regeneration is when you believe.* "He that heareth my word and believeth on him that sent me hath everlasting life—and is passed out of death into life." (Jno. 5:24 R. V.) In the moment of acceptance of Jesus Christ as Saviour the new birth is wrought.

SIXTH, *The results of regeneration.* These are blessed to the child of God. The regenerated man believes that Jesus is the Christ.

"Whosoever believeth that Jesus is the Christ is born of God." (I Jno. 5:1.) The regenerated man has eternal life and shall see the Kingdom of God. "He that believeth on the Son hath everlasting life." (Jno. 3:36.) And, "Except a man be born again, he cannot see the Kingdom of God." (Jno. 3:3.)

The regenerated man is the temple of God, in whom the Spirit of God dwells. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Cor. 3:16.)

The regenerated man has a real love for God. "Love not the world, neither the things that are in the world—for all that is in the world, the lust of the flesh, the lust of the eyes and the pride of life, is not of the Father, but is of the world." (I Jno. 2:15-16.) "Whom have I in heaven but thee? And there is none upon earth that I desire beside thee." (Ps. 73:25.)

continued on page 69

What Effect has Evolution had upon Theology?

by WILLIAM B. RILEY

THE intimate relation between this theory and theology is becoming more and more apparent. It is doubtful if there is a single skeptical professor or preacher in the Old World or the New, who is not also a fairly full-fledged evolutionist. The theological result is perfectly evident in such books as "The Finality of the Christian Religion" and the "New Theology."

According to the evolutionists, *God is a force*, and those ministers who have accepted the evolutionary theory of the natural universe, have lost their personal heavenly Father in consequence. The shibboleth of such professed Christian preachers is one with that of the atheistic philosophers when they have found a common viewpoint in evolution. It is a remarkable fact to find Daniel, when he comes to describe the coming Prince who shall oppose God, and magnify himself beyond all, literally saying, "But in his estate he shall honor the god of force." (Dan. 11:38). Are our Critics the fore-runners of the anti-Christ?

Evolution makes Christ only a remarkable man. One calls Him "the only man"; another believes that He was the "mental product of excessive admiration." "The Flower of the Race" is so beautiful an expression, that quite a few of them agree in its adoption. But, whatever the expression, essential deity is never intended, and to admit that He was begotten by the Holy Ghost would introduce supernaturalism, which they repudiate. Professor Foster's astonishment that "belief in the virgin birth of Jesus should ever have been held as a cardinal article of the Christian faith" is shared by a majority of the Darwinians.

Christ's resurrection from the dead is either denied outright or else explained away by affirming that it was not physical. His promise to come again at the end of the Age and introduce a millennium wherein He Himself shall "reign from sea to sea and from the river to the ends of the earth" they repudiate to a man, and so fulfill the prediction of Peter, "In the last days mockers shall come, walking after their own lusts and saying, Where is the promise of His coming; for from the day that the fathers fell asleep all things continue as they were from the beginning of creation."

This theory makes sin essentially a virtue. Man is not a fallen creature. One of their best exponents, a good representative of a great university, recently affirmed that "to tell children they were not 'by nature' children of God, was irrational; to instruct them that the essential thing was the evolution of the life within them, was

Here is an Eye-opener.

As J. Frank Norris would say, "Riley takes the hide off." This article is an excerpt from Riley's booklet entitled "Is Man a Developed Monkey?" - Editor.

sanity." To such teachers "sin" is not "a transgression of the law of God;" but simply false strokes in the struggle to be free from self-limitations and opposing environments. While compelled to admit that a crab-apple will never produce pippins unless the latter be grafted in, they yet insist that the child, which the Scripture declares is "conceived in sin, and shapen in iniquity," can become a saint without "the grafting in" of the new nature, or the regenerating work of the Holy Ghost. To them, Paul's description of sin as "exceedingly sinful" is without justification, and the prophet's statement, "The soul that sinneth it shall die" should be changed to "The soul that sinneth is searching after life."

To be sure some of the greater minds among them do not go to these lengths. Henry Drummond held to the necessity of the new birth, but for that matter, Drummond's "Natural Law in the Spiritual World" is the very antithesis of the full fledged evolution theory.

The resurrection is even more offensive to evolutionists, than is regeneration. It just as certainly introduces the supernatural, and it brings the work of the Spirit before the natural vision where men can see and judge for themselves. His appearance to "above five thousand brethren at once" (I Cor. 15:16) is boldly disputed, and the explanation of their testimony is found in the fervor with which these deluded disciples loved their leader.

It makes the cross only a criminal mistake. From their viewpoint it was not according to prophecy, nor did it in any wise profit the race. It was only a notable one among the many instances where men, actuated by human hatred and selfishness, have ignorantly slain their friend. As a rule they scoff the notion that "He bore our sins on the tree," and will have none of the teaching that "by the shedding of His blood" we have secured our "remission." Christ crucified, is unto these, as to the Jews of old, "a stumbling block," and as unto the Gentiles of former times, "foolishness."

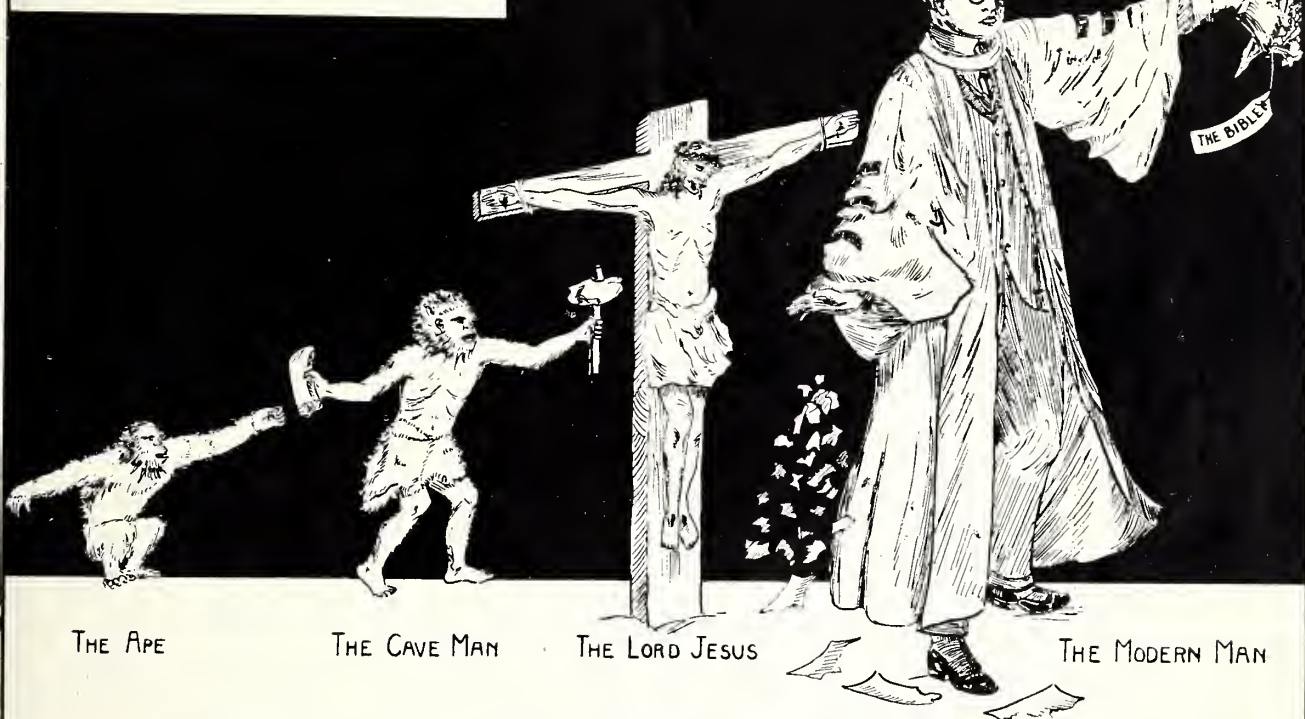
To them redemption is a misleading term. The thought of God's buying back with His precious blood, that which man had forfeited to the Adversary is little better than a jest. "Salvation must be by self-development," they insist! Paul, when he dares to say, "By grace are ye saved, through faith, and that not of yourselves," is simply mistaken.

WHAT then, is the conclusion of the whole matter? Some writer has summed it up after this manner: "A pantheistic god, instead of a personal God. A Human Saviour instead of a Divine

Saviour. Infallible scholarship instead of an infallible Bible. Reformation instead of regeneration. Culture instead of conversion. The natural in all things, the supernatural in nothing." These are the results of modern scholarship. Certainly, as Dr. A. H. Strong, ex-President of Rochester Seminary, says, "We need a new vision of the Saviour to convince us that Jesus is lifted above space and time, that His existence antedated creation, that He conducted the march of Hebrew history,

that He was born of a virgin, suffered on the cross, rose from the dead, and now lives forever more, the Lord of the universe, the only God with whom we have to do, our Saviour here and our Judge hereafter. Without a revival of this faith our churches become secularized; mission enterprises will die out and the candlestick will be removed out of its place, as it was in the seven churches of Asia and as it has been with the apostate churches of New England."

MAN SPRANG FROM THE APE.
THE LORD JESUS WAS ONLY MAN.
THE MODERN MAN ASCENDED
THROUGH CHRIST.



THE BLASPHEMOUS LIE OF THE EVOLUTIONIST

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HELEN WARTBURG

"The New Birth" (cont. from p 67)

The regenerated man is made a new creation. "For everyone that is in Christ is a new creation; old things are passed away; behold all things are become new." (II Cor. 5:17.)

The regenerated man has a new nature that cannot sin. "Whosoever is begotten of God doeth no sin because his seed abideth in him, and he cannot sin, because he is begotten of God." (I Jno. 3:9 R. V.) The regenerated man may sin, but his divine nature, imparted through the new birth never sins.

The regenerated man lives a life of practical righteousness. "If ye know that he is righteous ye know that everyone that doeth righteousness is born of him." (I Jno. 2:29.) "For we are his workmanship created in Christ Jesus unto good works (for the purpose of doing good works), which God hath before ordained that we should walk in them." (Eph. 2:10.)

The regenerated man "loveth his brethren." "We know that we have passed out of death into life because we love the brethren. He that loveth not abideth in death." (I Jno. 3:14 R. V.) And "Beloved, let us love one another; for love is of God; and everyone that loveth is begotten of God, and knoweth God." (I Jno. 4:7 R.V.) The love here spoken of is not fickle human nature loving, but the divine nature loving as God loves.

Oh, may God's children realize that these results of regeneration, while not always present in their lives, are the great possibilities ordained of God for us!

What a glorious message is the doctrine of regeneration! How sweet and yet how profound! Believe it, reader, and listen to the triumphant song as Paul leaves it for us to live. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (I Cor. 15:58.)

TAKE A LOOK AT PAGE 88

Evolution from the Scripture Standpoint

by THE EDITOR

MANY modernists are persistent in their declarations that one can believe in evolution and the Bible at the same time. They unhesitatingly aver that evolution does not contradict the Bible nor the Bible contradict evolution. In this Bible study we wish to present the teaching of the Bible on the doctrine of evolution. It will be discussed from five angles:

1. Evolution "In the Beginning."
2. Evolution in the Vegetable and Animal Life.
3. Evolution in Daniel.
4. Evolution in Paul's Writings.
5. Evolution in the Teachings of Jesus.

The one thought which will engage our hearts and mind in this investigation will be, "What is the testimony of God's Word on this question?"

Evolution "In the Beginning"

THE first words in Genesis, in spite of evolutionary repudiations and many repetitions, never lose their beauty and impressiveness,—*"In the beginning God created."* It would seem that these words alone would silence the gain-sayers, but when skepticism has poisoned the soul, a little thing like a *"Thus saith the Lord"* is less weighty than the unsupported guesses of arrogant man.

But some one will say, "Could God not create a protoplasmic germ and then just allow it to evolve?" The reply of God's Word is, "Yes, He **COULD** have, but He **DID NOT**." The record is that *He created it*. The meaning of the word "create" is not "to start an evolution." The meaning of the world translated create (according to Gesenius and Young, the world's greatest Hebrew authorities) is "to prepare, to form, to fashion, to create." These definitions make the idea that God started an invisible protoplasm on its trillion-year job of evolving into an earth, a scream, a farce, yea, a cheap burlesque on the majestic truth of the Bible. "In the beginning God created, God formed, God fashioned, God prepared!!"

Furthermore, when God created, He did not produce a thing that was waste, or void, or empty. Such a creation would have been imperfect. A perfect God does not bring into existence imperfect creations. In Isaiah

45:18, the Holy Spirit speaking through the prophet, says,—

"For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established, he created it, **NOT IN VAIN**, he formed it to be **INHABITED**; I am the Lord and there is none else."

No more clear statement than this could be desired. When God created the earth, He did not fashion it in an incomplete state, He formed it to be inhabited. From the very day of its creation He purposed that it should be inhabited; hence, it sprang from His creative hand ready for habitation. This is the condition of the earth as we see it in Genesis 1:1. "In the beginning God created the heavens and the earth."

However, in Genesis 1:2 we read the words, "And the earth was waste and void." But this does **not** mean that God created it thus, but that after a lengthy period, the duration of which we do not know, it became waste and void. The second verse of Genesis one correctly rendered reads, "The earth became desolated and empty." How different from the ordinarily accepted idea, and yet how satisfying! The teaching of these Scriptures summarized is this, "God created heaven and earth for back 'in the beginning' He created them perfect; peopled the earth according to His expressed purpose. The people were not men, for Scripture declares that Adam was the first man. The pre-Adamic inhabitants fell into sin for in Genesis 1:2 we find the earth paralysed and

depopulated under a judgment of water. God indicates the accuracy of this view when he says to Adam, after the earth has been prepared by the seven days of rejuvenation to be populated again, "Be fruitful, multiply and **REPLENISH** the earth."

The Bible is in sharp disagreement with evolution. Evolution declares that matter had its beginning in an infinitesimal amoeba whose every change was upward and onward. Scripture declares that God created the earth perfect, peopled it and it forthwith plunged headlong into sin and rebellion, winding up in a watery grave. This is evolution in the wrong direction. Thus we see in considering the problems of evolution from the standpoint of "the beginning" the testimony of Scripture, negatives every claim of the evolutionary concept. In the light of

The Verdict of History as shown in Graebner's article is against Evolution. The testimony of theological results as shown in Riley's article gives Evolution another black eye. The astounding revelations of the History of Evolution as set forth by Wilson make the case against this fallacy increasingly strong. From the standpoint of the old fashioned Christian, the testimony of the Scripture as given here in the Editor's article makes the adding of further evidence superfluous. Evolution stands convicted of infidelity before God.

our findings under this point we can arrive at no other conclusion than that *evolution* is utterly incompatible with Scripture.

We proceed to study:

Evolution in Vegetable and Animal Life.

THE Word of God on this point is, happily, exceedingly clear. The first chapter of Genesis makes the following statements:

"And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit

AFTER HIS KIND, whose seed is in itself upon the earth; and it was so. And the earth brought forth grass, and herb yielding seed AFTER HIS KIND, and the tree yielding fruit whose seed was in itself AFTER HIS KIND."

"And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, AFTER THEIR KIND, and every winged fowl, AFTER HIS KIND."

"And God said, Let the earth bring forth the living creature AFTER HIS KIND, cattle and creeping things, and the beast of the earth AFTER HIS KIND; and it was so. And God made the beast of the earth AFTER HIS KIND, and cattle AFTER THEIR KIND, and everything that creepeth upon the earth AFTER HIS KIND."

(Gen. 1:11, 12, 21, 24 and 25.)

With what astonishing determination the Holy Spirit repeats "after his kind." Why should such emphasis fall upon an expression apparently so inconsequential? The answer of common sense is the sufficient reply. When God said, "After his kind," that was simply the Creator saying to His creation, "*Now there is one thing you must not do, you must not evolve!*" When God laid down the celestial dictum "after his kind," he laid the evolutionary theory low nearly six thousand years before Darwin's imagination began to operate. When God said, "after his kind," that wrecked all the monkey's hopes of ever evolving into men. "After his kind," is God's immutable law. Since God put that law into motion in Genesis one, evolution has been a dead issue. "After his kind" means that monkeys beget monkeys, and because God changeth not, if there are any monkeys a million years

from now they will still be begetting monkeys. This law limits all the rest of the living creation. Oranges refuse to grow on pumpkin vines and nasturtiums never produce lilies of the valley. Stop in your garden and say to your pansy plants, "Why don't you ever have anything on you but pansies?" And if they could speak, they would answer clear and plain, "Because God commanded us to bring forth 'after our kind'." Once more we find the Bible and evolution contradict one another. If the one be true, the other is not. Under such circumstances which should we give up?

The third realm in which we wish to press our study is

Evolution in Daniel.

IN Daniel the second chapter, the Holy Spirit records a vision which God vouchsafed to the Babylonian King, Nebuchadnezzar. This vision has been the basis for many of the most learned investigations and disquisitions. It is a favorite battle ground for theologians and students of prophecy. It is not our thought in this inquiry to enter at length into the message of this great chapter, but simply to look into it to find another reply to our question,—What does the Bible teach about evolution?

Briefly stated, Nebuchadnezzar's vision was the form of a man. The head was a head of gold. The shoulders and arms were of silver, the belly and thighs were of brass and the legs were of iron. The feet were partly iron and partly clay. The Bible interpretation is given with the verses of the chapter. The head represented Nebuchadnezzar, the Babylonian, himself, the shoulders and arms represented a nation which should arise after Babylon, which was Medo-

Persia. The belly and thighs of brass stood for a third kingdom, which was Greece; and the legs of iron were fulfilled by the Iron Nation, Rome. The feet of iron and clay are still future and will be fulfilled in the kingdom of the Anti-Christ. (See chart.)

The facts of this vision from God are before us. Do they lead to the conclusion that evolution is true? They do not. Evolution says the world is getting better. This passage teaches that the awful hour when the ten-fold kingdom of the Anti-Christ shall come is yet future. The



Tis well for the Christian world to understand that evolution and Christianity cannot be harmonized.

Evolution cannot be purged of materialism. The unfounded hypothesis that makes man a descendant of the brute cannot be carried to its logical conclusion without robbing life of all its spiritual values.

It undermines faith in God and faith in all the things that rest upon belief in God.

Evolution is merely an anesthetic used to relieve the patient of suffering while his religion is being removed.

William Jennings Bryan



CHART OF NEBUCHADNEZZAR'S VISION SETTING FORTH THE DOWNWARD TREND OF HISTORY.

ACCESSION OF
NEBUCHADNEZZAR-
604 B. C.

FALL OF
JERUSALEM-
70 A. D.

RAPTURE
OF THE
CHURCH

SECOND COM-
ING OF THE
LORD

HEAD OF GOLD	SHOULDERS OF SILVER	BELLY AND THIGHS OF BRASS	LEGS OF IRON
BABYLON	MEDO-PERSIA	GREECE	ROME

GAP

FEET AND TOES
OF IRON AND
CLAY

ANTI-CHRIST'S
EMPIRE IN THE
COMING TIME
OF "GREAT
TRIBULATION"

**NOTE THE GAP. NOWHERE IN JEWISH WRITINGS DOES GOD
GIVE ANY REVELATION OF THE CHURCH, THE BODY OF CHRIST.**

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DRAWN BY
HELEN WARTBURG.

head of gold was nearly three thousand years ago. The feet of iron and clay are yet ahead of us.

We are compelled to the conclusion that so far as the Word of God is concerned, *evolution is doomed*.

We next consider

Evolution in Paul's Writings.

WE need not turn to but one statement from the apostle. One statement, we believe, will be quite sufficient to show the position to which the Spirit of God led this mighty contender for the faith "once for all delivered unto the saints."

In II Timothy 3:13 occurs a brief passage which covers the ground admirably:

"But evil men and seducers shall wax worse and worse, deceiving and being deceived."

The presence of this one passage in Holy Writ is enough to satisfy the believer's mind. These words are a complete denial of the postulates of evolution as applied in the realm of theology.

Again, we find our investigation points to the inescapable conclusion that evolution opposes the Bible.

The last direction in which we shall look for testimony on this theme is

Evolution in the Teachings of Jesus.

WHEN Nicodemus, a ruler of the Jews, came to Jesus by night, his soul queries were so pointed that the Lord must speak very plainly to him. So in John 3:7 the Lord is recorded saying:

"Marvel not that I said unto thee, ye must be born again." (Greek, from above.)

It was such a simple utterance, but it was a death-blow to evolution. If man has no hope except in miraculous help from above, then the whole theory of evolution is gone, for the basic thought of evolution is development "from within" (See editorial "From Within" in this issue.)

Thank God, for a Bible that fully meets the theorizing of this modern age. Thank God, for the new birth from above. Thank God, for the plain teaching to be found in the Bible on the subject of evolution.

We have made five excursions into the Scripture to discover the teaching of the Book of Books on the subject of evolution. Each line of investigation has yielded up the same results. The teaching of the Scripture as to the "beginning" of all things shows evolution to be false. The teaching of the Scripture concerning God's command to all life to reproduce "after his kind," again demonstrates the falsity and destitution of logic of evolution. The teaching of Nebuchadnezzar's vision and of the Apostle Paul continues the demonstration, and the words of our Lord Jesus are the cap-sheaf.

To believe in evolution is to repudiate the word of the living God. To believe in the Bible is to repudiate evolution. Those modernists who insist that an acceptance of evolution does not involve the sacred truths of the old faith, are guilty of misrepresentation, they are "deceiving and being deceived."

HAVE YOU READ OUR SPECIAL LETTER ON PAGE 88?

The Verdict of History Concerning Evolution

by TH. GRAEBNER

JOHN FISKE, who in the seventies of the last century, popularized Darwinism in the United States, asserts that the scope of evolution is much wider than the organic field. "There is no subject great or small," he wrote in "A Century of Science," "that has not come to be affected by this doctrine." A development has been recognized in plants, mountains, oysters, subjunctive moods, and the confederacies of savage tribes (p. 35). Fiske is one of those defenders of the evolutionistic philosophy who irritate by reason of their cocksureness. Hear him, in "Darwinism and Other Essays": "One could count on one's fingers the number of eminent naturalists who still decline to adopt it"—the Darwinian hypothesis. That was in 1876. Today we know that one can count on one finger the eminent naturalists of the present century who still accept it—Haeckel. It is possible that Fiske's extension of the development of theory, along lines laid down by Herbert Spencer, to all human history, even to "tribal confederacies," is likewise subject to a revision. Indeed, it would seem that even without special or detailed knowledge, the failure of human history to conform with this universal law would be apparent. Consider once more the basic concepts of Evolution. They are two in number. (1) Everything that is, has been evolved, having been involved (potentially, as a possibility) in that which preceded it. Potentially, the feather of the blue-bird was in the speck of original protoplasm, potentially the flights of Dante's and Goethe's genius were in the primordial cell. All that has occurred in history has *developed* out of antecedents. Furthermore: (2) All that exists has developed *according to natural laws*. Scientists have given up the law which Darwin called "Natural Selection," and Spencer himself cashiered the law which he had called "Survival of the Fittest." But evolutionists continue to assert that somehow, by the action of certain laws, that which exists has naturally—there is no need of divine Providence, overruling the affairs of men,—has naturally been developed out of its antecedents. And so history is read by the evolutionist. He sees in all the institutions of civilization, in every department of culture, in the rise and fall of nations, the progress and decay of literatures, a result of natural laws, working out the evolution of human society as it exists today.

WHAT, then, is the verdict of history? Does it conform to this scheme? Is there a demonstrable development, by inherent forces, of human society, from lower to higher ranges of culture? Civilizations have risen, civilizations have perished; is there in this traceable the working of natural law?

Dr. Emil Reich, in the "Contemporary Review," 1889, p. 45 ff., pointed out the failure of

This convincing discussion is one chapter from the remarkable book, "EVOLUTION" by Graebner.

It is for sale at the Institute Book Nook at 80c a copy.

the development theory as applied to human culture. Hebrew religion as well as the Hebrew state were not derived from Babylonian, Egyptian, Arabic, or Hittite culture; Greek art is not a derivative product of Egyptian, Assyrian, or Phoenician art; Greek religion and mythology are not derived from other pagan systems; Roman law has not been developed out of Greek, Aryan, or Egyptian law; the English constitutional form of government has no antecedents in German or Norman-French history; German music is not a result of development out of Dutch, French, or Italian music. Dr. Reich sums up the matter: "Institutions do not 'evolve,' nor are they 'derived,' they step into existence by fulguration"—

sudden flashes—, "by a process that is technically identical with the theological idea of creation. The whole concept of evolution does not at all apply to history."

In this argument there is considerable force. For, indeed, what natural law can account for the rise of human institutions, so infinitely diversified in their structure? Every age is divided into epochs, and at the center of each epoch there is some personage of force and genius. But how did Cromwell, Lincoln, Bismarck arise? What force produced them? Whence did they evolve? Yet without these three names, three great periods in the world's history would be meaningless.

By what combination of forces shall we say that the various geniuses have developed which, in a manner almost spectacular, rise before us as we study the literatures of the past? The youthful years of Shakespeare were spent under circumstances which might have produced in him one dull and unambitious British country lout, like, as one egg to another, to a hundred thousand others who lived in his age. What made this one country boy the most astonishing genius in all the history of literature? Study the youth of Robert Burns, of Heinrich Heine, or Coleridge, and then tell me why the first two should become the greatest lyric poets of their time and the third, one of England's deepest thinkers. Why did they not develop, one into a satisfied Scottish farmer, the other into a peddler of notions, and the third into a fat and comfortable English banker?

We quote from an article which appeared in "Theological Quarterly" some twenty years ago:

"What process of evolution resulted in the lives and deeds of such men as Alexander the Great, Julius Caesar, Constantine the Great, Luther, Napoleon I, and Bismarck? All these great makers of history were what they were far less in consequence and by the continuation of the course of previous events or developments, than largely in spite of the past and in direct opposition to forces which had worked together in shaping the condition of things with which they had to deal. The Mace-

donian empire would never have sprung into being but for an Alexander, in whose mind the chief acts for its realization were united. The Rome which Julius Caesar left behind him was not that which he had found, only carried forward to a new stage of development, but the embodiment of ideas conceived in his mind, a quantity which under God the greatest Roman had *made* out of a quantity which he had found. The distinctive features of the Constantinian empire as compared with that of Diocletian, or of the tetrarchy of which he was the head, were not evolved from earlier political principles, but stood out in bold contrast and even in direct opposition to the very fundamentals of antique statesmanship, and so new in politics that even Constantine permitted them to slip away from his grasp long before the sunset of his life had come. Luther was not a more fully developed Huss or Savonarola, and the Reformation was not the more advanced stage or completion of a movement inaugurated by the Humanists, but a work of God the actuating spirit of which was as diametrically contrary to the rationalistic spirit which animated Erasmus and, in a measure, Zwingli and his abettors, as it was to anti-Christian Rome,—which was in 1517, essentially what it had been in 1302, when Boniface VIII issued his bull *Unam sanctam* as a definition of the rights and powers of Popery. Napoleon did not carry onward but broke away from the tumult of French politics when he laid the greater part of western Europe at his feet, and the battle of Austerlitz and the rule of the Hundred Days were no more evolved from the French Revolution as by intrinsic necessity than the burning of Moscow and the Russian snows which turned to naught the campaign of 1812." (A. L. Graebner.)

ACCORDING to the theory we would expect that in the various departments of *art*, perfection would be a late blossom, burgeoning forth only after ages of feeble experiment and attempt. But what are the facts? As we study the history of any art,—be it literature or any department of literature; be it architecture, sculpture, the domestic arts, or even the art of war,—we find the highest culmination either at points which specifically exclude the idea of a development or, indeed, perfection shines forth in the very beginning, all subsequent art being decay and apostasy from that primal perfection.

In epic poetry, the greatest work does not stand at the end of a long period of development, but the first and oldest is the greatest. Nothing has ever been produced to equal the *Iliad* and *Odyssey*, written 900 B. C. We have epics that will always hold a prominent place in literature, Virgil's *Aeneid*, Milton's *Paradise Lost*, but neither these, nor the many flights attempted into epic poetry before or since will be seriously considered as rivaling the rhapsodies of Homer.

The first novel ever written, Cervantes' *Don Quixote*, remains one of the greatest.

The oldest dramatists, Aeschylus, Euripides, Sophocles, have never been surpassed.

And so in every department of art, the earliest stage of development seems to be the very most perfect. Pyramid building was a pastime of the earliest Pharaohs; the latter did not attempt to rival these structures with any of their own. No finer jewelry can be produced today than the

gold ornaments found in the oldest tombs of Egypt. The finest examples of East Indian architecture are the oldest. Gothic art was not a slow development but came to utter perfection in its earliest examples,—as in the Cathedral of Amiens.

EVOLUTION represents the history of our race as a constant climb, from brute or near-brute beginnings, to ever higher forms of civilization, until the heights which our race has reached in the present century were attained. In reality, the reverse process, a constant and invariable process of degeneration characterizes the history of nations and peoples. Where Christianity entered as a factor, as in the history of Western Europe and in the results of Christian missions in heathen lands, we can indeed observe a rise out of barbaric or savage conditions to refinement and culture. But only where the Christian gospel is preached, was the natural process of decay, of degeneration, interfered with. Elsewhere, that is to say, where purely natural forces were given free play, mankind has declined physically, mentally, spiritually. All civilizations illustrate this law of decay. Wilhelm F. Grieve, in his "*Primitives Suedamerika*" (Cincinnati, 1893), summarizes his observations on the South American continent as follows: "The Malaysian aborigines of South America, in a period of 3,000 years failed to advance in development. The Japanese discoverers of Peru testify that they found the natives in a condition of extreme decay; within a period of 1,500 years they had made no progress but had retrogressed. When the Spaniards came, they described the natives of Chile and Argentina in such a manner that it is quite evident how little these tribes had progressed in 3,000 years. The Araucanians of Chile have, even in historic times, greatly degenerated; they have lost the very meaning of many words; retaining the shell, they have lost the kernel. In Peru, the age of heroic deeds and wonderful architecture was followed by decay,—religious, moral, intellectual decay. The population was all but destroyed by vices and cruelty. Their neighbors, the Chibchas, likewise described an arc which ended in devil-worship. Similarly, the history of the Botokudes is degeneration, vice, atrocities. The negro tribes in the north and east of South America record no progress, but, on the other hand, sank into abominations, slavery, cannibalism. Where, then is there support for the evolutionary theory, with its assumption of an upward trend from a brute condition to a civilized and cultured life? Everywhere in primitive South America we see before our very eyes the process of decline and decay. Also the religious idea became obscured. Some of these tribes had an original monotheism. They recognized a supreme creator of all things and gave him various names. But the spiritual character of their knowledge of God was gradually obscured, God was dragged into the sphere of sense and lower divinities were associated with Him,—a downward development which absolutely contradicts the Darwinian hypothesis. From an original, pure, spiritual worship to gross idolatry,—that is the religious decay which in the world outside of the Bible meets us everywhere, also among the original races of South America."

Thus in the history of human society, we observe unless the divine power of the gospel supplies the sole preserving and regenerating element, a universal law of decay in human affairs. Innumerable times, and at the

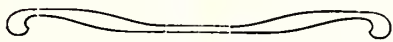
most crucial moments of human history, not the fittest but the unfittest survived. Dr. A. L. Graebner said: "The principle of the 'survival of the fittest' is so far from accounting for the phenomena of history, that the principle itself is flatly contradicted and utterly exploded by a sober investigation of historical facts. That there are in nature numerous instances of a survival of the *unfittest*, is not only conceded by our evolutionists, but argument against teleology (divine has been deliberately forged into an purpose) and divine providence! And we ask, was it by the survival of the fittest that Julius Caesar, one of the grandest rulers of all ages, should succumb under the daggers of Brutus and Cassius; that Paul and Seneca should die by authority of their inferior, Nero; that Popery, rotten to the core and represented by men who would have brought on the ignominious collapse or extinction of every other dynasty in the days of the Roman pornocracy, should survive, while the illustrious house of Henry I. sank away to ruin in the third and fourth generation; that John Huss should die at the stake and Jean Charlier de Gerson in timid Monastic retirement, while Balthasar Cossa, by far their inferior in talents and learning, and every inch an infamous scoundrel, having for a time disgraced even the Roman see as John XXIII, ended his days as a Cardinal and Bishop of Tusculum and Dean of the Sacred College; that Girolamo Savonarola, one of the most remarkable and pure-minded leaders of his day and of all times, should be fought down and crushed in a struggle with men not one of whom was worthy of unloosing his shoe's latchet, among them Alexander VI, one of the most scandalous wretches of all history. Survival of the fittest!"

The article from which we have quoted points out the relevancy, to the question at issue, of the principle of degeneration and gradual decay in historical organisms or institutions. "Our scientists who bother themselves and others about the descent of man have favored with a keen interest the Bushmen of Australia and other types of savage humanity, with receding skulls, flat noses, thin legs, little or no clothing, and not much of morals or religion. The lower in the scale and the farther remote from the civilized Caucasian a newly discovered or investigated tribe or specimen, living or dead, would appear to be the greater was the value set on the discovery, because the nearer science was supposed to have come to the missing link, the transition from brute to man. Of course, the missing link will never be discovered, because it never existed. There is no transition from brute to man, and never was. But if there were a species of beings which might be classed either with man or with brutes, a transitional species, even that would not necessarily represent a transition in the direction from brute to man. We do not say that a transition from man to brute is possible; for it is not: but we do say that the evolutionists who see



It is Impossible to get any such Proof of Evo- lution as shall Seriously Mod- ify our Con- ception of Christianity.

Geo. Frederick Wright



of Thermopylae and Cannae down to the state of *marasmus senilis* pictured by Juvenal, a state of rottenness which even the transfusion of German blood into the putrid veins of that degenerate and decaying race could not remedy, is a fearful corroboration of the apostle's testimony.

WE cannot leave this subject without briefly adverting to a great historic fact, indeed, the most massive and significant fact in all history, which, in its remoter bearings not only strikes at the very heart of the evolutionistic philosophy, but at the same time wounds it mortally in all its parts. I refer to the Resurrection of our Lord. The resurrection of Jesus Christ is the central fact of our Christian belief and it is, rightly, understood, the all-sufficient answer to the theory of evolution. Christ's resurrection is an historical fact fully as much as the defeat of Xerxes at Salamis in 480 B. C., the discovery of America by Columbus in 1492, and the peace of Versailles in 1919 are historical facts, proven by the word and record of contemporary witnesses. But if Christ was raised then we have proof for the following tenets all contradicting evolutionary speculation at so many vital points: (1) The existence of a personal God who is concerned with human affairs; (2) The reality of miraculous interference with natural forces; (3) The truth of atonement and the redemption, and (4) The inspiration of the Old Testament Scriptures (hence also the creation account in Genesis). The details of the argument are beyond the scope of this paper, but a little patient study will bring to light the fact

continued on page 80

in Bushmen and other savages specimens of humanity representing the earlier stages of development, through which the more highly developed species had long since passed on the way from the primitive state of man to their present state, make a great, fundamental mistake, the same mistake which one would make in supposing that the pale and decrepit inmates of a city hospital or a country poorhouse represented the lower stage of development from which the strong and healthy men and women in the surrounding country had been evolved. Our evolutionists are in very much the same plight with Mark Twain and his friend, who, having slept all day, rushed from the hotel in scanty clothing climbed the observatory and to the amusement of the guests loudly admired what they took to be the famous Rigi sunrise, while in fact they were vociferating and gesticulating at the setting sun. But while our tourists had soon found out their mistake, our evolutionists have not which does not make it any less a mistake. St. Paul has drawn a vivid picture of the degenerating influences of sin upon the nations under the righteous wrath of God, (Rom. 1:18-32) and the course which the Greek nation and the Roman would have run from the pristine vigor exhibited in the days

Forty Propositions on the Seven Dispensations

by THE EDITOR

THIS serial Bible Course is of almost incalculable value to any who are seeking a deeper knowledge of God's Holy Book. The method followed will differ somewhat from the method employed in the other articles and Bible Studies in "Grace and Truth." Each month's installment will present certain considerations and Scripture passages which will be employed as the proof for a given proposition. Follow the propositions closely. Study prayerfully, and feel perfectly free to send in questions.

FIRST PROPOSITION:

We live in a period, or age, or dispensation, which is carefully differentiated from those dispensations or periods which precede and those which follow.

WHEN God said in II Timothy 2:15, "Rightly divide the word of truth," He was revealing the underlying principle which unfolds many of the most vital truths of the Bible. In Romans 6:14 is an expression which illuminates, and sets forth a place where a "right division" must be made.

"For ye are not under the law but under grace."

We who live in the age or dispensation to which Paul wrote are said to be

- (a) "Under grace."
- (b) "Not under law."

It is a fact familiar to all that the law is characteristic of the Old Testament revelation. All we are seeking to demonstrate under this proposition is that the Scriptures differentiate the present age from former and future ages. In this passage, the Holy Spirit speaking through Paul, clearly points to a past dispensation, called "the law" and says to us, "you are not under it."

In I Thessalonians 5:1-9 Paul employs the symbols "night" and "day" to set forth dispensational truth. It is an exceedingly valuable passage. He speaks of the age in which we now live as "the day,"

"Let US who are of THE DAY be sober."

(I Thes. 5:8)

Because we are of THE DAY he calls us who are believers in this age, "children of light,"

"Ye are all the children of LIGHT and the children of the DAY" (vs. 5).

"Therefore, let us NOT SLEEP as do others, but let us watch and be sober." (vs. 6.)

Just as clearly as Romans 6:14 tells us that believers in this age are "UNDER GRACE" just so clearly does I Thessalonians 5:5 tell us that we are the "CHILDREN OF LIGHT."

This is the opening study of another
"SERIAL BIBLE COURSE"
which will be presented in "Grace and Truth."
Why not start a Bible class to follow the serial studies in the magazine?

BUT following the light of day comes inevitably, the darkness of night, and Paul, having started the use of the symbols of day and night, continues to employ them. He declares that we believers of this age are not of the night,—not of this age which shall follow the one in which we live.

"We are NOT of the NIGHT nor of the darkness. (vs. 5.)

"They that sleep, sleep in the NIGHT, and they that be drunken are drunken in the NIGHT. (vs. 7.)

"Ye, brethren, are NOT in DARKNESS. (vs. 4.)

"God hath NOT appointed us to WRATH." (vs. 9.)

It would seem as though the Holy Spirit were particularly determined to make his meaning clear in this passage. He points to the future, predicting a coming age to which believers of this age do NOT belong. His description of that coming age is such that the most uninstructed could have no question as to its awful character. It shall be an age of utter indifference to God, shown by the word "sleep"; an age of abandonment to appetite and passion, shown by the word "drunkenness"; an age of horrid spiritual darkness, shown by the word "night"; an age when men shall accept a spurious religious hope, for they shall be saying, "peace and safety when sudden destruction comes upon them"; (vs. 5) an age when the vengeance and fury of a justly indignant God shall be poured forth, shown by the word "wrath"; and an age that shall be brought to a sudden termination by the second coming of the Lord to earth, shown by verse two,

"Yourselves know perfectly that the DAY of THE LORD so cometh as a thief in the NIGHT!"

And here we have introduced a new day, "the Day of the Lord." All Bible students know what dispensation the "Day of the Lord" is. The "Day of the Lord" is the dispensation of the personal reign of Jesus, the Kingdom of Old Testament prophecy, the millennium.

SURELY, it is a problem how God's children could ever have gone amuck on this crystal-clear passage. Its teaching concerning this dispensation of light and the two dispensations which follow may be summarized thus,—

FIRST,—BELIEVERS IN THIS AGE ARE OF THE DAY, THEY ARE NOT OF THE NIGHT.

SECOND,—A TERRIBLE NIGHT OF HUMAN SIN AND DIVINE WRATH WILL FOLLOW OUR DAY.

THIRD,—THE DAY OF THE LORD WILL FOLLOW THE NIGHT OF SIN AND WRATH.

This is God's own revelation. If the modernist were right, then we would be justified in an infidel attitude toward this remarkable prophecy. Since the modernist is wrong and we have gladly received the Bible as God's Word, we have joy in believing. Here in the fifth of First Thessalonians God has brushed back the curtains of the future for one brief moment and has allowed us to catch a glimpse of His plan for the last three dispensations.

God's Word demonstrates our proposition. The age

in which we live is most carefully differentiated and segregated from the dispensation of the Law which preceded ours, and from the two dispensations by which ours shall be followed.

May God's special blessing be upon every student of this important course and may He who knows our difficulties and perplexities, lead us, teacher and student together, into increasing light and growth in the things of the Inspired Book.

NOTE: Meditate and pray over all the passages discussed. Master the truth before leaving it. Many hungry souls are waiting for clear teaching on God's word. Are you willing to be one who shall give it forth?

What Is Your Plea?

by A. J. GORDON

A FEW years ago, one Sunday afternoon on an open wharf, a few of us were speaking of Christ to a group of fishermen, longshoremen, and others, who had been lounging about.

We had been speaking of salvation as being the gift of God, bestowed in Christ Jesus to this world of lost sinners. To illustrate the subject, the person speaking pointed to a room built on the wharf, and said, "If I were to say, 'There is a ten-dollar bill lying on the table in there; go in and get it; you can have it;'—if on hearing these words, the one addressed had confidence, or faith in me, he would go in and get the money. Why? Because he believed me. Now, that is a picture of what faith is. It is just taking God at his word—believing him because he speaks the truth when he says that he gave his only begotten Son for sinners."

At this point a man stepped forward and interrupting the speaker said, "Faith won't save a man, sir! Faith, without works is dead! The devils believe, and tremble!"

"Ah!" said the speaker, "you are thinking of that verse in James: 'We see, therefore, that by works a man is justified, and not by faith only.'"

"Yes, sir," responded the man.

"Well," replied the speaker, "St. Paul says, 'To him that worketh not, but believeth on him that justifieth the ungodly, his faith (not his works) is counted for righteousness.' Rom. 4:5. How do you explain this?"

The man had no answer; so the speaker explained it for him, in this way: "If you will look at the passages referred to, and their context, you will observe that while St. Paul speaks of being justified in God's sight, St. James speaks of being justified in the eyes of fellow-men—an important difference. The moment a sinner believes God, and, in doing so, accepts Christ as his Saviour, God saves and justifies the sinner. The act is between God and the sinner—blessed be his name! But now, let a person profess to be a Christian and go about cheating, lying, swearing, or in other ways acting wrongly—that person is condemned as a hypocrite in the eyes of his or her companions. The tree is known by its fruits. If, however, one professes to have accepted Christ, and then confesses his name, walks godly, and does good deeds in Christ's name—that person is justified by his works in the eyes of the world."

"For example," continued the speaker: "If you fell off this dock into the water, and I, at the risk of my own life, jumped in and rescued you, I become thus your saviour, as far as your natural life is concerned. You do not work any longer to save yourself after being safe and sound on the dock; you are saved. Now you will be apt to appreciate my act of kindness, and tell others about it, and try to show me some fruits of gratitude.

It is exactly so with the saved sinner. Christ, at the cost of his own life, offered on Calvary's cross, has delivered him from the wrath to come. If we could have saved ourselves, Christ need never have left the glory, suffered and died. While I turned from him, I was just like a drowning man refusing to be rescued from the water. But having believed on him, I am saved, free now to work for him, to tell others of him, that he can do for them what he has done for me. Let us, therefore, not put the cart before the horse. Salvation comes first—then good works from out of that. There must be the tree first, then comes the fruit, according to what the tree is."

By this time the man seemed to have no further wish to argue; he walked away—let us hope not without having some ray of light to find its way to him.

BUT why will men thus insist on bringing in good works where grace alone fits? Is not the secret to be found in their ignorance of the true holiness of God, and of their own sinfulness? Could they, would they, but cast a look on the God of glory, before whom the very thought of foolishness is sin, then another, a conscientious look at themselves, how soon they would cry, with another, "God be merciful to me a sinner!"

And then God shows mercy, it is indeed mercy. Hear one speak who had tasted it: "For we ourselves also were sometimes foolish, disobedient, deceived, seeking divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." Titus 3:3-5. Reader, which is your plea? Good works, or the mercy of God?

Outlines For God's Workmen

Conducted by R. S. Beal

The Will of God in Sanctification

1Thes. 4:3

INTRODUCTION.

- Meaning of Sanctification.
- Determined by usage.
- Principle of first occurrence.
- Gen. 2:3 "sanctified it—"
- Took place before entrance of sin.
- No reference to purification.
- Means,—SET APART.

I. IN THE PAST.

- Instantaneous and complete.
- 1.—Sanctified by Christ.
- Heb. 10:10, 14.
- Heb. 13:12.
- Heb. 2:11.
- 1 Cor. 1:30.
- 2.—Sanctified by God.
- Jude 1.
- 3.—Sanctified by the Spirit.
- 1 Cor. 6:11.
- 4.—Sanctified through faith.
- Acts 26:18.

II. IN THE PRESENT.

- Growth and development.
- A crisis with a view to a process.
- 1.—Sanctified by the Spirit.
- Rom. 15:16.
- 2 Cor. 3:18.
- 2.—Sanctified by the Word.
- John 17:17.
- Eph. 5:26, 27.

III. IN THE FUTURE.

- Complete and ultimate.
- 1.—Sanctified by God.
- 1 Thes. 5:23.
- 1 John 3:1, 2.

CONCLUSION.

- Heb. 12:14 (R. V.)
- Pursue sanctification.

R. S. B.

What Blood Will Do

Heb. 9:14

"How much more shall the Blood."

I. REDEMPTION BY BLOOD.

Eph. 1:7.

II. REMISSION BY BLOOD.

Heb. 9:22.

III. JUSTIFICATION BY BLOOD.

Rom. 5:9.

IV. PEACE BY BLOOD.

Col. 1:20.

V. SAFETY BY BLOOD.

Ex. 12:13.

VI. NEARNESS BY BLOOD.

Eph. 2:13.

VII. CLEANSING BY BLOOD.

1 Jno. 1:7.

R. S. B.

Regeneration or The Perplexed Pharisee

I. THE MEANING OF—

- John 3:3, "Begotten again."
- Implantation of new life.
- Impartation of new nature.
- Formation of new man.

II. THE NECESSITY FOR—

- John 1:12-13.
- First generation insufficient.
- Jer. 17:9.
- Natural man unchangeable.

III. THE AGENT IN—

- John 3:3-8. Holy Spirit.

IV. THE INSTRUMENT OF—

- James 1:18.
- 1 Pet. 1:23.

V. THE EVIDENCES OF—

- 1 John 2:29.
- 1 John 3:9.
- 1 John 4:7.
- 1 John 5:1.
- 1 John 5:4.
- 1 John 5:18.

R. S. B.

An Old Fashioned Believer

Acts 24:14-15

I. THE PROPORTIONS OF HIS BELIEF.

- Acts 24:14, "Believing ALL Things."

II. THE PROHIBITIONS OF HIS BELIEF.

- Acts 26:22, "Saying NONE OTHER Things."

III. THE PERSISTENCE OF HIS BELIEF.

- Acts 28:23, "Persuading from morning till evening."

IV. THE PATTERN OF HIS BELIEF.

- The Lord Jesus.
- Jesus FULLY believed the Old Testament.
- Jesus used the Old Testament as though He believed it to be verbally inspired.
- Jesus confirmed the authenticity of every fundamental historical fact of the Old Testament.
- Matt. 4:4.
- John 10:35.
- Luke 24:27, 44, 45.

V. THE PARTICULARS OF HIS BELIEF.

He believed the Old Testament therefore,
he believed in—

Isa 7:14—Virgin Birth.

Isa 9:6-7—Deity of Christ.

Isa. 53—Substitutionary death of Christ.

Job 19:25-27—Physical resurrection.

Zech. 14:9—Second Coming.

All these taught in his epistles,—believing ALL things. Praise God!

R. S. B.

Emblems

I. OF JESUS.

1.—Plant of Renown.

Ez. 34:29.

2.—Sun of Righteousness.

Mal. 4:2.

3.—Morning Star.

Rev. 22:16.

4.—Good Shepherd.

John 10:11.

II. OF THE SPIRIT.

1.—Water.

John 7:37-39.

2.—Finger.

Luke 11:20.

Matt. 12:28.

2 Cor. 3:3.

3.—Dove.

Luke 3:21,22.

Gen. 1:2.

4.—Wine.

Eph. 5:18.

5.—Oil.

Isa 61:1.

Acts 10:38.

1 John 2:20, 27.

6.—Wind.

John 3:8.

III. OF THE WORD.

1.—A Critic.

Heb. 4:12.

2.—A Lamp.

Ps. 119:105.

3.—A Fire.

Jer. 20:9.

4.—A Hammer.

Jer. 23:29.

5.—A Sword.

Eph. 6:17.

IV. OF THE BELIEVER.

1.—Sheep.

John 10:4, 27.

2.—Vessels.

2 Tim. 2:20-21.

3.—Ambassadors.

2 Cor. 5:20.

4.—Branch.

John 15:5.

5.—Wheat.

Matt. 13:38.

R. S. B.

Discipleship in an Evil Age

Luke 14:26

I. THE CALL.

John 1:43, "Follow me."

Discipleship is Followership.

II. THE CHARM.

Luke 10:42, "The good part."

Matt. 10:24-25.

"As"

"It is enough."

Satisfying and gratifying.

Phil. 3:10.

III. THE COST.

Luke 14:28-32.

ALL can pay the bill who WILL.

IV. THE CONDITION.

Luke 14:26.

Luke 14:27.

John 8:31.

John 13:35.

John 15:8.

R. S. B.

Bible Students

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The Story of "Jesus, Lover of My Soul"

by C. A. Browne

This hymn, one of the noblest songs of modern times, was a special favorite with both Dr. Lyman Beecher, and his still more famous son, Henry Ward Beecher, who once declared, "I would rather have written 'Jesus, Lover of My Soul,' than to have the fame of all the kings that ever sat on the earth."

Its author, the Rev. Charles Wesley, was the younger brother of John Wesley, known to us as the founder of Methodism.

John Wesley wrote numerous hymns; but his brother Charles wrote over six thousand; some five hundred of which are still known and used to a greater or less extent. These talented men were the sons of the Rev. Samuel Wesley, an English clergyman, who was also the author of many hymns. So verse-making was plainly in the blood of the clan.

"Jesus, Lover of My Soul" was first published in the Wesley Hymns and Sacred Poems in 1740, but was at first entitled "In Temptation."

Different accounts are given as to the composing of the verses. The most trustworthy account seems to be that at one time Charles Wesley was preaching in the fields of the parish of Killielee, County Down, Ireland, when he was attacked by a crowd of men who bitterly resented his doctrines.

He sought safety at a farm house close by, where the farmer's kind-hearted wife, Jane Lowrie Moore, told him to hide in the milk house, down in the garden. Later on, when the mob came, and demanded the fugitive, she made a little delay, by telling them she would give them some refreshments. Then she slipped quietly down to the milk house, telling Mr. Wesley to climb through a back window and conceal himself under a hedge that skirted the little brook. This he made haste to do; and there, hiding in danger of his life, with the angry shouts of his pursuers all around him, he was inspired to write that immortal hymn.

To many of the compilers of hymn-books, those two lines which read,

"While the nearer waters roll,
While the tempest still is high,"

have been a puzzle and a stumbling block. They thought he must have made a mistake, when he wrote them; and so these well-meaning persons proceeded to alter the words to suit their own ideas.

But Charles Wesley knew perfectly well what he was about, when he wrote the stanza. It is said that he once had a narrow escape from death in a violent storm on the Atlantic Ocean, and no doubt he was thoroughly familiar with a singular fact of nature, of which his critics were supremely ignorant.

In a vast expanse of waters, a far distant part is occasionally lashed to a fury by a passing storm, while in another

There is inspiration for the soul of the child of God in the stories which cluster about the great hymns of the church. Jesse Roy Jones has forcefully illustrated this fact in this month's contribution. - - - Editor

quarter, the calm may be perfect, and a ship sail, in all safety. Then again, the conditions may so reverse the case, that it is "the nearer waters" that are turbulent, though the far-off sea is sleeping in the still air.

As one sensible writer points out—storms are local in human life, just the same as they are in nature. While one ship is dashed hither and yon by the frenzy of the "nearer waters," another vessel rides gently upon the bosom of a throbless sea. And it stands to reason, that men cry out for help, not against distant, undefined dangers, but out of the depths of their bitter and immediate trouble. In fact, our entire lives are passed amid the "nearer waters" of near-by surroundings, and passions and temptations. So that Wesley's words vividly express his own mental anguish at the time he composed the verses, and render his poem "a perfect heart song."

There is an especial interest for us in knowing that an American wrote the best musical setting yet found for this hymn. Those were the days when it was a difficult thing to obtain a good education. And Simeon B. Marsh, born in New York state, in 1798, found his opportunities for learning to be very limited. But he had a remarkable passion for music. Even as a young man he taught singing-schools in the villages and hamlets near his home.

One Autumn morning in 1834 he had started out as usual on this weekly errand. As he rode along, a pleasing melody suggested itself, and, dismounting, he left his horse to graze, seating himself beneath one of a group of noble elms, amid the then charming scenery. There he drew forth a piece of paper which he fortunately chanced to have about him, and wrote down the notes of the tune we now call "Martyn."

Children's voices were the first to sing that melody, for he was so pleased with his new tune, he proceeded to write it on the blackboard the same afternoon for the class of little ones he had come to teach.

On that day he had used other words, but many years later, his friend, Dr. Hastings, found that the tune was beautifully adapted to the words of "Jesus, Lover of My Soul."

Mr. Marsh died in 1877, nine years past his "three score and ten," having lived to hear his melody performed by Gilmore's famous band during the "World's Jubilee" in Boston; Mr. Gilmore having selected "Martyn" as a representative American tune.

But Mr. Marsh could not know that the notes written by the wayside would travel in many lands; any more than he could foretell that through the lovely spot where he sat down to rest and write, four tracks of the New York Central Railroad would one day bear a colossal commerce on its journey to the sea.

In his tales of the Labrador coast, Dr. Grenfell relates a story told to him by the captain of a wrecked schooner, whose personal escape had been little short of miraculous. In the pitchy darkness, the heavily laden vessel had crashed into those adamantine rocks. Thick, blinding snow added to the terrors of the night, as the ship was overwhelmed by high seas, while mountainous breakers poured over her doomed bulwarks from all sides at once.

Think of that long winter night, with six men clinging to the sorry remnant of a vessel, in the boiling surf of a reef far out in the ocean.

They were buried in snow and darkness, with death looming ahead, at any moment. Yet in spite of the war of surf and tempest, they were calmly singing the old familiar strains of "Rock of Ages, cleft for me, let me hide myself in Thee."

And when that had died away;—

"Jesus, lover of my soul,
Let me to thy bosom fly;
While the nearer waters roll,
While the tempest still is high."

—The Choir Leader.

"Verdict of History" (cont. from p75)

that each of these four basic ideas is dove-tailed, mortised and anchored so firmly in the fact of Christ's resurrection, that you can get rid of them all only by denying that fact. Hence it is, aside from any investigation of proofs of evolution, clear to the Christian student that there must be some fault either in reason or in observation that vitiates the whole theory. The resurrection of Christ is a fact, a fact to which the entire history of Christianity testifies, the most tremendous fact in the history of the world. And it stands fore-square against a theory which says that there is no personal God, that there is no sin, no redemption; that there are no miracles, no revelation, no inspiration; that there is no absolute religion nor an absolute standard of right and wrong.

Book Reviews

by THE EDITORS

EVOLUTION AT THE BAR

Evolution has become the bull's-eye at which many a deftly drawn arrow of argument and sarcasm has winged its flight, but few of the marksmen have succeeded in getting into the Philip Mauro class. His little book, "Evolution at the Bar," is far from voluminous, but it makes up in pith what it lacks in girth.

The evolutionist is quite unwise if he ignores the arguments presented by Mr. Mauro, and also, he is more unwise if he wastes his time seeking to refute them. Mauro handles his theme in such fashion as to fill the soul with an unbounded confidence in God's Holy Word and complete destitution of confidence in the maudlin guesses of the evolutionist.

Evolution has had its day. Many of its former votaries have at last detected its emptiness and lack of scientific dependability. The cause of evolution is a lost cause. We could counsel those who still cling to this unproved hypothesis in the words of an old, familiar song,

"Leave the poor old stranded wreck
And pull for the shore."

"Evolution at the Bar," by Philip Mauro. 80 pages, 7½ x 5 inches. George H. Doran Co., New York. 75c net.
C. L. F.

SUNRISE AT MIDNIGHT

This booklet contains a comforting message for every child of God. To the perplexed Christian groping in the midnight for an explanation of some of life's vicissitudes and testings, its pages will gleam with noonday brightness. Dr. Hinson brings out in a helpful and satisfying way a great truth which few of God's dear children have yet appreciated—that the believer, though not now understanding the reason or purpose of his problems and perplexities, is to walk in an attitude of faith with the full assurance that he shall know hereafter.

"Sunrise at Midnight," by W. B. Hinson. 22 pages, 6¼ x 4¼ inches. Paper cover. Bible Institute Colportage Ass'n., Chicago. 20c net.

W. A. M.

REAL RELIGION

Gypsy Smith has compiled in this volume a collection of helpful sermons for both sinner and saint. To the sinner he has successfully endeavored to point out the real way of salvation, and to the saint the real way of peace and happiness. In having accomplished these two things he has honored Him who makes Christianity real.

But since there is in the present hour so much confusion among the saints as to what is the real way,—God's way of peace and happiness for the Christian, we hesitate to heartily commend the book without sounding a note of kindly warning lest any misinterpret the chapter entitled, "The Spirit-filled Life." Let none mistake the message of this chapter to be an endorsement of that wicked unscriptural experience now commonly known as "the baptism with the Holy Ghost." This ex-

perience is not the real thing, but the devil's delusion which in the end is bringing regret to thousands of earnest but ignorant children of God. Satan, seeing the sincere desire of many to have the best that God offers, has taken advantage of his opportunity and foisted upon their unsuspecting souls a terrible deception. May every Christian be taught of God Himself that to be filled with the Spirit does not mean the modern Pentecostal God-dishonoring travesty.

We believe that through the message this book bears sinners and saints alike will be blest in having heart and mind turned toward Jesus Christ the beginning and the end of "Real Religion."

"Real Religion," by Gypsy Smith. 170 pages, 7½ x 5 inches. George H. Doran Co., New York. \$1.35 net.

W. A. M.

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WILLIAM JENNINGS BRYAN

D.B.I. at Home and Abroad

by JESSE ROY JONES

An unusually good shop meeting was held by a group of D. B. I. students at the Denver Sewer Pipe & Clay Co., Dec. 6th, 1922. Mr. Raymond Gorsage was in charge of the meeting and he, together with Mr. Ted Goodman and Mr. Carl Harwood, talked to the men on the subject of the New Birth. The finest kind of respect and interest was shown on the part of the shop men and when Mr. Gorsage closed the meeting with a quiet word of invitation four of the men lifted their hands signifying that they wished to accept Jesus Christ as their personal Savior and be "born again."

We have just received word from Mr. Ernest Jones, Secretary of the Sudan Interior Mission Board, stating that Rev. and Mrs. Harold Ogilvie have arrived safely in Liverpool, England. As soon as the Lord opens the way, they will sail for America. We have been praying for some time for the granting of a furlough to our dear Brother and Sister Ogilvie because of Mr. Ogilvie's ill health. It gladdens our hearts that the Lord has so graciously answered prayer and has provided the means for their passage thus

far. We are confident that He will supply the amount yet needed to bring them to Denver. Pray with us that their homecoming may not be delayed.

Mrs. John H. Lash (formerly a student of D. B. I. and known to us as Mrs. Edith Sturgill) was for a number of years engaged in Italian Mission work at Pueblo, Colo., rendering an effective service to God. Since her recent marriage she is no longer connected with the mission work, but is still active in giving forth the testimony of the Lord Jesus in that city.

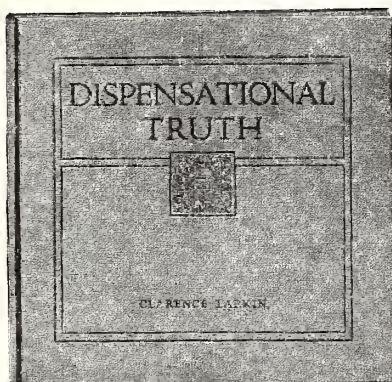
Rev. Will MacIntosh (Class of '20) is finishing his last year at Shurtleff College, Alton, Ill. He is also pastor of a Baptist Church at E. Alton and good news of his work comes to us from time to time. Mrs. MacIntosh was formerly Miss Mary Goodsell, and a regular student at D. B. I.

Rev. and Mrs. Guy Laird, until recently connected with the Africa Inland Mission, are now associated with the Heart of Africa Mission Board (headquarters in London, England). Their present address

is Abambi, Ituri, Africa. Both Brother and Sister Laird are old friends of D. B. I., Mrs. Laird having been a regularly enrolled student in the day classes. We have learned that there are now three Lairds in this missionary family instead of two.

Mr. Wesley Kemptner, a missionary under the Africa Inland Mission Board and at one time a D. B. I. night school student, is now spending the days of his furlough at the home of his wife's parents in California. We are looking forward to their being at D. B. I. sometime in January.

It was refreshing to have our dear brother Wade K. Ramsey (Class of '20) speak to the Student Body Dec. 1, 1922. He and his wife, Margaret Ramsey (also a former D. B. I. student) spent the Thanksgiving holidays with the Institute family, renewing old fellowships. Mr. and Mrs. Ramsey are now living in Boulder, Colo. Mr. Ramsey is pastor at the First Presbyterian Church at Netherlands and is also taking a full course of study at the State University.



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The Fundamental Sunday School Lessons

Expositions by H. A. WILSON

Note

The committee appointed by the World Conference on Christian Fundamentals to draw up a "Fundamentals" series of Sunday School lessons has decided to adopt a series of lessons in the Gospel of John. This series is to begin January first and will extend through September. The Sunday School lesson committee of "Grace and Truth" has decided to follow the "Fundamentals" lessons so as to avoid confusion arising from a multiplicity of Sunday School lessons designed for the same purpose. The Gospel of John is full of vital teaching, and this series of lessons affords an excellent opportunity for the study of truths which are truly "fundamental" in Christian faith.

Many Sunday Schools are adopting "Grace and Truth" as their lesson quarterly for both students and teachers. Let us repeat the Editor's double suggestion offered last month.

"1. Every Scholar with the lesson studied at home from "GRACE AND TRUTH."

"2. Every Scholar reciting in Class from the BIBLE."

Write to our Business Manager asking about his special proposition to Sunday Schools.

Lesson 1.

Sunday January 7, 1923

THE DEITY OF JESUS CHRIST

John 1:1-51

The Deity of Jesus Christ is the heart of the Gospel and the very foundation of the Christian's faith. No truth of God's Word is more vital than this, and consequently none has been subjected to more fierce or more bitter attack. But this is the pre-eminent thought in the Gospel of John. Many have recognized and pointed out that each of the four Gospels was written for a distinctive purpose. Matthew teaches that Jesus is King; Mark teaches that Jesus is the Servant; Luke teaches that Jesus is Man; while John teaches that Jesus is God. Thus in the Gospels we have God's composite picture of His Son. The first chapter of John, which we study in this lesson, clearly teaches the Deity of Jesus from at least three angles. Herein He is set forth as the Word of God, the Lamb of God, and the Son of God. Jno. 20:31.

I. JESUS THE WORD OF GOD

Vss. 1-18; REV. 19:13

In these verses Jesus is called "The Word" four times. It is significant that He should be called by this name, for all the Bible, God's written Word, centers in Jesus, the living "Word." One receives rich blessing and profit who studies the wonderful analogy existing between what God says in the Bible about the written Word and the living "Word." Jesus is the substance of all revelation. He is the Word of God. Jno. 1:45; Luke 24:44.

1. *As the Word of God He reveals God.* Verse 18 contains the key thought of this section. It declares that "no man hath seen God at any time." But it also says, "The only begotten Son which is in the bosom of the Father, He hath declared Him." The word translated "declare" in this verse means "to lead forth," "to make known." This is the thought inherent in

the name "The Word." Jesus makes God known to men. All that we know of God is revealed in Him. Some have fancied that this passage contradicts the Old Testament passages which declare that from time to time men saw God. But God is three persons in one, and Jesus is the second Person of this Tri-unity. So, when one recognizes these truths, all difficulties disappear. When men have seen God they have seen Jesus, for it is through Him that God reveals Himself. Isaiah 6:1-10; John 12:36-41.

2. *These verses (1-18) show five characteristics of God revealed in Jesus.* Through what is said of Him we may realize that God is eternal (vs. 1). Contrary to the belief of many, Jesus' existence did not begin in the incarnation. He existed before all created things. He was in the beginning, with God, and Himself was God. The beginning here referred to is the beginning of creation. It cannot refer to Jesus, for He is "without beginning of days or end of life." Then, too, His power shows us the power of God. His power is a creative power (vs. 3), a life-giving power (vs. 4), a light-giving power (vs. 4), and a regenerative power (vss. 12-13). Here we read that Jesus' glory was "glory as of the only begotten of the Father"; so, because He was glorious, we may realize that God is glorious (vs. 14). In Him we see the grace of God, for He is the personification of grace (vss. 16-17). And He reveals the tri-unity of God, for, though no man has seen the Father, many have seen the Son, and in Him the Father also. These are the five characteristics of God spoken of in this chapter—His eternality, His power, His glory, His grace, and His tri-unity. And all of them are seen through Jesus,

the Word of God. Psa. 90:2; Col. 1:13-19; Phil. 2:7-11; II Cor. 8:9.

II. JESUS THE LAMB OF GOD

Vss. 19-32

When John cried, "Behold the Lamb of God, which taketh away the sin of the world," he pointed back to the typical offerings ordained in the Law, and reminded Israel of God's promised Savior, then pointed to Jesus as the One of whom the Law and Prophets had spoken. He also indicated the purpose for which Jesus had come. As the Word of God Jesus shows God's means of revealing Himself. As the Lamb of God He shows God's purpose in revealing Himself.

1. *Jesus came that He might take away the sin of the world.* The Old Testament sacrifices could never do this. They merely spoke of God's purpose to provide a sacrifice which would remove sin. They made a temporary covering for sin by virtue of which God could pass over and withhold judgment from His people, but could not cleanse from unrighteousness. But when Jesus came, He made an offering which put away sin. God's Word teaches that the sins of every one who believes in Him are washed away and the soul made whiter than snow. Christ died for our sins, and has removed them from us "as far as the east is from the west." Only God could do this, and the fact that Jesus could prove that He was God. Luke 19:10; Heb. 10:1, 4; Heb. 9:26; Psa. 103:12; Isa. 1:18.

2. *Jesus came in fulfillment of prophecy.* Every offering of the Law pointed forward to Jesus. Every incident recorded in Israel's history was given to speak in picture form of Him. Every word uttered by the prophets spoke in some way of His com-

ing. When He came He accomplished the salvation testified by the types and prophecies of the Old Testament. The promise given in the lamb upon the altar was fulfilled in Jesus, the Lamb of God. Acts 10:43; Acts 3:18.

3. *The Pharisees knew the prophecies but would not accept the One Who came in fulfillment of them.* They spoke with John about the Christ, promised in the prophecies of the Old Testament. "Christ" is the New Testament word for the Old Testament "Messiah," and their reference shows that they knew the promise of His coming. John further emphasized this truth by telling them that he was the "voice crying in the wilderness" which was to herald the coming of the Lord. But, familiar as they were with these prophecies, and with the offering of the sacrificial lamb, they would not receive Jesus, the fulfillment of prophecy and the Lamb of God. So today many hear the truths of God's Word about Jesus' love for them, but reject Him and die in their sins. And we who have believed in Him need to be delivered from the sin of the Pharisees, for though we are saved, many truths about His dealings with the Christian may be learned with the mind but not experienced with the heart. We need to know about His power, promised to the believer, but we need also to yield to Him and let Him manifest this power in our lives. Jno. 3:18; Rom. 6:13; Rom. 12:1-2; Isa. 40:3.

4. *Jesus was the subject of John's message.* When asked concerning himself John did not stop to talk about himself but pointed at once to Jesus. Here is a great lesson for us. What this old world needs is the message of Jesus, the Lamb of God which taketh away the sin of the world. God is glorified and souls saved when His children speak less of themselves and more of Him. May He help us to do it. May Jesus be our conversation always. II Cor. 4:5; I Cor. 1:23; Col. 4:6 ("salt" is the Gospel).

III. JESUS THE SON OF GOD

Vss. 33-51

Jesus, the Son of God, is God's gift to this needy world. He died that men might have everlasting life. His work is done, and now God wants His children to tell others about Him that they may believe in Him and receive this life. This is His method of revealing Himself. He uses the testimony of His children. Jno. 3:16; Matt. 4:19.

1. *Jesus' Deity is seen in the testimonies to His Sonship.* The descent of the Spirit convinced John and caused him to bear record that Jesus was the Son of God. Here the trinity is manifested. God the Son is accredited through the descent of God the Spirit and by the proclamation of God the Father (vss. 33-34). Nathaniel, convinced by Jesus' insight into his private life, gave the same testimony, and received

the promise of greater things to come. Jesus is the Son of God, God manifest in the flesh. I Tim. 3:16.

2. *Because Jesus is the Son of God, and the Saviour of all who believe, we should tell others about Him.* The examples of Andrew and Philip are good ones for us to follow. First, they came to know Jesus themselves, and then they led others to know Him. We who have trusted Him as our Saviour have the record that our sins are forgiven and that we have eternal life. However, He did not die for us alone, but for all the world as well. When we have received such great forgiveness and blessing ourselves shall we not, like these early disciples, tell others "We have found Him!" and then invite them to "come and see?" "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." John 3:16; I John 2:2; Rev. 22:17.

NOTE—See the outline of the Gospel of John in the December "Grace and Truth," also Dean Fowler's article on the Infinity Principle in the same issue. Dr. T. C. Horton's Vest Pocket Edition of the Gospel of John is outlined in a most helpful way. It will offer many valuable suggestions to the teacher and can be used to good effect in the class by placing one in the hands of every member. Copies may be ordered from the "Institute Book Nook," 2047 Glenarm Place, Denver, Colo., at 5c per copy.

Lesson 2

Sunday Jan. 14, 1923

THE WEDDING

John 2:1-25

For convenience in study the second chapter of John may be divided into four sections, each of which contains a clear testimony to the Deity of Jesus, and each of which contains a helpful message for the individual soul.

I. THE WATER TURNED INTO WINE

JOHN 2:1-11

1. *In performing this miracle Jesus gave evidence of His Deity.* Only God has such power over nature that He can do in a moment that which requires weeks when done through natural processes. He called the vine into being, and established the laws which govern its existence. He ordained that water must be drawn up in the form of sap, and then, within the vine, transmuted into the blood of the grape through processes of which we are ignorant. Surely no hand but His Who ordained the production of the wine by the miracle of life could hasten that process and cause the water to change into wine instantly, at His mere word. Jesus did this, and in doing it proved that He is God.

2. *Jesus' purpose in performing this miracle was to "manifest forth His glory."* (vs. 11) More lies hidden beneath the surface meaning of these words than many have ever dreamed of. The miracle was literally performed, but in its accomplishment God brings together a number of things whose symbolical significance in Scripture teaches wonderful truths about His Son. We may merely glance at this

rich symbolism. In Scripture vessels stand for the human body; the material stone speaks of Christ; water stands as a symbol of the Holy Spirit; and wine represents teaching. This wine was doubtless unfermented, for it is called "good wine," so it stands peculiarly for teaching about Jesus. Numbers also have a spiritual significance in Scripture. The number six is the number of man,—it is the human number. The number two is the redemption number, and is peculiarly connected with Jesus, for it is in Him that our redemption is wrought. The number three stands for the tri-unity of God,—it is the number of the God-head. Putting together the meaning of the symbols which God has brought together in this miracle we find this message. "In the body of this man, Jesus, dwells the fullness of the God-head for the purpose of accomplishing redemption. He is full of the Holy Spirit, and this is manifested in His teaching. Through this teaching joy and satisfaction come to men." Someone has well said "Every miracle of Jesus was a parable," so this miracle is a parable teaching us of Jesus' Deity and grace. II Cor. 4:7; II Tim. 2:21; Acts 4:10-11; Jno. 7:37-39; Matt. 26:27-29; Rev. 13:18; Heb. 10:8-10.

3. *The faith of Jesus' mother shows how implicitly He may be trusted.* She made a practical request in her suggestion that there was a want of wine. Jesus apparently refused her request, saying literally, "What is that to you and to me?" But the mother's heart was steadied in faith. She had asked and she believed that He would do what she had asked, so she

said to the servants "Whatsoever He saith unto you, do it." She expected Him to answer her request. What a lesson for us. In Mary's faith, and in Jesus' performance of her request we may learn that God is faithful and does answer prayer. He is worthy, and we may trust Him. Psalms 50:15; Jer. 33:3; I Jno. 5:14-15.

II. THE TEMPLE CLEANSED

JOHN 2:12-17

1. *In the cleansing of the Temple Jesus demonstrated His Deity.* The temple was the house of God. It had been built for the purpose of worship. God Himself had laid down the laws regulating the temple worship, and He alone had authority in such matters. When Jesus drove from the temple those who were buying and selling therein He was assuming authority which belonged to God alone. In this He was establishing His claim to Deity. The Jews surely recognized the power of this testimony for they asked for a sign whereby He should accredit Himself. This showed that they realized that He was claiming Divine authority in His action. The same testimony is seen in His claim to Sonship in the words, "Make not my Father's house an house of merchandise." Here is the Son acting in the authority of the Father. Jesus' action and words thus combine to testify that He is God.

2. *Jesus' attitude toward the temple merchants should teach us that God is displeased with anything which commercializes things set aside for His worship.*

The Scriptures teach that God's people should worship Him with their gifts. Giving of our means is one of the most acceptable forms of worship. This being true it follows that bazaars, oyster-suppers, bake-sales, theatricals, and all such commercial means of raising money to support the Church surely must be displeasing to Him. God's house should be supported by the loving gifts of God's people, and not by the nickles and dimes wrung from the hands of the unwilling or unwary purchasers of wares peddled at church fairs and entertainments. So also the many pleas for charity in the name of the Church or "religion" must be offensive to God. Such expedients as these rob Him of the heart worship He yearns for, and robs His people of the joy and privilege of worshipping Him through giving of their means as the Scriptures teach they should. Ex. 35:21; Ex. 35:29; Ex. 36:3-5; II Cor. 9:7; II Cor. 8:9.

III. THE RESURRECTION PREDICTED

JOHN 2:18-22

1. *In answer to the Jews' request for a "sign" Jesus prophesied His resurrection, thus manifesting His Deity.* Verses 21-22 definitely apply His reference to raising the temple to His resurrection. Such is the inspired interpretation of His words. And in this prophecy Jesus gave evidence of foreknowledge which belongs to God alone. Men may consider circumstances and the apparent trend of events, and then guess at what may happen in the future, but such guesses are necessarily limited to a very brief space of time and are very uncertain. God alone can look

with assurance into the future and tell with certain knowledge what must come to pass. Jesus did this, therefore He was God. Then, too, His power over life and death shown in His statement, "In three days I will raise it up," is the power of God. Only He could face the prospect of a violent death at the hands of infuriated men and calmly speak of that death, and announce with positive assurance "I will raise it (the body you have slain)." In His knowledge of the future and in His consciousness of unlimited power over life and death Jesus proves that He is God.

2. *The disciples' experience in connection with this prophecy shows the possibility of the believer being delivered from worry.* The disciples did not understand Jesus' prophecy, nor did they understand the things which befell later. It was not until after He had risen from the dead that they remembered, and understood, and believed what He had said on this day. How different might have been the experience of those dark days between the crucifixion and the resurrection had they understood and believed. Instead of despair, radiant hope and joy might have been theirs in the expectation of the resurrection. So God's Word says "We know that all things work together for good to them that love God. * * * How useless it is for His children to worry and fret when things seem to go wrong. We may, believing His Word, look by faith through the darkness of the hour of testing and see the radiance of the hour of blessing which must follow. We may look up and thank God for the testing, rejoicing in full confidence that He will finally manifest the blessing for which He permitted the testing to come. Phil. 4:6-7; Rom. 8:28.

IV. THE HUMAN HEART DISCERNED AND DISTRUSTED

JOHN 2:23-25

1. *Because Jesus is God He could read the thoughts of men's hearts.* "He knew all men," and He "knew what was in man." The Word tells us that "All things are naked and opened unto the eyes of Him with whom we have to do," and He says "I the Lord search the heart,—" He has plainly told us what He sees there, for He says, "The heart is deceitful above all things and desperately wicked." Because He discerned the wickedness of the human heart Jesus was not willing to trust Himself to men. Heb. 4:13; Jer. 17:9-10.

2. *The heart being so wicked and deceitful it is folly for men to place their dependence in it.* If Jesus, the Son of God thought the human heart so undependable and wicked that He was unwilling to trust Himself to it, how much more we should distrust it. The word "trust" in this chapter is a significant word in this connection. It is from a word which literally means to "believe." This shows us at once the fallacy of worldly philosophy which exhorts us to "have faith in ourselves." Never! Only One is worthy of faith, and that One is Jesus. God constantly seeks to lead us to trust in Him, because He alone is worthy. We may believe in ourselves implicitly but such faith never can bring salvation to the soul, either from the penalty or power of sin. Jesus only can do this, and oh, how we need to believe in Him! Trust Him, man! Trust Him for salvation from the penalty and for deliverance from the power of sin! Acts 4:12; Jno. 3:18; Psa. 118:8-9; I Jno. 5:4-5.

Lesson 3

Sunday, Jan. 21, 1923

THE MORAL INQUIRER

John 3:1-36

The third chapter of John contains two distinct messages, and each of these is a clear-cut testimony to the Deity of Jesus. The first message is Jesus' testimony to a sinner, and the second message is John's testimony concerning Jesus. In the first message we find vital teaching for lost men, and in the second message we find a God-given goal for the believer.

I. JESUS' TESTIMONY TO THE SINNER

JOHN 3:1-22

Nicodemus was a very religious man. He was a Pharisee and was ruler of the Jews,—a member of the Sanhedrin. He doubtless boasted in his lineal descent from Abraham, and in his strict observance of Jewish ordinances. But he was unsaved. When Jesus deals with a soul He uses more wisdom than His servants many times display, for He goes right to the heart of that soul's need. Nicodemus perhaps thought that he would flatter Jesus by telling Him that he knew that He was a teacher sent from God. Jesus paid no attention to this statement but immediately put his finger on the need of Nicodemus' soul, and held before him God's wondrous grace in providing for that need. He taught him at least three essential truths concerning his greatest need, the birth "from above." Note. The word translated "again" in vss. 3, 7, means literally

"from above."

1. *Jesus taught the necessity of the new birth.* The Pharisees were doubtless the most moral people living. Their punctiliousness in observing the traditions was notorious, and Jesus many times referred to it in scathing terms. He called them whited sepulchres, indicating the outward morality, accompanied by inward unbelief, which characterize these people. Nicodemus was a Pharisee, and boasted with the others in his morality. He, with them, shared the erroneous belief that all God required was a strict observance of the law, and like them strove to observe its letter, but disregarded its spirit. Jesus points to him and dashes to ruins the foundation on which he had been building. He says, "Ye must be born again!" "Except a man be born again he cannot see the kingdom of God!" What a rebuke to the proud Pharisee, but He is speaking to men today in the same words. Probably no living man could exceed the morality of the Pharisees, but if he could, God's ultimatum is still the same, "Ye must be born again." Man's morality, his efforts to live a godly life, his philanthropy, and even his religiousness are all worthless in God's sight. Men are naturally children of wrath, children of the Devil, and in order to be saved must be born again. Isa. 64:6; Matt. 5:20; Rom. 3:22; Jno 8:44; Eph. 2:3; Eph. 2:8-9; Tit. 3:5.

2. *Jesus taught the mystery of the New Birth.* He did not try to explain it. He did not try to answer Nicodemus' question, "How?" He frankly stated that men could not comprehend the new birth, any more than they could understand some of the most common phenomena of nature. For Jesus knew that Spiritual things are beyond the knowledge of natural men. God does not ask men to understand but to believe. And how happy it is for us that this is so. If it were necessary for us to understand in order to be saved, we must be lost. Men of God, after years of study and service, confess that the operation of God's Spirit is just as mysterious and just as marvellous to them as when they first believed. We may learn much about what the Spirit does, but cannot understand, even if God should attempt to explain it to us, how He does these things. God knows our limitations, and so He has not attempted to explain the infinite. He asks us to believe and be born again, but has left the "how" of the New Birth a mystery. I Cor. 2:14; I Cor. 13:9-12.

3. *Jesus taught the ground and means of the New Birth.* Though He assured Nicodemus that it was impossible for him to understand how God's Spirit operated to give the soul life from above, at the same time he told him how he might

receive this marvellous gift and be born again. He first pointed back to an Old Testament type, the serpent on the pole, God's means of escape from judgment. He interpreted this type, telling Nicodemus that His coming death on the cross was the fulfillment of it. He then told the Gospel story in the simple words of John 3:16, saying in effect "Nicodemus, God gave Me to die for your sins on the cross. If you will believe in Me He will give you eternal life,—He will give you the New Birth." God can give men eternal life because Jesus died for all their sins on the cross. He has paid the price and God's justice is satisfied. Now He offers the New Birth, His own eternal life, as a free gift to all who will believe. The ground of the New Birth is Jesus' death on behalf of the sinner, and the means of the New Birth is the faith of the soul in Him as Saviour. Rom. 6:23; Jno. 10:28-29; Num. 21:6-9; I Pet. 2:24; I Pet. 3:18; Gal. 3:26.

4. *In this teaching Jesus demonstrated His Deity.* He manifested authority in Spiritual matters, and knowledge of the secret activities of the Spirit which could belong to no mere man. These things belong to God alone. Because Jesus had such authority, and because He had such knowledge we must believe that He is God.

II. JOHN'S TESTIMONY TO JESUS

JOHN 3:22-36

John's testimony was a testimony to the pre-eminence of the Lord Jesus Christ. He should be pre-eminent in the life and

message of the believer as He is pre-eminent in the salvation of men.

1. *Jesus' pre-eminence should be the goal of His servants.* John had foremost in his ministry the desire that Jesus might be exalted. When the Pharisees asked him to talk about himself he talked, instead, of Jesus. (Jno. 1:19-27). When his disciples came, jealous because of Jesus power, he pointed them to Him and said, "He must increase but I must decrease." (vs. 30). Truly this is a worthy goal for God's servants. Too many times we are tempted to magnify self. The old nature makes us itch for popularity, or for some kind of recognition for ourselves. But the men God has most used have always been men who desired above all else that Jesus might be magnified. How many sermons would be discarded if all had this as their goal. How many ambitions would be sacrificed, how many pleasures would be surrendered if God's children would take this attitude. And how much happier those lives would be where Jesus was thus enthroned. How much more power God's servants would have if they would thus surrender to His will and seek His pre-eminence. May God help us all to say with the heart, "He must increase but I must decrease." Phil. 2:5-11; Col. 1:17-18; Rom. 12:1-2; I Cor. 10:31.

2. *Jesus is pre-eminent in the salvation of the believer.* This is why He was pre-eminent in John's message. This is why He should be pre-eminent in our messages. None other than Jesus can save. "He that believeth on the Son hath everlasting life, but he that believeth not the Son shall not

see life, but the wrath of God abideth on him." (vs. 36.) Here we find John giving the same testimony which Jesus gave to Nicodemus. (vs. 18.) The thing which determines the salvation of the soul is not morality. It is not church membership. It is not education. It is not good works of any kind. Salvation lies only in Jesus' shed blood. The one who believes in Him is saved. The one who believes not is condemned already. Oh! How sorely we need to keep this truth constantly before us! Even those who know it are tempted many times to lean upon human argument, or some other weak substitute for the Gospel of Jesus Christ. Preaching should ever set forth His person and work. Our conversation should always be about Him. Only as we magnify Jesus and give Him the pre-eminence in our message can we expect to see souls saved, for He alone can save. I Cor. 1:17-18; Rom. 1:16-17; Acts 4:12; Tit. 3:5.

3. *The need of giving Him pre-eminence in life and message proves the Deity of Jesus.* Because He is God He can give us a power in Christian service and in personal life such as is beyond our brightest dreams. Because He is God He can give power to our message which will work the greatest of all miracles, the salvation of the souls of men. The utter helplessness of the servant or the messenger who fails to magnify Him, contrasted with the power of the one who does give Him the pre-eminence proves that He is God. Let us then learn the lesson and magnify Him. John 12:32; Rom. 1:16-17; John 15:5; Psal. 127:1; Zech. 4:6.

Lesson 4

Sunday Jan. 28, 1923

THE WOMAN AT THE WELL

John 4:1-54

I. THE SAVIOUR SEEKING AND SAVING

JOHN 4:1-30

"The Son of Man is come to seek and to save that which was lost." Luke 19:10.

The Deity of Jesus Christ is clearly taught in the fourth chapter of John, as it is in the preceding chapters. His offer to the Samaritan woman of the water of life, His reading her heart and life, the authority manifested in His conversation with the disciples when He spoke of sending them forth to reap, His power over life and death manifested in the restoration of the nobleman's son to health,—all speak of His Deity. Only God can give men the water of life. Only He can read the thoughts and secrets of the heart and life. He alone has authority over the ministry of His servants. And none other can give new life to a dying man by the simple statement that he lives. How simple the stories of the book of John are! There is no attempt to impress the reader with the spectacular, but instead the facts are simply and calmly narrated, exactly as they occurred. And in all of them the figure of Jesus moves with quiet dignity, at every step and in every word and deed impressing the reader with the power of His person, and the realization that here can be none other than God manifest in the flesh.

In addition to the clear evidence furnished of Jesus' Deity, this chapter also teaches some rich truths concerning God's dealing with sinners, with His servants, and with suppliants at the throne of grace. For convenience let us consider these truths in four divisions.

1. *The Saviour was seeking the sinner.* We are not told why Jesus must go through Samaria, but familiarity with God's grace in dealing with souls leads one to believe that this necessity arose from His consciousness that there were willing souls in Samaria. He doubtless knew that there were some there who were hungry for the truth, and that some were ready to believe if they might hear the Gospel. Such willingness, wherever it is found, rejoices His heart and causes Him to set His power in action in order that the willing one may hear and be saved. Cornelius was such an one. The Eunuch was such an one. And in both these cases God worked specially to meet their need. He has promised, and will perform His promise, "If any man will (is willing to) do His will, He shall know the doctrine." God's constant attitude, as manifested in Jesus, is that of seeking men in order that He may save them. Jesus came into Samaria seeking the willing souls, and when He found them He saved them. Many there believed in Him. Jno. 7:17; Acts 8:26-39; Acts 10:1-48; II Pet. 3:9.

2. *When Jesus met the Samaritan woman He immediately gave her the*

message of life, which led to her salvation. He wasted no time but went right to the heart of her need. From the water of the well He pointed her to the water of life. From the prophecy of Christ He pointed her to Himself. He had met one of the needy souls to whose need He had come to minister. And how gently He dealt with her. How kindly His treatment of this poor woman. How tenderly He pointed out to her the sin which revealed her need. How compassionately He pointed her to the salvation which He had come to provide. Jesus came to seek and to save this lost soul, and He is just as eager to save men today. He is pleading with them earnestly and tenderly to trust Him and be saved. Jno. 3:16; I Tim. 1:15; Rev. 22:17; Isa. 1:18.

II. THE SINNER SAVED AND SERVING

JOHN 4:27-30, 39-42

"We are His workmanship, created in Christ Jesus unto good works." Eph. 2:10.

1. *The Samaritan woman believed and was saved.* She ran into the city and called the men, saying, "Come, see a man, which told me all things that ever I did. Is not this the Christ?" This simple word of faith was all the Lord needed. It is all He ever needs. He has said "Him that cometh unto me I will in nowise cast out." He has said "He that believeth,—hath everlasting life." The simple faith

of this woman fulfilled God's requirement for salvation. There is no question but that she thus drank of the living water for which her soul thirsted. Some day when we get to be with Jesus we shall see this woman and be permitted to talk with her. God never refuses to save any soul which comes to Him in simple faith. "He that believeth on the Son of God is not condemned." Jno. 6:37; Jno. 5:24; Jno. 3:18; Jno. 3:16.

2. *When the Samaritan woman believed, she immediately ran to tell others about her Saviour.* What a lesson for us! Here is the scriptural order. First one should believe and be saved. Then immediately he should seek to lead others to know the Saviour. Good works can never save us, but God saves us that we may render service unto Him. Andrew and Philip are good examples of this, as we have already seen. Their first act after finding Jesus was to tell others about Him. Are we tempted to scorn the poor sinful woman of Samaria? Shame! She sets before us an example which should humble us, and which should stir us to do as she did. Sinful as she was, the moment she was saved she ran to tell others, and the record is that many of that city believed on Him for the saying of the woman. May we not find that this poor woman has excelled in the Master's service? When we stand before the judgment seat of Christ to receive the rewards for our labours will we find that, though we are saved, yet we have no reward, while this woman and others like her receive rich rewards for the heart-service they have rendered to Him Who saved them? God exhorts us to look to ourselves that we receive a full reward. Eph. 2:8-10; Matt. 4:19; II Jno. 8; Rom. 12:1-2.

III. THE SERVANTS SOWING AND REAPING

JOHN 4:31-38

"He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him." Psa. 126:6.

1. *Jesus used the case of the woman to teach the disciples that sowing must precede reaping.* Is it not probable that they had come up in time to hear the last few words of the conversation? This woman had already heard some truth, for she knew that Messiah was coming. The seed had been sown in her heart, and when Jesus announced to her that He was the promised Messiah she believed it. Jesus reaped the harvest from the seed sown before His coming. May we learn this truth, and be not weary in sowing the seed. We may not see the harvest, but we can trust God for that. Our responsibility is to sow, and then if God permits us to reap as well we may rejoice in that, but we can trust Him even though we may not see the fruit of our labours. Let us then be diligent in the sowing. Psa. 126:5; Isa. 55:11.

2. *Jesus needs reapers today as He did then.* The fields are always ready for harvest, and while we are sowing the seed, yet we should be constantly on the look-out for those who are ripe in their willingness as were these Samaritans, that we may gather them unto a definite decision to accept the Saviour. Oh! Let us be faithful in His harvest! From every land

voices are calling us to carry them the Gospel. God's voice is calling to us saying "Whom shall I send and who will go for us?" Let us answer gladly "Here am I Lord, send me." Isa. 6:8; Rom. 6:13; Rom. 12:1-2; Rom. 10:14-17.

IV. THE SUPPLIANT SATISFIED AND BELIEVING

JOHN 4:46-54

"Whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son." Jno. 14:13.

1. *The Nobleman received the thing he asked the Lord for.* He was satisfied. Nothing is more sure than that God answers prayer. The pity is that we do not pray more. This particular miracle was a Kingdom testimony, and in this age when that testimony is not being given we may find that it is not God's will that the sick be healed. But as certain as God was

willing to answer prayer for the nobleman, so certain it is that He is eager to answer our prayers. Let us pray. Let us pray in faith. Let us trust Him for the answer, for He is a prayer-hearing and prayer-answering God. Many tales might be told of prayer answered for others, but God wants every one to put Him to the test, and find the joy of answered prayer in his own life. I Jno. 5:14-15; Jer. 33:3; Matt. 21:22.

2. *Through the answer to prayer the nobleman's faith was strengthened, others were led to believe and God was glorified.* So, if we pray, and thus give Him the opportunity to answer, God hears our prayers, and works through His answers to strengthen our own faith, to inspire others to believe, and to glorify Himself. Then let us pray! Let us pray earnestly, constantly, trustfully. Jas. 1:5; I Kings 18:36-40.

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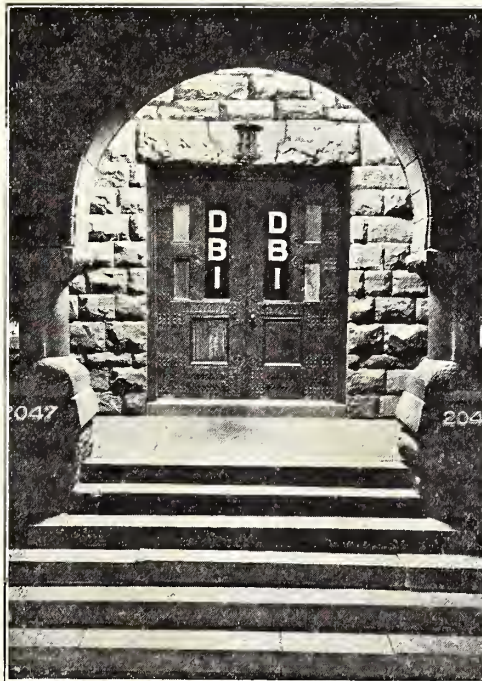
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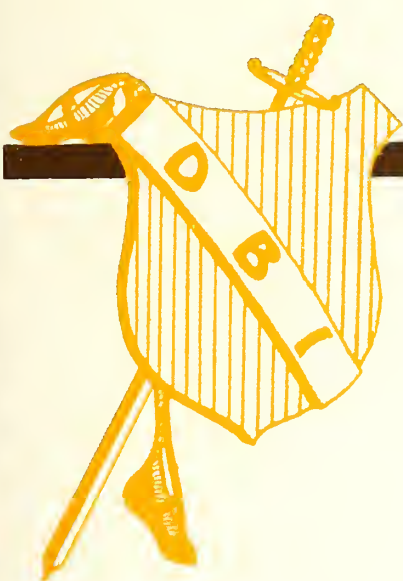
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We believe:

1. In the triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno. 4:24.
2. In the verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.
3. In the personality of Satan. Job 1:6-7.
4. In the depravity and lost condition of all men by nature. Rom. 3:19.
5. In the virgin birth and deity of Jesus Christ. Luke 1:35.
6. In the shed blood of Jesus Christ, the only atonement for sin. Rom. 3:25.
7. In the bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.
8. That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.
9. That the Holy Spirit is a person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer. Jno. 16:8; I Cor. 3:16.
10. In the eternal security of all believers. Jno. 10:28-29.
11. In the personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.
12. In the eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.
13. That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.
14. That all believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.
15. In the obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

"GRACE AND TRUTH"

As the Editor Sees It

Willingness

THERE is no friend whose friendship is so treasured as the one who reveals the spirit of loving willingness; in time of trouble willingness to suffer with you; in time of sorrow, willingness to share your burden; in time of need, willingness to get under the load, sacrificing on your behalf; in time of joy, willingness to rejoice with you; in time when others criticize, willingness to encourage and uplift; in time of depression, willingness to set aside personal plans to assure you of his appreciation of your life and efforts. Even though that friend never be called upon to meet any of these crucial tests, just to know that he loves so deeply that he is **WILLING** thus to sacrifice for me sends a quick throb of joy to my soul. Oh, for such a friend, a willing friend.

God is seeking willing ones.

It is just such that He would have to worship Him. His great loving heart craves **WILLING** service. He yearns for service that is still willing when the pocket-book runs low; for service that has the joyous lilt of willingness even when loved ones prove untrue; for service that is just happily willing no matter how numerous and severe the horrid onslaughts of Satan against the soul may become. He yearns for a service that finds its "main spring" in "looking unto Jesus," and hence remains through cloud and sunshine unfailingly spontaneous and willing.

Are you a willing one?

Therefore, Be It Resolved

FACTS are stubborn things. To attack them is to court disaster. Facts defeat their opponents by simply remaining facts. That man who fights facts reveals either blindness or ignorance and invites as a result of his pains, the terrible and crushing defeat which only facts can administer to their foolish opponents.

But many a man is, nevertheless, fighting facts. One of man's most approved methods of disposing of a fact which is distasteful to him or of establishing some wild theory which particularly appeals to him, is to have a convention and pass a resolution. This, to the average man settles things, facts or no facts.

As the Editorial Staff
of "Grace and Truth"
send forth this
**WILLINGNESS
NUMBER**

the prayer is lifted to
God that He shall use
its message to strengthen
Willing Ones and lead
many others into
Willingness.

Man's pitiful predilection for resolving facts out of the universe and resolving his fancy in, is illustrated by two striking examples in the past few years. The first instance occurred in Washington, D. C., at a convention of Millennial-Dawnists and the second occurred in Cambridge, Mass., at the convention of the Scientists.

The Millennial-Dawnists hate the fact of hell. Meanwhile, the Bible reveals it, and Jesus teaches about it, warning against it. But man's natural tendency is to repudiate that which happens to contradict his conceptions. So the Russellites pass a resolution! All hail the resolution! It is the voice of man. It is the last court of appeals. They resolve that there is no hell! Now sinners may sin with impunity. The old tradition about eternal punishment has been exploded. Hell is defunct. Gehenna has gone out of business. This is the product of man's natural hatred of God's word.

But how silly! Can man change God's eternal verities by passing a resolution? The facts are still facts.

The second instance is equally as absurd. At a recent meeting of the council of the American Association for the Advancement of Science a resolution was passed declaring that the evolutionary theory is "one of the most potent of the great influences for good that has thus far entered into human experience."

There you have it.

Man resolves hell out of the universe!

Man resolves evolution into the throne!

But God's Word contradicts both resolutions.

When man resolves that God's Book is a lie he thrusts a clinched fist into the face of God. He seeks to alter facts by opinion. But the Book doth declare:

"He that sitteth in the heavens shall laugh. The Lord shall have them in derision." (Ps. 2:4.)

Shelley's Deification

THE poetry of Shelly is known by every student in English literature. His life is perhaps, not quite so familiar. The Shelley article in the Encyclopædia Britannica shows that this brilliant boy was expelled from school while but a youth for bold and blatant atheism coupled with an utter disregard for authority.

His early young manhood had more than the usual number of love affairs. When he finally married his love and care for his wife were negligible. He soon fell in love with a seventeen year old girl and eloped with her, deserting his wife and child. This was fully in harmony with his avowed position that marriage was simply a relationship to be assumed by a man and a woman by mutual consent and terminated at pleasure. He had three children by this girl-mistress; they, meanwhile, conniving in an illicit affair of the famous poet, Byron, which resulted in Byron's becoming the father of an illegitimate child. About this time Shelley's real wife committed suicide. As the years of lust and sin rolled by he became more and more belligerently anti-Christian in all his convictions.

In making recent comment on Shelley, George Bernard Shaw is reported by the Los Angeles Times, to have said:

"Shelley's disreputable character has now dropped from him * * *. In reality Shelley was more like Christ than any other figure. * * * There are people who are above either good or evil and Shelley was one of them."

What unspeakably wicked thing is this? A vile and voluptuous libertine said to be like Christ? A wife-deserter and lust-controlled beast said to be above good or evil? An open antagonist of Christianity condoned and exalted. A man whose life from beginning to end is a wild orgy of sex indulgence is lifted to equality with Deity.

This blasphemous thing is not only an expression of the depraved and degenerate mind of George Bernard Shaw, but it is a revelation of the drift of an age that will tolerate in quiescence such blackguardly insinuations concerning Him who was both pure man and perfect God. Is not this a foreshadowing of that terrible hour which the Word of God predicts when the Anti-Christ, that man of sin, shall be offered by Satan to a deluded earth as Saviour?

Despising God

THE awful drift downward is being accelerated. The countless manifestations of human rebellion against God are appearing throughout the world. One of the most outstanding in its unheard of sinfulness is reported by the Chicago Tribune. We quote:

Moscow, Dec. 30.—Not contented with the anti-Christmas campaign on Christmas day, the League of Communist Youth and Communist university students have arranged a still greater anti-Christmas demonstration for January 6, which is Christmas according to the Gregorian calendar, and therefore, the day worshipped by Russia's devout. Here the limit of the anti-Christmas campaign will be reached when an effigy labeled "Almighty God" will be paraded and burned in the public square.

So awful is the wickedness here described that instead of one's words leaping from his lips in righteous indignation, the soul is stupefied, paralyzed, silenced. Yes, our God is long-suffering.

The believer, who does not try to explain away the Bible, realizes that of a truth, the coming of the Lord draweth near, and with bated breath whispers the prayer, "Lord Jesus, come quickly."

The Slaten Case

THE newspapers of the western cities for several days in December gave considerable space to an ecclesiastico-pedagogical conflict which was going on in Liberty, Missouri, over the teachings of Dr. Wakefield Slaten.

Slaten is one of the modernists which now infect the educational institutions of the land. William Jewell College, the school with which he was connected, is one of the leading Baptist schools of the west. He was dismissed for unorthodox views of the Scripture. A portion of the resolution, passed by the Board of Trustees, gives the doctrinal position of Dr. Slaten as follows:

He stated that he does not believe in nor subscribe to, the following doctrines which we deem essential to the Christian faith:

1. Pre-existence and Deity of Christ.
2. Infallibility of His teachings.
3. His bodily resurrection.
4. His mediatorial and intercessory work.

He also stated before the Board that he *does not* worship Christ nor pray in His Name.

The man who made the above appalling statements has been, until the last few days, Professor of Biblical Literature and Religious Education in William Jewell College. What could such a man teach of the Bible? What right had he in a chair of religious education? Why do we demand a trained mathematician to teach mathematics, a thoroughly informed linguist to teach languages, and put up a salaried infidel to teach Christianity?

However commendable the action of the Trustees of William Jewell College may be, they will find they have appointed themselves a difficult task if they follow up this stand which they have taken. The Faculty and Student Body are both apparently in sympathy with Slaten and opposed to the action of the Board.

At a meeting of the Student Body the following resolutions were passed with only one dissenting vote,

Whereas, it has come to the knowledge of the student body that the board of trustees of William Jewell College are now in session considering the dismissal from the faculty of said college, Dr. A. Wakefield Slaten; and,

Whereas, He has endeared himself to the hearts of this student body by his fine Christian spirit, evidenced at all times, and by his fine thinking and broad tolerance, rather has honored Christianity than defamed it, as his accusers allege; be it

Resolved, That we, the student body of William Jewell College, hereby register a solemn protest against the removal of a man of such fine Christian character and such scholarly attainments from our midst; be it further

Resolved, That a copy of this resolution be presented to the board of trustees.

Here is a dismaying revelation of the hideous fruitage of modernism. A man who does not pray is defended by these young Baptists as a "Christian." A man who does not worship Christ is the subject of enthusiastic student acclaim as the embodiment of the "Christian spirit." A man who frankly states he does not teach the fundamentals of Christianity is hailed as an exponent of the very thing he defames. They have called darkness, light, and have declared evil, good.

Have you showed "Grace and Truth" to your friends?

What awful blight has come upon the thinking of Baptist youth that they should be unable to detect the difference between Tom Paine's infidelity and the old-fashioned Gospel? *The blight which has come is modernism!*

But the dismissal of Dr. Slaten does not heal the disease at William Jewell College. The faculty are reported to be openly championing Dr. Slaten. In fact a petition of protest filed by the Faculty is said to have represented all but three of the teachers in the school. It is evident that it will take a good many such surgical operations before the Word of God will have much of a chance at William Jewell.

But William Jewell is not the only school where modernism is in the saddle. Dr. Slaten's own words on this point are true and reveal a condition which is stupefying in its awfulness. He is reported to have said:

"This case is only an incident in the large conflict that is going on in various denominations. This conflict is between the party of re-action, called the 'fundamentalist,' and the party of progress often referred to as the 'liberal.'"

Yes, with reluctance, we admit the accuracy of his words. As he has rightly suggested, his case is but the merest ripple upon the surface of a nation-wide cess-pool of modernistic propaganda. The schools of America are being swept out of Christianity into infidelity by the deluded dupes of modernism.

Will Dr. Slaten suffer as a result of being discharged? Ah, no, gentle reader, the adversary of souls watches lovingly over his own. Dr. Slaten is reported to have already been offered a position on the Faculty of the University of Chicago, another modernistic Baptist institution. Dr. Slaten is already a co-laborer of Dr. Ernest Burton, head of the Department of New Testament of the University of Chicago, and also chairman of the General Board of Education of the Northern Baptist Convention, and one of the leading modernists of America. One could easily know Dr. Slaten by the company he keeps. Dr. Slaten has not lost anything. He has simply been promoted.

Modernism is entrenched in the colleges of our land. Our youth are being poisoned, their faith is being undermined and destroyed, souls are being turned from heaven to eternal doom. Indeed, this is the task and mission of the modernist. Meanwhile, the Christian people, blindfolded and gagged, continue footing the bill and continue sending their boys and girls to these God-hating, Bible-ripping, soul-wrecking institutions. How long, oh, how long?

As by faith we gaze upon the bleeding form of Him who bare our guilt in His own body on the tree, our inmost being cries out

DOWN WITH MODERNISM!

NOTE—The Kansas City Star later reports that Dr. Slaten has become pastor of a Unitarian Church in Chicago. Bravo, Slaten, Bravo. That is a good example you have set. We wish that all of your kind would have the honesty to follow in your footsteps. When we remember such denominational infidels as Shiller Mathews, Shirley Jackson Case, George Albert Coe, etc., etc., we can think of no better place for them to land, than in the Unitarian junk pile.

History of Earth

ON another page will be found a chart of the History of Earth as *set forth by the Word of God*. To young Christians whose minds have been confused by modernistic questions, this chart setting forth God's in-

escapable answer to so-called human wisdom will prove of immeasurable value. The statement so often seen in modernist propaganda is here refuted. They say that the conservative believes and teaches that the world is just 6,000 years old. The conservative does not believe this fallacy, nor does the Bible teach it. But the modernist, because of the weakness of his case, is compelled to misrepresent his opponent. It is part of the modernist game to put up a straw man and then bravely and heroically walk right up into his very teeth and slay him.

The Rotherham translation which is quoted on the Chart is fully loyal to the Hebrew and is the solution to many a question pertaining to the creation. How satisfying is the Word of God, and how completely it nails the lies of the present-day infidels.

One Thousand

THE Business Manager of Grace and Truth is appealing for every member of the Grace and Truth family to come to his aid in gaining one thousand new subscribers by April First.

The Magazine is so young that the number of its friends is very small, and our Business Manager has set a difficult goal for us to attain. Nothing but loving, determined co-operation on the part of the whole family of Grace and Truth readers will carry us on to success. May we not count on the prayerful co-operation of every one.

Let us spread the blessing of Grace and Truth. Let us enlarge the list of those receiving its messages from month to month. Let us send to an ever increasing number the fearless and faithful testimony of the Magazine. Have you missionaries among your friends? Send them gift subscriptions of Grace and Truth. Are you acquainted with some ministers? Send them a gift of a year of Grace and Truth testimony. Have you Christian friends who have grown indifferent? Place Grace and Truth in their homes for a year, back up your gift with the prayer of faith, and behold the salvation of the Lord. Are you associated with a group of earnest Christians in your Church? Secure their subscriptions for the Magazine. Let us seek to raise the tone of spiritual life wherever we have influence, by sending in the glowing testimony of Grace and Truth.

If every subscriber will send in two new ones (and how little that is) our goal will be reached, and there will be a bountiful overflow to remind us of the grace of God. Will every reader "do his bit"?

Notes

THE DISPENSATIONAL SERIAL.

We regret that it became necessary because of lack of space to omit the Editor's second proposition on the Seven Dispensations. It is planned for the coming issues that the serial Bible courses shall take precedence over all other material.

A WORD.

The Editor disclaims responsibility for the details of interpretation in contributed articles and addresses.

PENTECOSTALISM.

Don't fail to send for your copy of the new booklet on Pentecostalism. The errors of this false teaching are fully and completely exposed. See advertisement on page 113 for further details.

What is it to Believe on Jesus?

by I. M. Haldeman, D.D.

Men's False View of Jesus.

THE people who followed Jesus after he had fed them with loaves and fishes saw in Him only a purveyor of temporal blessings. He was able to give them food. He could meet their natural needs. He could sustain and make comfortable their earthly life.

This was their highest concept.

It is a concept pervading and persuading men today. Christ is looked upon as an instrument to make men more comfortable here; to make the world a better place for the natural man to live in, and the natural man a better man to live in the world. The highest function of the Son of God is that of a social redeemer, the one-time personal impact whose remaining influence through emphasis of example should lead men to perfect society, to establish beneficial government, to meet the hunger of this life.

Because of this vision of Jesus it is thought when men shall have repudiated falsehood in business, inaugurated honesty and personal consideration one with another; when capital and labor shall deal on even terms; when prohibition has delivered society from the sources of poverty, sickness, and crime; when there is a comity among nations as well as individuals; when nations are led to arbitrate and not fight, that this will be Christianity, Christian living and the full measure of the mission of Jesus on earth.

Such a view of Christ will satisfy fleshly demands; if it can be worked out through the ranges of the natural life it may make comfortable living in respect to the flesh, the development of human genius, the culture of the world. It can go as far as the grave and make dying decent, even esthetic. It offers no vista beyond and allows Jesus to fade from sight as a temporary apparition in the flesh; as one who had extraordinary ability to make the transit of the natural man from the cradle to the grave less troublous; one who could give them bread and fish till the night and silence should come down.

That is all that this view of Jesus *can* do for man.

Our Lord's View of Himself.

JESUS is the bread of God. That which constitutes Him as bread, He says, is His flesh, His human life. He will give that life for the world. He will so give it that His blood shall be of avail to men. They shall eat His flesh and drink His blood. He is speaking in the terms of sacri-

ficial death. It is His announcement that He came to die. In this He stands in contrast to the first man. The first man came to live and not to die. All his history through ages of suffering and dying has been a protest against death. Jesus came into the world to die and then live. His life from the birth song through the benediction of His living was projected deathward. Death was His supreme aim. It was the one thing He lived for. He went to meet it as a bridegroom hastes to the embrace of his bride. It was the most potent act of His life. He never so acted as when He died. All the shadows of Him thrown down beforehand were in the deaths and not the lives of the typical victims. Every offering and every altar stained with blood spelled the cross. The purpose and thought of death gave emphasis to His life, accent to His word, and furnished the postulate of His resurrection, a postulate as certain as that a grain of corn must die before it can rise again. He would die for man and rise again, and in death find both right and power as the risen man to give life to men.

He came down from heaven to be the Bread of God.

That He originated in heaven and not earth is evidenced in the relation which He affirms he sustained to His own will. He came not to do His own will. In this He is apart from all men; for, from the hour when the first man sinned to the last child born, the law of human nature has been, and is, self-will. If nothing else could reveal His heavenly origin the complete enthronement in His human life of the divine will would be the apocalypse of it.

Before He became the Bread of Life, before He took humanity into union with Himself, He was the eternally begotten Son of the Father in heaven. The flesh which He purposed to give in sacrifice could not be a humanity under the original claim of death; otherwise, He could not give His life in sacrifice. It would not have been His to give. It must be a humanity wholly free from that claim. He said it was so. He said He had a right to lay it down and He had a right to take it up again. A humanity freed from the given law of death against it must be a humanity without sin—a sinless humanity. A woman might be the mother of such a human nature, but, since personality comes from the man, no human father could beget it. There is only one source from which it would originate. The Father of the eternal Son alone could beget the humanity for such a Son. It was not evolution of preceding humanity. It was new, distinct, unsprung from the seed of the man, the seed of the woman, generated by the omnipotence of God.

Are you praying for the thousand new ones?

Since He came down from heaven to die, He had purposed and planned to do so while in heaven. As His purpose is and must be coincidently the purpose of the Father, and that is eternal, unbegun and therefore before any "beginning" which is marked as the initial of creation, then He was ordained and predetermined to die before the foundation of the world. This preordination of death determines the purpose of God in the creation of the world. Whatever may have been His purpose in creating other worlds; whatever of majesty, of might and omnipotence He may have written in the syllogisms of suns and systems; whatever final intent He may have proclaimed in that outer universe where every star is but a letter in the writing of His name, His purpose concerning this world as formulated in this predetermination is beyond dispute. The world was specifically created that it might be the arena of redemption for a foreseen fallen race, the revelation of divine love, the heart-beat of the Father in the heart-break of the Son. When He bade creation move upon its matchless course He ordained Bethlehem, the place called Calvary, and the garden of Arimathea. These were as forefixed as the nebulae of Orion, the suns of Arcturus, and the influence of the Pleiades.

Thus from eternity He was foreknown as the Bread of God for men.

Bread is made of wheat ground beneath the upper and nether millstones. It is that flour which was mixed with water, with the corruption of leaven, put into an oven of fire and brought forth as bread to give life to men.

All this was to be true of Him.

He was the Wheat ordained of God. On the cross He was ground beneath the upper and the nether millstones of judgment. The corruption of humanity was laid upon Him. He was made sin for us. Water is a symbol of the living Word. He was there as the Word of God and according to the Word of God. By the furnace blast of the fire of God, the down-sweep of the wrath of His holiness, the essential antagonism of God to the sin of the world representatively seen in that cross, He became the Bread of God. The Bread men must eat if they would satisfy the hunger of the soul. The Bread they must eat and the Blood they must drink if they would live forever.

What Is Believing on Jesus?

BELIEVING on Jesus is appropriating Him for what He claims Himself to be.

In claiming to be the Bread of God, in demanding that men shall eat of His flesh and drink of His blood,

He affirms Himself to be a sacrifice for sin and a personal substitute for the sinner. The epistles are the expansion of His doctrine. Every doctrine in the epistles roots itself back in His words. The epistles declare that once in the end of the age He has appeared to put away sin by the sacrifice of Himself. He gave Himself for our sins. He bare our sins (the penalty of them) in His own body on the tree. He died the just for the unjust that He might bring us to God. Believing on Him as the Bread of God owns Him for this claim. While it owns Him as the Sin-bearer, accepts Him for what He now is, it carries with it the confession of what we are—sinners under the doom of death, helpless, hopeless unless we can lay hold of the death He died under judgment for us and make it personally and blood sealed as our own.

You cannot get Him as Bread of Life in any other way.

You must eat His flesh and drink His blood.

And this is what believing on Jesus means. It means appropriating that flesh torn on the cross, that blood trickling from under the crown of thorns, from the nails in His hands, the nail in His feet, pouring forth from the thrust where the spear went in. If you do not believe He gave His flesh for you in the way of penal sacrifice, poured out His blood as the blood of the sin-offering was poured at the bottom of the altar; if you do not claim Him just as the Jew claimed the offering when he laid his hand upon its head and the knife was thrust into its flesh and drew the blood; if you do not take His blood as the priest took it in his basin; if you do not offer Him to God in faith as the sacrifice which He has provided for you, then you are not believing in Jesus as He bids you to believe in Him. You are not eating of His flesh nor drinking of His blood. He is not the Bread of God to you.

You may follow Him as a reformer, a socialist, a purveyor of the bread which perisheth, but you cannot eat of His flesh nor drink of His blood in that way. If you do not eat of His flesh and drink of His blood through appropriating faith He says you have no life in you. In following Him as an exemplar, as bringer-in of temporal good, you may keep yourself more or less clean. You may attain a higher plane of moral living. You may follow Him near enough to see what He does, wish to do it, and try, but you will get nothing out of that body in which the fulness of the Deity dwells. You will not get one element of His essential life, not a line of His living character. You will not get Him at all, and at the grave you shall part company forever.

He must be the Bread of Life to you. To get Him as the Bread you must eat His flesh, drink His blood. To

continued on page 95

**Big Deeds and
Little Willing-
ness grieve the
Heart of God.
But even Small
Deeds when
coupled with
Big Willingness
flood the Heart
of The Eternal
with Joy. He
seeketh such to
Worship Him.**

C. L. F.

The Living Bread from Heaven

by KEITH L. BROOKS

"I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever."—John 6:51.

1. *Bread is the staple of existence, because it is food adapted to all.* It is eaten by young and old. It is eaten in palace or hut, in all climes. It is well named, "the staff of life." Christ is the universal spiritual food. His gospel alone is a universal gospel. He is the only One Who can be called the world's Christ. Prince or peasant; man or woman; boy or girl—whoever would have eternal life must have Him.

Someone has said that He is the Christ of the astronomer, for He is the "Morning Star" (Rev. 22:16). He is the baker's Christ, for He is the "Bread" (Jno. 6:32). He is the botanist's Christ, for He is "the plant of renown" (Ezek. 34:29). He is the builder's Christ, for He is the "foundation" (I Pet 2:6). He is the carpenter's Christ, for He is a "nail in a sure place" (Isa. 22:23). He is the electrician's Christ, for He is the "light of the world" (Jno. 8:12). He is the farmer's Christ, for He is the "corn of wheat" (Jno. 12:24). He is the florist's Christ, for He is the "rose" and the "lily" (Ca. 2:1). He is the geologist's Christ for He is the "rock" (I Cor. 10:4). He is the horticulturist's Christ, for He is the "vine" (Jno. 15:1). He is the lawyer's Christ, for He is the "testator" (Heb. 9:16-17). He is the physician's Christ, for He is the "balm of Gilead" (Jer. 8:22). He is the sailor's Christ, for He is the "refuge in the time of storm" (Isa. 25:4). He is the shepherd's Christ, for He is the "lamb" (I Pet. 1:19).

2. *Bread is the food we never tire of.* With other foods our tastes vary. It is exactly so with the Bread of Life. Earthly pleasures get stale after a time and lose their attraction. What fascinates today, we lose our taste for tomorrow. In Christ alone we find the unfailing source of satisfaction.

3. *Bread is the truly nourishing food.* It contains the nutriment that is the real fuel of life. The body needs various building materials. These are practically all found in good bread. It repairs the waste bone, muscle and nerve. What a type of Christ. "Ye are complete in Him" (Col. 2:10). We need nothing else. The many elements that are needed to make us godlike may all be gotten by looking to Him. How He renews the daily waste of our spiritual natures and gives us "grace for grace" we cannot explain, yet millions testify to the fact.

Keith L. Brooks is the business head of "The King's Business" the magazine published by The Bible Institute of Los Angeles. His message is an appropriate companion to the study presented by Dr. I. M. Haldeman

4. *Bread is a product of death and resurrection.* Every loaf of bread tells a story of a change from weakness to power. A grain of wheat kept dry remains alone. Laid in the bosom of mother earth, its wrappings fall off, its substance is transformed, its life principle is released. In dying, it rises again to verdure, fruitage and glory. A Scotchman in Minnesota planted one grain of wheat and got twenty-two stalks bearing five hundred and sixty grains. After four years he reaped twenty-eight hundred bushels. Look at the loaf of bread and think of the one little seed which died and became fruitful. So was the death of Jesus and its resulting consequences.

"Jesus answered them saying, the hour is come that the Son of Man should be glorified. Verily,

verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." (Jno. 12:23-24.) Had there been no death and resurrection, there would have been no church, no reconciliation with God, no true spiritual food. Look at the world's greatest spiritual harvest; think of the many reapings through the long centuries, and think of Jesus, the one Seed from which it sprang. This reveals the mighty foundation truth, Christ's vicarious sacrifice and glorious resurrection, as the basis of redemption for a lost world.

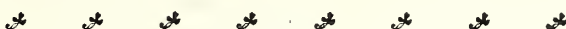
5. *Bread is a thoroughly prepared food.* The loaf of bread is the sacrifice of the summer harvest. The summer sunshine and showers have developed the grain. Then came the hour of sacrifice. The sickle was thrust in and it was cut down. Into the threshing machine it went. Again and again the stalks of wheat were smitten. Then to the mills it went, and over and over it was ground until it was the finest flour. But that was not all; it was kneaded and kneaded, and finally subjected to an intense heat in the oven. Now it is bread. Christ, the Son of God, cut down in the prime of life, threshed on the floor of persecution from His own people, subjected to the fires of God's wrath against the world's sin as He hung upon Calvary's cross—risen, exalted—becomes the Bread of Life to men.

6. *Bread is the moderate priced food.* It is within the reach of all. Few there are who cannot have bread, though they are deprived of many other things. Christ does not present Himself under the figure of some pastry that only the rich can afford. He is within the reach of all. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Should not other lives be blessed with "Grace and Truth?"

7. *Bread is the food that generates energy.* Vitality created must be expended or the organs will not function. It is not the food for those who would lie in bed. So the vitality gained in feeding upon the Bread of Life must be expended. There are many in the church whose souls

are clogged—they are spiritual dyspeptics because of unassimilated truth, food that cannot be taken care of because they have not used their energy in His service. Let the Christian remember that feeding on Christ implies an active faith.



"What is it to Believe on Jesus" (cont. from p. 93.)

eat His flesh and drink His blood you must claim Him as your sacrifice for sin. Anything less than that is not believing on Jesus unto eternal life.

What Is Eternal Life?

ETERNAL life is Christ in you.

It is Christ in you as bread is in you when you have eaten it. When you claim Him as your death under judgment; when you appropriate Him on the cross as your sacrifice for sin; when you own Him as dead for you, instead of you, you discover that He is no longer dead but risen. You discover that He is greatly alive. He enters you. He possesses you. His life, His nature are in you. He is in you and He is your life.

This is eternal life. It is not merely eternal being. It is all that and inclusively; but it is much more. It is eternal well-being. It is the well-being of Christ himself. On the basis of that sacrifice which you have accepted He continually transfers life and power to you; and this always in proportion as you rest in the sacrifice and draw on His risen life. This is eternal life essentially considered.

But eternal life has a predetermined ultimate. That predetermined ultimate is eternal embodiment. This is

the Scripture thought of immortality. The object of redemption is not to make us happy ghosts, but souls redeemed from death and triumphant over the grave. Of all that the Father hath given Him He promises to lose nothing, but to raise it up again at the last day. For those who believe on Him there will be a last day of dying and the grave. There will be a new day of resurrection, transfiguration, immortality, deathless incorruptibility, shining in His likeness. This will be when He comes again. This is the capstone of redemption. This is its glory—immortal sons of God in the image of Him Who through resurrection has become the first born among many brethren. This ultimate of eternal life is for all who eat of the Bread Which came down from heaven.

His mission from heaven to earth was absolute.

All that the Father gave Him shall surely come to Him. There are no guesses in His relation to the world. His ambassadors may fail. He cannot. He has met the covenant purpose of God in His death and resurrection. All the divine forces set free by His fulfillment of the Father's will are moving the spiritually hungry to seek the Bread and the Bread Giver. The Word has been spoken, the hungry souls are hearing His voice. All that the father hath given Him shall come to Him and eat of that bread which is unto life eternal.

Are You a Fisher of Men?

Jesus said, "Follow me and I will make you fishers of men."

THERE'S BLESSING AND HELP COMING TO YOU IN OUR

Soul-winning Number

March 1923

THE QUALIFICATIONS OF A SOUL-WINNER—S. T. McKINNEY, Pastor Ohio Ave. Congregational Church, Denver; President Board of Directors, D. B. I.

THE IMPORTANCE OF SOUL-WINNING—FRED JOHN MELDAU, Supt. North Side Gospel Mission; Director of Evangelism, D. B. I.

SOUL-WINNING IN MISSION LANDS—H. A. WILSON, Asst. Pastor Church of the Open Bible; Director of Missions Course, and Instructor in English Bible, D. B. I.

SOME OBJECTIONS MET BY SOUL-WINNERS—Wm. AVERY McCLURE, Supt. Marshall Gospel Mission; Sec'y to the Dean, D. B. I.

IS GOD JUST IN HIS DEALING WITH THE HEATHEN?—THE EDITOR.

THE DIRECT STATEMENT PRINCIPLE OF BIBLE STUDY—THE EDITOR.

FORTY PROPOSITIONS ON THE SEVEN DISPENSATIONS, Second Proposition —THE EDITOR.

"GRACE AND TRUTH"

"EVERY ISSUE MEETS A NEED"

"EVERY ISSUE MEETS A NEED"

The Eighteen Principles of Divine Revelation

Principle No. 2 — The WILLINGNESS PRINCIPLE — by THE EDITOR

HERE is another one of the Principles of Divine Revelation which God has stated so clearly as to make its rejection the equivalent of despising the Word of God itself. Like the Infinity Principle, the Willingness Principle is placed beyond question by declarations of the most indubitable character. Thus both the first and second principles which we study are made most clear by another principle which we will discuss in a future study, i. e., the Direct Statement Principle.

It is of utmost importance in the study of these principles that each step of the way be demonstrated from God's Holy Book, lest there be some who might cavil. The Eighteen Principles are not inventions. They are not of recent date. They are as old as the Bible itself. They are imbedded in the very warp and woof of all God's revelation. Conscientiously studied, they solve the Bible's riddles, dispel its clouds, and fully and finally rescue the wavering soul from fanaticism, superstition, or modernism. There is a rationality and balance about these principles which must appeal even to those who are skeptically inclined. Coupled with this rationality, as the principles unfold, there is revealed the glorious and delightful dependableness of the simple old Gospel of Jesus and His love. To master the principles is to believe the Bible and to return to that sweet freshness of experience of which modernism is today stripping the church of Jesus Christ. Hence, the paramount importance of mastering the Biblical proof for each principle.

Remember, we are not seeking to prove in this series of studies that the Bible is inspired. We are seeking to show that these great laws underlie the whole structure of the Bible as we now have it. If we succeed in showing this one thing to be a fact, then another fact becomes incontrovertible—he who has studied the Bible without fully recognizing these laws of interpretation has not yet given that Book a fair chance at his mind and life. To any serious and seeking soul, we would unhesitatingly say: Investigate the Eighteen Principles, if you would come to a normal and sane attitude toward the Word of God and the problems of the daily walk.

The definition of the Willingness Principle is,—

THE WILLINGNESS PRINCIPLE IS THAT PRINCIPLE OF DIVINE REVELATION

(a) Under which the knowledge of God's truth is guaranteed to willing souls.

So important is this principle that God spreads upon the page of revelation a direct statement of such clarity

The special blessing of God has been upon the Serial Bible Courses being offered in "Grace and Truth." Systematically study these courses, master them, then start a Bible class. Let us know your plans and we will cooperate.

as to make contradiction absurd. Indeed, it is one of the happy peculiarities of the Bible that in some place in the Book, God will gather together in one clear statement all He has revealed on a given theme. There is very much in the Bible relating to the Willingness Principle, both from the standpoint of precept and illustration. There is, however, but one passage in which God summarizes and declares the foundation of the principle. The passage is in John 7:17:

"If any one wills to do His will he shall know the teaching, whether it is of God, or whether I speak from myself." (Worrell's Translation.)

Could more simple or more radiant declaration on any theme be adduced? He that "wills to do God's

will shall know the teaching!" It is guaranteed. The word of Him Who cannot lie is back of it. There is no passage, from Genesis to Revelation, which places limitation upon the application of this celestial pledge—he that is willing "to do God's will shall know the teaching."

The Willingness Principle is a companion principle to the Infinity Principle. Both principles, properly understood and applied, result in an increased satisfaction and increased blessing in the study of the Bible. But both these laws of divine revelation are personal instead of textual. We would naturally have expected "Principles of Revelation" to specially relate to rules of handling the actual text of God's Book. And indeed, many of these Eighteen Principles do. But these first two, the Infinity Principle and the Willingness Principle, instead of operating in the direction of the text of the Book of Books, operate in the direction of the soul of the seeking one. The Infinity Principle, rightly employed, brings skeptical man to the Bible, believing even when the truth is beyond his understanding, while the Willingness Principle brings rebellious man to the Bible with a broken and contrite spirit.

No wonder the modernist is utterly incapable of getting anywhere in his study of the Book which God has given. These two principles of Revelation are unknown to him, and if they were known they would be repudiated, for the modernist is by training and practice, opposed to faith in God and a rebel against willingness toward God. Since modernism spurns these principles which God has declared underlie the correct apprehension of His Word, we cannot expect modernism's testimony to reveal aught but ignorance of the Bible. The literature being produced by the modernist vindicates our expectation.

The definition of the Willingness Principle which we have stated, and which is demonstrated by the words of the Lord Jesus in John 7:17, carries with it a group of logical inferences. It is worthy of special note, that each conclusion at which we might arrive inferentially, from

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a study of this vital principle, may be independently demonstrated from the Book which is the subject of our study. Thus revealing most convincing agreement.

WE observe four inferences which grow out of John 7:17 and proceed to their Scripture proof. First: Since the knowledge of God's Word is promised to willing ones, the strong and logical inference is that the average man is stubborn, stiffnecked, and self-willed, and that this attitude puts the man in absolute disfavor with God. The Bible bears out this inference.

"And might not be as their fathers, a *stubborn and rebellious* generation; a generation that set not their heart aright, and whose spirit was not steadfast with God." (Ps. 78:8.)

"But my people *would not* hearken to my voice (unwillingness), so I gave them up to their own heart's lusts and they walked in their own counsels." (Ps. 81:11.)

Second: Since the knowledge of God's Word is promised to willing ones and so many refuse to hearken to Him, the inference is inescapable that *God is seeking* for those who will take an attitude of *full willingness toward Him*, in their service and in their worship. We find that God's Word bears out this second inference. Jesus, in speaking to the woman at the well said,

"The hour cometh and now is when the true worshippers shall worship the Father in Spirit and in Truth, for the Father seeketh such to worship Him." (Jno. 4:23.)

"True worship" and unwillingness are incompatible. Worshipping in "spirit and truth" is impossible where a spirit of rebellion is in the heart. What Jesus said to that poor, sinful woman at the well amounted to this, "The Father is *seeking willing ones* to worship Him. Are you one?" And what a wonderful example of a willing soul she proved to be.

What a revelation of the yearning, loving, heart of God. He loves His creatures. He covets that they shall abandon their stubbornness and willingly give their love and homage to Him Who created them. So He is pictured before us in the words of Jesus as "seeking," "seeking," "seeking," willing ones. And when He finds such an one, He has pledged His word that

"If any one wills to do His will, he shall know the teaching."

A third inference grows out of this passage. Since only the willing ones are the ones to whom the promise of knowing God's teaching is given, it is evident that in the very nature of things, both from the standpoint of man's perfidy and God's holiness, God *must* have willing ones as His followers and worshippers. Unwilling ones will not do. The Scripture proves this inference also:

"God is a spirit and they (the true worshippers) spoken of in verse 23) that worship him **MUST** worship in spirit and in truth." (That is, *must* be willing ones.) (Jno. 4:24.)

A fourth inference logically and scripturally proceeds from this passage. Since willingness is the only pathway to the blessing of a knowledge of God's will and Word, and we now know that man is naturally stubborn and rebellious, the inference is that a God of grace will, by His sovereign power, put willingness within the reach of the self-willed creature to whom willingness is so foreign. And the Scripture confirms this conclusion.

In I Chron. 29:14, David, speaking to God in prayer, says:

"But who am I and what is my people that we should be *able* (obtain strength) *to offer so willingly* after this sort? For all things come of thee, and of thine own (imparted willingness) have we given thee."

David recognizes that he and his people were unable of themselves, to give willingly unto God but since they had given willingly, he cries out in joy, "All things come from Thee." He saw that their willingness was a gift of God's grace.

And Paul's words to the Philippians show God's methods to have continued the same throughout the years:

"For it is God which worketh in you both to will and to do of his good pleasure." (Phil. 2:13.)

When teaching on this truth, Jesus said:

"I, if I be lifted up from the earth, **WILL DRAW ALL MEN** unto me." (Jno. 12:32.)

Jesus declares that all men are drawn. Not simply a few, but *all men*. What a comfort to one whom Satan has buffeted with the thought that God is unjust. Putting these passages together, we see His matchless grace in dealing with men. He first "draws" every one of us, and as He "draws," He is "seeking" for those who will respond to His drawing. This is by no means difficult for Him before Whom all hearts are "naked and open." When He finds a soul anywhere on earth who responds to His drawing He miraculously imparts that which stubborn man does not have—willingness, and that one becomes a willing soul. To such a one the promise is given:

"If any one wills to do His will, he shall know the teaching." (Jno. 7:17.)

God deliberately pledges that willing one that he shall know the truth, and praise God, we know the truth shall set him free.

**The Willingness Principle
Illustrated by Inspiration of
Scripture.**

GOD gave us the Bible by finding willing ones and speaking through them. This principle has always been the same. When He



**If ye be
willing and
obedient,
ye shall eat
the good
of the land.
But if ye
refuse and
rebel, ye
shall be de-
voured with
the sword.**

Isaiah 1:19-20



found a willing one. He revealed to that one the teaching. Moses is declared to be the "meekest" of men, wondrous revelation of willingness before Jehovah! Through the willing Moses, God gives us the first five books of the Old Testament. Joshua was another one of God's willing ones. Through him came the book of Joshua. When in early youth God spake to Samuel, he showed that he was one of the willing ones by his reply:

"Speak; for Thy servant heareth." (1 Sam. 3:10.)

As we have already seen in 1 Chron. 29, David was also one of the willing ones. Straight through the Old Testament, God uses His willing ones for His psalmists, His historians, His poets, and His prophets.

The same truth is illustrated in the New Testament. One night, in the depths of suffering and sorrow, Jesus took three men with Him into the garden to pray, but they fell asleep. They were Peter, James and John. Our Lord was grieved that they could not pray with Him one hour but He saw in them willing souls, for He said to them that night:

"The spirit indeed is *willing* but the flesh is weak." (Matt. 26:41.)

And these three men, weak indeed, in the flesh, but willing ones before God, were all used of God in giving us our New Testament.

Paul was also one of the willing ones. His own confession shows that he, like Peter, James and John, had occasion to know that the "flesh is weak," but his willingness was unquestionable:

"For I know that in me (that is in my flesh) dwelleth no good thing, for *to will is present with me*, but how to perform that which is good I find not." (Rom. 7:18.)

"To will is present with me." He was one of God's willing ones, eager to do the will of Him Who loved us and gave Himself for us; willing to say with Jesus, "Not my will, but Thine be done."

Our Bible is given to us by direct inspiration of God. He sought out the willing ones and as they were "moved along" by the Holy Ghost, they gave forth God's Word. It is pure altogether. It is settled in heaven. It endureth forever. The Scriptures came not by man's will but by man being made willing to do the will of God.

The Willingness Principle Illustrated by God's Finding Willing Ones.

THE fact that the willing one has God's promise that "he shall know the teaching" becomes more real to us when we see some of the striking incidents of Scripture in which the principle is manifestly active in the lives of others.

Take the case of Lydia. Paul was preaching to a motley throng of women on the river bank at Philippi. In the group was this Lydia. Every woman on that river bank that morning had been "drawn" toward Jesus for the promise is clear, "*I will draw all*," but only one had responded to that drawing. Upon responding to the "drawing," God had worked willingness in her, and the record stands:

"Whose heart the Lord opened." (Acts 16:14.)

She had already been worshipping God because she was a willing one. She was not saved until she came under Paul's ministry for the Scripture doth declare:

"Faith cometh by hearing." (Rom. 10:17.)

God kept His promise to Lydia. He had promised that the willing one should receive the teaching. Lydia was a

willing one. Since God cannot break His word, He sends Paul to keep the guarantee which He had given forth to all who are willing to do His will. Lydia, doubtless, did not know it, but she had the Lord's pledge that she should "know the teaching."

The case of Cornelius is another instance of this principle in action. Cornelius was a heathen Roman, but he was a willing one who had responded to the universal drawing work of God. Without knowing the intent of it all, Cornelius

"Gave much alms * * * and prayed to God always." (Acts 10:2.)

Here is another soul to whom the promise of God in John 7:17 belongs. Since those who knew the message of truth were few, God must needs perform a miracle to keep that promise to His willing one, Cornelius. So by special revelation from heaven, God prepares a hide-bound Jew to carry the "teaching" to a Gentile. God's word had been given. "If any one wills to do His will, he shall know the teaching," and God cannot lie. Peter preached the Word, and Cornelius, the willing soul, believed and was saved. The Willingness Principle works.

One of the most interesting examples of the activity of the Willingness Principle to be found in the Bible is the case of the Ethiopian Eunuch. He was journeying toward the south in the desert of Gaza. He had been to Jerusalem to worship, but his soul was in the dark. He was reading as he sat in his chariot from the book of Isaiah, but he could not understand what he read. He was a willing one! Is God slack concerning His promise? Will he fail to keep His word? He has a promise out which takes in that Eunuch. What does God do? He sends by angel messengers to Philip the Evangelist, who is whisked in a trice to the side of the willing soul. Soon the Eunuch is listening to the story of Jesus as told in Isaiah fifty-three and faith came by hearing! God kept His promise. God saw to it that the teaching of truth was carried to the willing one.

God is seeking willing ones in order that He might save them. If men are finally lost it is their fault, not God's. He drew "all men" unto Himself and implanted willingness wherever a responsive heart was found. Jesus, in His lament over Jerusalem, reveals both the seeking attitude of God and the terrible responsibility of rejection which rests upon the *unwilling* ones. His words are

"I would * * *
Ye would not." (Matt. 23:37.)

That man who seeks to lay the blame on God for the lost condition of his soul is silenced. God's justice is completely vindicated.

The Willingness Principle Illustrated by God's Dealing with Individual Believers.

THE individual Christian finds that the willingness principle is still operative. Willingness to do the will of God is still the ground of entrance into truth. God still seeks willing ones. The one who is willing to do God's will is the one to whom God opens the treasures of His Word.

When Paul visited Thessalonica he met little willingness, but when he took God's message to Berea, he found a vastly different spirit. The Bereans are specially commended for their willingness:

"These (the Bereans) were more noble than those of Thessalonica, in that they received the Word with all readiness of mind (Greek, willingness of mind) and searched the Scriptures daily, whether those things were so." (Acts 17:11.)

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CHART OF THE HISTORY OF EARTH

AS SET FORTH IN THE BIBLE

"IN THE BEGINNING GOD CREATED THE HEAVENS AND THE EARTH.
NOW THE EARTH HAD BECOME WASTE AND WILD." GENESIS 1:1,2.

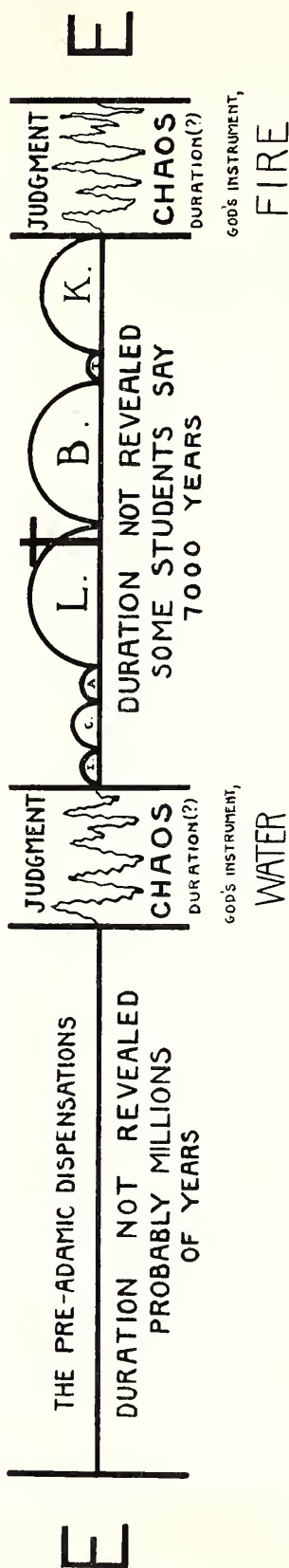
THE BEGINNING.
EARTH CREATED
AND INHABITED.
SATAN, THEN
UNFALLEN,
MADE RULER.

FALL OF
SATAN
AND HIS
SUBJECTS.

THE GREAT
WHITE
THRONE
HEAVEN
NEW AND
EARTH
NEW.

ROTHERHAM TRANSLATION.

THE SEVEN ADAMIC DISPENSATIONS



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DESIGNED BY CLIFTON L. FOWLER.
DRAWN BY HELEN WARTBURG.

This passage has been emphasized among Bible students quite faithfully, but the emphasis usually falls on "searched the Scriptures daily." The Bereans are lauded to the young and old because "daily" they studied the Book. And this is very good. It is worthy of most earnest commendation. But greater than a "daily" Bible student is a Bible student with a "willing mind." The most wonderful thing about these Bereans is the thing we hear least spoken of—"they received the word with all willingness of mind." The Bereans, by this attitude of willingness, put themselves in line for God's richest blessings. They had taken the only course which God says will lead to a knowledge of the teaching. They were willing ones.

Again in the second Epistle to the Corinthians Paul shows, in discussing the subject of Christian giving, the vital importance of willingness:

"For if there be *first a willing mind*, it is accepted according to that a man hath, and not according to that he hath not." (II Cor. 8:12.)

How significant. God indicates that what He seeks *first* is a willing mind. When men are lost God seeks for willing ones. After a man accepts Jesus as his personal Saviour, God is still looking for that fine, wide open, happy spirit of willingness. At whatever stage in Christian growth a soul may be, the condition which carries with it the promise of further growth is willingness. Let bitterness, or selfishness, or a carping spirit enter and willingness disappears and spiritual development stops. No willingness, no growth. God is still saying to men even after they are saved by His grace, "If *any* one wills to do the will of God he shall know the teaching."

Believers everywhere are finding the truth of these things in their daily walk. Here is a young man who cannot see the yielded life truth as set forth in Rom. 12:1-2, but after his own life has been yielded to the Lord he finds that he can see the truth plainly, and immediately seeks to lead others into the same truth. When he became willing to do the will of God he knew the teaching. God has never made but the one gateway to knowledge of His truth—and that gateway is the will to do His will. No man can expect to have the joy of fresh and helpful light upon the problems of God's Book if his

own soul is unwilling. And let it be observed that the willingness for which God is calling is a willingness *to do the will of God*. Whatever that will might be, however hard that will might seem, willingness to do the will of God instead of the will of self is the ground on which this mighty promise is made.

Child of God, are you willing before Him? When a needy soul crosses your pathway and you are thrust into a glorious heaven-given opportunity to tell that soul of Jesus and His love, but you have some other work which seems to require your attention, are you willing to drop that "other work," and go a fishing? Are you willing?

Are you willing to sacrifice for the blessed Lord? When you have carefully saved every penny you could "rake and scrape" for weeks and the long coveted "need" which has been your goal is just within your reach, and then a heart-breaking missionary appeal is made, are you willing to give up the long desired "need" and send that money to the mission field? Are you willing?

Young man, just facing life and its opportunities, are you willing to abandon your life plans? Are you willing to forfeit that treasured ambition that has nestled in your heart for years? Are you willing to give up a remunerative position and the conveniences of your present circumstances, and leaving the home-land, go forth to bear the glad-tidings of Jesus and His love to lands afar? Are you willing to say "yes" to Him when He says, "Present your body a living sacrifice?" Are you willing? Are you willing?

To the willing ones, God is opening up His Word in these days, and they are rejoicing in things "new and old" which far transcend their fondest dreams. If you, dear child of God, have found a cloud of awful darkness settling down over your own soul and over the "teaching" of God's Book, don't stop for self-examination, that is superfluous, but run immediately to Him and tell Him you have renounced forever your old rebellious spirit and entered the ranks of the willing ones.

"If any one wills to do His will, he shall know of the teaching, whether it is of God, or whether I speak from Myself."

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The Joy of Voluntary Giving

by MERSENE ELON SLOAN

MUCH is being said and written about "Christian Stewardship," and the obligation to render unto the Lord a deserved tax for the use of His property. On the part of agitators, there is lamentation and scolding over the stinginess of Christians in supporting the Lord's work, and glowing pictures of what would result if all "Christian stewards" would recognize and respond to their duty. We are cited to the Old Testament admonitions to pay unto the Lord what is His, to pay tithes, or taxes. We are represented as being renters on the earth, held under bonds to pay God a share of all increase. Looks pious, and was pious two thousand years ago, but—

But all this display of piety is wasted, so far as Christianity is concerned. It was all right for Jews before Christ came and fulfilled all the Law, redeeming man from its claims and conditions, and making him free in

the life of sonship. Stewards are servants, not sons. The dispensation of law was one of servitude—a steward to bring to Christ. But, to live in it now is to mock Christ and repudiate his work. The prevalent attempt to combine the Old Testament "world rudiments" with Christianity has nearly destroyed the churches for real Christian life and influence, just as the apostle warned. In the New Testament, we read nothing of supporting the Lord's work by tithing or otherwise. Most of the expensive machinery of present-day religious activities is of human innovation, without direction from the Lord and a hindrance to the real work of the Gospel. In that work, we are co-workers with God, not hired servants. If we have been truly baptized into Jesus Christ, we are grafted into all that pertains to Him and His work. So we may not speak of the Lord's work as something separate from ourselves, to be sustained by taxes levied on us as tenants

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of His earth. It is *our* work—the Lord with us. If we would hold to the simplicity of Christ, and conduct church activities according to New Testament principles and specifications, we would find the expense very small.

UNDER the Gospel, giving is not an assessed duty, nor are there any budgets, but all is in freedom of spirit to fulfill the instinct of fellowship among brethren of the heavenly family. It is the glad privilege and bounty of a holy partnership—the communion of saints, as the apostle calls it. Some ignorant people think communion of saints means communication with departed spirits, which Romanists practice in praying to the special or canonized “Saints” (capitalized), but such is far from the truth. It is, in either case, just spiritism (the forbidden necromancy of the Bible). Where the apostle speaks of communion among Christians, he has no reference to conversation or the Lord’s Supper. He uses the Greek word *koinonia*, which means fellowship, partnership, sharing in common. It is from the word *koinos*, which means common, public, general, and is used in “they had all things common,” following Pentecost. It was the holding of property as belonging to the whole brotherhood of believers. Although not actually pooled after that early overflow of spiritual life, yet the principle persisted through a long period, and can not but still persist wherever the Holy Spirit dwells. Communion of saints means sharing property with one another as there is need and ability. Whoever, repeating the apostolic creed, says before God, “I believe in the communion of saints,” and is not generous in helping the needy, is insulting God with impudent hypocrisy.

BUT it must be a voluntary benevolence. Even the Holy Spirit does not dictate. Ananias and Sapphira were free to do what they wished with their own. Their sin was not in keeping back part of their property but in lying to the Holy Spirit. A certain piety is much cultivated now which looks for direct dictation from the Holy Spirit in the details of giving, as also in other matters. But indications suggest interference of familiar spirits, who do dictate. From lack of instruction, very many pious persons are under this form of spiritistic delusion, and suppose it to be Christianity. But the way of the Holy Spirit is quite different. He fills the heart with God’s love and generous benevolence, adding heavenly wisdom, then lets this Divine Life simply and spontaneously express itself. Such is the way of sonship.

The world was created expressly for the Son of God. When that Son took upon Himself human nature, and in it worked out the redemption of man, He made all believers His brothers, and divided His inheritance with them; so Christians inherit all things in Christ. An inheritor has free use of his inherited property (normally,

though sometimes hedged with conditions in this freak age of artificial notions), and has not to pay taxes to his father for the use of the gift. But (again) a true son, having his father’s mind, will not misuse his inheritance. He will make the good use of it that his father approves, and in a way to honor his father.

We are told: “All things are yours.” But we are not to close the book here, and fancy that we have license to squander our property, or to misuse it. Scripture says something more. “All things are yours, and you are Christ’s and Christ is God’s.” Here is the secret of a Christian’s right use of property. Not under obligation as stewards, but under privilege as participants in the life of Christ, and, through Him, of the life of the Father, we voluntarily act. Jesus did not act under sense of bondage, in doing the Father’s will, but said: “I delight to do Thy will, O God”; for He is a true son. So we, having been made sons of God, are not under bonds to pay tithes or any other assessment for the work of the Gospel, but we delight to use our means and ourselves in that supreme work. The tithing movement now being so urgently pushed as the hope of the church and the Gospel, is not a work of Christian zeal, as it is (mis)

represented, but is a sure sign of apostasy from Christ, just as the Scripture says—and a falling from grace. When we lose the spiritual vision we resort to the beggarly elements of the world, as Scripture calls them, or the world-rudiments, which are contrary to Christ. He is the eternal Spirit of Truth in expression—the very *life* of righteousness. As we partake of that life, we are free from bonds of conventional righteousness—not directed by bit and bridle (Psalm 32:8-9). Spiritual service knows nothing of arithmetics or ledgers. Counting-house methods and factory processes kill the spirit.

No tithing foolishness in this clear-cut flat-footed declaration on Christian giving. There is something positively refreshing about Sloan’s handling of this valuable and practical theme.

Sloan is the Editor of
“The Way.”

This article first appeared
in his magazine.

FUTHERMORE we can not follow Christ, or be Christ’s, and live for self, or use our property for selfish gratification or purpose; for He emptied Himself to *give Himself* for others. We, too, must take up the cross of self-crucifixion, if we are to be His disciples. Although we are children of a King, we must not forget that the kingdom is not of this world, nor is its expression to take the form of display and carnal indulgence. Luxury and softness are not compatible with spiritual rulership, but invariably and inherently accompany spiritual bondage. Are we princes of God in Christ? Glory! BUT—He who was such by eternal right of generation did not grasp after His right to enjoy that glory when His lost people were perishing on earth. He surrendered that right, humbled Himself, and became a homeless pauper among men, that He might save the lowly. Shall we, may we, *can we, who are princes by the grace of God*, insist on the uninterrupted enjoyment of the Father’s bounty here while our fellows perish for what we can easily give and do?

The Yielded Life

by H. A. WILSON

GOD is infinitely more willing to bless His children than they are to receive His blessing. He wants to do for every believer "exceeding abundantly above all that we ask or think," but He is many times hindered because of unwillingness. Too many are like the little fellow who had been placed in an orphan's home when only a baby. When he was thirteen years old he was adopted by a farmer. The first night in the home he sat down to the table with the rest of the family. When the food was passed he did not take anything for himself, but this was unnoticed by the others. After they had been eating for some time he asked pitifully, "Aren't you going to give me anything to eat?" The farmer, startled, looked at the boy's bare plate and said, "Why sure, son, help yourself. It's all for you." The little fellow had been accustomed to having his food measured out to him, and could hardly believe that he was free to take whatever he desired. What a pitiful experience had been his. The farmer in telling of it afterward could hardly restrain the tears as he thought of the poverty of the boy's life before he came into his home. If our hearts are stirred to pity by such an experience as that of this little orphan, surely the heart of God must be torn with pity for His poverty stricken children. He has given them His Son, Jesus, and with Him has freely given them all things. But they fail to enjoy His blessings because they do not yield to Him. The yielding of the life is the doorway into the fulness of God's blessing.

Many are conscious of their spiritual poverty and are heart-sick with disappointment because their Christian life has been so poor, and so little enjoyed. Many have earnestly desired to live in warm, vital fellowship with the Lord and to be strong and vigorous in battling against sin and in serving Him, but have been dismayed and discouraged by their own weakness and sinfulness. They have fought a losing fight, and have exclaimed in agony of soul,

"Oh wretched man that I am, who shall deliver me from this body of death?" (Rom. 7:24.)

How many, like them, are struggling alone, "doing the best they can," but letting their "best" hinder them from enjoying God's marvelous, abounding "best." God longs to meet them in happy fellowship, to fight their battles for them, and to work through them with a power beyond their brightest dreams. He wants to pour out upon them blessing such as they have never imagined, but He is hindered because they persist in seeking power and happiness in their own strength. He appeals to them in the words of Rom. 12:1-2:

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God."

GOD appeals only to believers to yield the life to Him. The unbeliever can do nothing to please God, for

"Without faith it is impossible to please Him." (Heb. 11:6.)

The unbeliever can have no dealings with God, save to accept the free gift of God's grace, eternal life and pardon for sin. God's appeal to the unbeliever is—

"Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31.)

This is the only ground on which an unbeliever can approach God. He must come as a sinner, believing God's Word and accepting His offer of life through His Son. But once the decision to accept Jesus as Saviour has been made, then a man is on entirely different ground. He no longer has any sin to answer for, because he is washed pure and clean in the Blood of Jesus. He no longer is an outcast stranger and alien, but he is now a member of God's family. The instant a soul trusts Jesus, God says to him with all other believers—

"Ye are all the children of God through faith in Christ Jesus." (Gal. 3:26.)

It is to this man, the one who believes in Jesus and in consequence is saved and a child of God, that God appeals, for He appeals only to the "brethren."

This fact at once suggests another truth which is too often overlooked. Though the salvation of the soul is forever settled the very instant a soul trusts Jesus, God's dealings with that soul continue. Many Christians forget that God wants to do more for them than merely to save them. The salvation of the soul is only the first of many marvelous blessings which God is eager to pour out upon His children. What a terrible mistake it is for a soul to trust Jesus as Saviour, and then to stop there. He is saved, truly, but if he stops there, he can have no joy in his Christian life, nor can he bring joy to others. When God saves a soul He likens that soul to a little child. He says to all newly saved or immature believers, "Ye are babes in Christ." Now a baby needs to grow and to develop, and God wants His children to do the same. He says—

The yielded life message is one of the significantly neglected messages of this age. Take Wilson's article away where you can read it in quiet. Face, before God, the mighty question which is set before your soul. Remember, Jesus gave His all for you, what are you willing to give to Him?

"Grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ." (II Pet. 3:18.)

There is nothing more pitiful in human existence than a case of arrested development. How sad it is to see one who has a man's body, but only a child's mind. What great sorrow comes to the hearts of the father and mother if their little one does not learn to walk and talk and to express intelligently its love for them and appreciation of their love and care. God's great heart of love must be nearly broken when His children stop with merely being saved and fail to develop as they should. God appeals only to believers to yield the life to Him, but His appeal is to ALL believers.

THE reasonableness of this appeal is readily appreciated when one considers that it is based on the "mercies of God." God does not save men by works, but when He has saved them He wants them to work for Him.

"We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10.)

The same appeal for a yielded life is constantly repeated throughout the Word of God, and the same basis is always given for the appeal.

"What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own, for ye are bought with a price? Therefore glorify God in your body and in your spirit which are God's." (I Cor. 6:19-20.)

"God commendeth His love toward us, in that while we were yet sinners Christ died for us." (Rom. 5:8.)

He took our sins upon Himself. He received the full measure of God's wrath against those sins. He paid the price we could not pay and redeemed us from the awful penalty of sin. He washed us from our sins with His own Blood. He has given us His own deathless life. He has given us the guarantee that we shall never perish. He has cared for us tenderly and has guarded us from many dangers of which we ourselves were ignorant. He has put within our reach full provision for every spiritual need, as well as for every material need. The human mind cannot conceive of any need which God has not already provided for, or which He will not meet in the resurrection. The human tongue is unable to do justice to His marvelous, matchless grace. The record is that

"Where sin abounded, grace overflowed." (Rom. 5:20.)

Indeed God has been good to all His children—so good that we cannot tell the half of His goodness. And surely it is only right that He should have their lives. No one has a better claim upon them than He has. No one has ever done so much for them as He has. To yield the life to Him is therefore the least expression of gratitude they can make. And to refuse to yield the life to Him is to be guilty of base and despicable ingratitude.

A mother was one day returning from the store when she saw her home in flames. She had left her baby asleep in the cradle, and of course she was frantic when she saw the terrible danger which was threatening. Without a moment's thought for her own safety she dashed into the house and into the room where the little one was sleeping. She quickly wrapped a quilt about the helpless baby and carried her safely from the house, but not without being severely burned herself. As a result of the burns the mother was disfigured for life, but the baby grew up into a beautiful and popular young woman. One day the daughter was standing talking with an acquaintance in a department store when the mother passed and spoke pleasantly to her. The friend asked, "Who was that frightful old woman who spoke to you just now?" The

mother overheard, and was hurt, but listened eagerly for her daughter to tell of the loving sacrifice which caused her disfigurement. Her astonishment and poignant grief may only be imagined as she heard the unworthy girl reply, "I do not know her!" We exclaim in indignation at such inexcusable and heartless ingratitude, but are we not guilty of worse if we refuse to do the one thing which alone can express our appreciation for God's grace toward us? "The love of Christ constraineth us" to yield our lives to Him.

BUT in order that we may do this we must clearly understand what the yielded life is. God's appeal in Rom. 12:1 makes this very plain, for there He says:

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice."

The yielded life is twofold. It is first a definite, initial decision, and then a constant attitude.

To most Christians the decision to yield the life comes some time after accepting Christ as Saviour. Some may yield the life at the time of acceptance, but usually one has to grow in grace and in the knowledge of the Lord Jesus before he realizes that God wants anything of him. This is indicated by the fact that God's appeal for the yielded life is addressed to believers. He appeals to those in whose lives the acceptance of the Saviour has already taken place. He appeals for another—a subsequent decision. So, whether the yielding of the life takes place when one is saved or after that time, we must recognize a clear distinction. When one believes in Jesus he receives something from God. When one yields the life he gives something to God. When one accepts Christ he is receiving God's gift of eternal life. When one yields the life he is recognizing God's rightful claim on the life and is deciding to let Him have what is really His by right of purchase. Every believer should frankly and fairly face the fact that when he trusted Jesus God gave him eternal

□ □ □ □ □ □ □ □

The Readiness of the Will to abandon Self and be controll- ed by the Holy Spirit is the Measure of our Living the Life to which He has called Us.

C. L. F.



life and that He now wants a second decision just as definite as the first, in which the believer will consciously, voluntarily and unreservedly surrender the whole life to Him. He has made us His children through simple faith in Jesus and now is appealing to us in the words of Rom. 6:13—"Yield yourselves unto God as those that are alive from the dead."

After we have made the definite initial decision to yield the life, God wants us to continue in the same attitude. An illustration of what is meant by this is found in the relation of the husband and wife. When a man stands with the woman of his choice before the marriage altar it is a pretty definite thing which he does there. There he definitely decides that this woman is to have the best of his life, his love, his care, his possessions—in short, she is to have the best of everything he has. He is giving himself to her. But it is not all ended after the wedding is over. That was merely the start. It was the initial decision which so relates his life to another that from that time on every interest of his life becomes the interest of the other, and every interest of the other becomes his own. This involves sacrifice. Many privileges which might otherwise be his must be surrendered or shared if he will be a faithful husband. When one marries he limits himself. He voluntarily enters a relation which makes his life a continual sacrifice. But who has ever entered this relationship willingly and afterward regretted it where both husband and wife have recognized their rightful responsibilities and each has maintained the attitude of seeking the happiness of the other? There are joys in the companionship and fellowship of the happily married life which more than overbalance the sacrifices. But what unhappiness results when one forgets that there is more to conjugal responsibility than the initial decision, and when he selfishly pursues his own pleasure regardless of the interests and pleasure of the other! How many broken hearts, how many wrecked homes, how many motherless and fatherless children bear witness to the tragedy of the failure of one to maintain the constant attitude of seeking the happiness of the other. God calls us to yield the life to Him. We are to link our life to His in as definite a manner as that in which the husband links himself to the wife. We are to live daily, hourly, momentarily, seeking not our own will, but His will. We are constantly to invite Him to share with us every part of our life and to seek His pleasure and guidance in every detail. Truly limitations are involved. The yielded life is a life of "living sacrifice." But O, how great the joy in store for the one whose life is thus united to the life and heart of God! The thought of sacrifice is swallowed up in the joy of fellowship and of the blessings which God lavishes upon the one who through thus yielding to Him permits Him to manifest His best choice for the life. Our lives should be *yielded* lives, and they should also be *yielding* lives.

GOD indicates a few of the blessings He gives to the yielded Christian in these same verses. He says:

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, *acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your minds that ye may prove what is that good and acceptable and perfect will of God.*" (Rom. 12:1-2.)

Here we find the blessing of acceptance, the blessing of service, the blessing of separation, the blessing of trans-

formation, and the blessing of satisfaction.

The joy of acceptance cannot be described. It is wonderful that God should accept us. We have been sinful and vile and unworthy. Our lives have been selfish and weak. There is no good thing in us. We are constrained to cry out, "How can *we* bring pleasure to the heart of God?" "How can *we* be acceptable to Him?" But God says He has made us holy. The thing we give may be unworthy and we may question its acceptableness, but God has sanctified the gift and His record is that when we yield the life to Him we are "holy, acceptable unto God." A little working girl once heard a number of the ladies of her church planning on what they would buy for the parsonage, to prepare for the coming of the new pastor and his wife. As she listened this girl's heart was very heavy. She wanted to do something, but her wages were barely sufficient to provide for her needs, and she could not afford to buy anything. The ladies had finished their conversation and were parting when one said, "O dear! We have forgotten the cleaning, and the kitchen is dreadfully dirty. I wonder who will clean it?" This little girl saw that here was an opportunity and she immediately volunteered her services. When the pastor's wife came she admired, very properly, the kind gifts which had been made, but when she came to the kitchen and saw how spotlessly clean every part of it was, and how brightly the sun shone through newly washed windows, and how bright the newly polished stove looked, she exclaimed in real joy, "Oh! I want to know who cleaned my kitchen so nicely." The little girl who had done this work was lingering in the background, wishing she could have done more, but when she saw the real joy of the pastor's wife she was so happy she could not restrain the tears of joy. O believer! Is it not a wonderful thing that God can accept us? How poor and unworthy we are, but we are acceptable to Him!

The joy of service is one of the purest joys that can come to any man. It gives us the joy of fellowship with the Lord Jesus in a most real sense. He came to die that men might live. In His death He has provided eternal life for all. Now He has given us the privilege of telling them about His wonderful grace, and leading them to know Him. Oh! What joy it is to tell this story and to see men and women trust Him as their Saviour! What joy it is to be instrumental in His hand in bringing growth in grace and in the knowledge of His truths to the lives of weak and uninstructed Christians! What a great joy it is to know that when we get to be in His presence we will see those with whom we have labored and will rejoice with them that God through us brought them the message of life! What joy will be ours when we stand in the presence of the Lord Jesus and hear his commendation, "Well done, thou good and faithful servant!"

"The joy of separation" may sound strange to some who do not know it, but there is a deep joy in separation—an unspeakable joy. It may not seem at first thought that there is joy in giving up worldly pleasures and ambitions, but God asks us to give up only that He may give us what is infinitely better. The joy of separation lies in the fact that it permits Him to do this for us. A little lad, playing in the dirt, may find real joy in making his mud pies, but what healthy boy would hesitate for a minute to leave his mud pies if offered a big, generous slice of real, home-made pie? God is appealing to us for lives of separation, not because He wants to deprive us of pleasure, but because He wants to give in the place of such fleeting pleasures as this world affords other p'cas-

continued on page 113

When are you going to start that Bible class to follow one of the Editor's serial courses?

Whosoever Will

by WM. AVERY McCLURE

WHOSOEVER is God's great universal word. It includes all and excludes none. With it He addresses all human beings, Jew and Gentile, rich and poor, man and child. There is not one left out.

Posted at the entrance of a field where the owners want no trespassers there is a large notice giving forth its clear-cut warning in these words, "Keep out!" "This means you!" What force and emphasis the last expression lends to the first. "This means you!" There is no exception and no mistake as to who is meant. So it is with the "whosoever" of the Bible. God points to it and lovingly says, "This means you!" As the young man who went to the minister with an open Testament in his hand and his finger on the word "whosoever" we can say, "Thank God, I've found my name in the Bible."

The young man's name was in the Book, yours is there, dear reader, mine is there in the all-inclusive "who-soever." But do not overlook the little word which follows it:

"Whosoever *will* let him take the water of life freely."
(Rev. 22:17.)

The invitation is universal. God welcomes all, but He will not compel any. During the great war men were placed in the battle line and forced to fight whether or not it was harmonious with their desire. But the Saviour does not deal that way. Unlike the notice at the entrance of the field ringing out its cold, stern command, "Keep out!" hear Him as He welcomes you—tenderly, lovingly invites you:

"Come unto me all ye that labor and are heavy laden and I will give you rest." (Matt. 11:28.)

Here is the warm-hearted welcome; but you are asked to do nothing against your will. You must willingly respond.

RUNNING to Jesus one day and kneeling before Him there came a wealthy young nobleman, a young ruler of influence and power. He came as had many others with a single sincere inquiry in his heart. When we first see him he challenges our admiration and provokes our respect by his apparent humility and willingness in giving voice to his question:

"Good Master, what shall I do that I may inherit eternal life?" (Mark 10:17.)

But O, the sadness of it! No sooner is the reply received than he is up and gone, for the record is that his brow darkened and he went away grieved, unwilling to part with his great possessions. He being possessed by the spirit of unwillingness, the message of Jesus found no acceptance in his heart.

Are you making the mistake of the rich young ruler?

Thousands of precious, priceless souls will spend eternity in hell because they chose to follow in the path of this unwilling one! Do not go down to eternal doom, perishing of thirst when the water of life is so near at hand to be had for the simple asking of it.

If the water of life were to be bought or earned, there would be some reason for men not taking it. But see, it is given freely, given without payment and without cost:

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." (Isa. 55:1.)

And again we read in Rom. 6:23 that

"The gift of God is eternal life."

The heart of God must be broken as heady, unwilling human beings refuse to take the gift that He so graciously offers.

With every issue of "Grace and Truth" we seek to give at least one article setting forth the Gospel message. McClure has given us this specially clear and helpful message for the Willingness Number.

Suppose at Christmas time you were to purchase a beautiful and expensive gift for a friend. What delight and joy is yours as you think of taking the gift to him and presenting it as a token of your love. Your heart thrills with the ecstasy of the joy of giving expression to your affection as you carefully prepare the gift to be presented. With what happiness you go to your friend's door expecting him to receive you with tender appreciation and gratitude. Your heart leaps for sheer delight as you hear him responding to your knock. But alas! instead of greeting you with the smile and welcome you

anticipated, he sees what you have, he understands why you have come, he cries out in sullen, dogged tones, "Away with you and your gift," and rudely slams the door in your face.

The Christmas season having just passed, and thoughts of giving being fresh in our minds, who cannot understand what such an experience would mean? Your heart would be broken, your soul would be grieved to the quick, your eyes tear-filled, and back to your home you would go, retracing your steps in sorrow and grief at your friend's unresponsiveness and indifference toward your love for him. Your wounded soul would not rally quickly from such a painful experience.

And so I believe the heart of God is grieved with willful man because of his cold, indifferent attitude toward Jesus Christ. I believe that His soul is sad and His eyes tear-filled if such a thing be possible. Did not Jesus weep over Jerusalem? Hear the pangs of sorrow in that heart-breaking lamentation over the stubborn city:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37).

"And ye would not!" O, there is the cause of His weeping and the reason for His sorrow. Jerusalem would not take the gift. How many times had He pleaded with the city! How frequently had she heard the message from His own lips! He had dealt with her known and her unknown, with her leaders and her laity, with her rich and her poor. As a father He had appealed to them, but all alike hated His message and rejected His love. So in sorrow He attributes their plight to the unwillingness of the people of the city—"And ye would not!" "Ye would not!"

And now, my friend, if you are spurning the love of God like the unwilling ones in Jerusalem, and turning down His gift, you are wounding Him who gave Himself for you, robbing yourself of eternal life, and deliberately sending yourself to everlasting torment where the fire is not quenched and the worm dieth not. Men go to hell of their own will and accord, not for sin and iniquity, but for willfully refusing Jesus Christ—God's free gift. There'll be no room for the self-willed Christ-rejector in heaven's eternal glories. To you the Saviour says as to the bigoted Pharisees of His day:

"And ye will not come to me that ye might have life." (Jno. 5:40).

ETERNAL life is offered to all who will come. For the traditional fountain of youth men have searched but found it not. Youth's flower fades, old age

creeps on, and they seek a prolonging of life, an extension of days. Ponce de Leon sought the mystical waters wherein he might bathe and know again the strength and vigor of youth, but he discovered only the briny waters of the Pacific, and died an aged man. When will men awaken? When will they flee to Jesus? When will they see and understand that He is the Fountain of Life? From Him and Him alone flow the living waters free to every one who will ask.

He rested one time at Jacob's well where a woman came to draw water. She knew not who He was nor why He being a Jew should have any dealings with a Samaritan woman. But Jesus said to her:

"Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (Jno. 4:13-14.)

The woman was filled with amazement at these words, but she knew that "whosoever" included her; so she asked for the gift:

"Sir, give me this water that I thirst not." (Jno. 4:15.)

What an eager attitude of willingness is manifested in her conduct. Do you find the same response in your soul that was in the heart of this woman? Just as definitely as He spoke to her at the well long ago, He speaks to you through His Word today:

"Whosoever will, let him take the water of life freely."

O, sinner, join with the Samaritan woman in saying, "Sir, give me this water that I thirst not."

A Look Over The Troubled World

by FRANK S. WESTON, D.D., TORONTO

"WATCHMAN, WHAT OF THE NIGHT? WATCHMAN, WHAT OF THE NIGHT? THE WATCHMAN SAID, THE MORNING COMETH, AND ALSO THE NIGHT; IF YE WILL INQUIRE, INQUIRE YE; TURN YE, COME." ISA. 21:11

"The morning cometh and also the night." Progress and retrogression are implied in these words. A moving forward and a moving backward are signified in "the morning cometh"—"also the night."

Is the world moving forward? Yes, in many ways. There is a great increase of light. The Bible has been put into all nations with the result that truth and righteousness are known as never before.

Beside this light from the Word of God there are now twenty-two thousand missionaries proclaiming the way of life among all peoples. In the non-Christian world are over a million who have come to the knowledge of Christ in the last twenty years. At the beginning of the nineteenth century there was not a single Protestant in China or Japan and very few in India. Behold, now the tens of thousands. Truly, the morning is coming in the East.

Much more along this line could be said. This must suffice for the present.

The watchman said, "And also the night." The facts are as antithetical as are the words of the watchman. Over against this glorious lighting of earth's darkness by the Light of God we have a growing darkness. While light has been spreading sin has been taking a firmer grip on the people of the earth. Five million have come to know Christ; meanwhile, two hundred million have been

born into the realm of Satan. In China alone for every person saved, a thousand are added to the unsaved population by birth.

There are four hundred and fifty million who have not a word of the Bible in their own tongue.

If the look is toward lands where light has long shone, we see the night is coming.

The population of the United States is one hundred and ten million. Of this number thirty-four million eight hundred thousand are outside of the membership of the evangelical churches. Not only this but recent investigations show that thousands of our churches are dying. One out of nine of the country churches have died in recent years. Only one-third are increasing and two-thirds have either ceased growing or are on the decline. There are thirty-four thousand six hundred and sixty-eight churches in the United States without regular pastors. Leaders of the Y. M. C. A. report that ninety-five per cent of young men in our cities are outside the churches. This portends the coming night.

Dr. F. B. Meyer says, "Taking the world at large it is a solemn fact that of every four persons on earth, three know nothing of the Lord."

Mrs. Isabella Bird says, "My view of the world is that there is a glimmer of light here and there, a feeble glimmer just enhancing the darkness that surrounds it."

Are you pushing "Grace and Truth" in your church?

That Song Sheet

by THE EDITOR

IN the Infinity Number of "Grace and Truth," (Dec., 1922) we discussed under the caption, "Singing unto the Lord," the song sheet used at the Arizona Baptist Assembly. This song sheet contained songs which were not only destitute of spirituality but which were positively corrupt and wicked. The song sheet was discussed as one of the evidences of the horrid apostasy which is characteristic of the hour in which we live. Although it may be a bit distasteful to some, yet the fact remains that that song sheet most aptly illustrates the heart-breaking condition which we were discussing. The editorial attacked no one. It deprecated the fact that even Christians are allowing themselves to drift with the apostasy of the age.

The editorial raised a rumpus, and we are very happy to report, it also brought forth the most enthusiastic endorsement. Protests and accusations of a very definite sort have been received at the office of "Grace and Truth." Because of the spirit of Christian fairness which "Grace and Truth" constantly desires to maintain, we are giving valuable space which we had purposed to devote to other matters for the printing of these letters of protest and our accompanying discussion.

A vigorous protest containing certain accusations came from the Baptist Ministers Conference of Maricopa County, Arizona. It follows:

Editor, "Grace and Truth,"
Denver, Colo.

Dear Brother:

The Baptist Ministers Conference of Maricopa County, Arizona, in regular session with the Scottsdale Baptist Church, December 11, 1922, authorized the undersigned committee to reply to your article appearing in a recent number of "Grace and Truth" relating to the Arizona Baptist Assembly in first annual session at Prescott, Arizona, August 1st to 10th, 1922.

We would first commend your zeal for defending "the faith which was once delivered to the saints." But we deplore your hasty judgment and unfair criticism of a program, the real character of which you were uninformed. For uninformed or incorrectly informed, you surely were or you could not have written as you did.

In the first place, the "official song sheet (especially prepared for the assembly)" was NOT an "official" song sheet, as stated in your article, but was prepared by an individual pastor, and was never presented to the assembly for adoption or consideration, but was distributed on "stunt" night and a few of the songs used. This was the only appearance of the song sheet during the assembly.

A healthy, wholesome, and Christian way to handle disagreement is to "ventilate" the whole business. In fairness to some protesting brethren we print their protest, and voice our humble reply.

We have a conviction that their energies might have been better spent in deploring their song sheet than attacking our reference to it.

The "official" song book used by the assembly was "Victory Songs" by Homer Rodeheaver. The assembly song, adopted by vote of the assembly was "Faith of Our Fathers."

Feeling that your article was a slanderous misrepresentation of Arizona Baptists and the cause they represent, we are, therefore, asking that you make corrections necessary, in or through the columns of your paper. We furthermore feel that an apology is due the constituency of the Arizona Baptist Summer Assembly.

Hoping to hear from you in the near future regarding this matter, we are,

Very faithfully,

F. E. HAWES,

V. A. VANDERHOOF, Secy.

We are happy to commend these brethren that, generally speaking, they have maintained a courteous tone in their communication. We wrote them that the reply to their protest would appear in "Grace and Truth." Their letter while courteous, quite missed the point of the editorial and we are regretful to report was used in a fashion which was not kind, to say the least. Copies of the foregoing letter were sent, by the Corresponding Secretary of the Arizona Baptist Convention, to Baptist Pastors of the State. Inasmuch as there are only two or three of the Baptist Pastors of Arizona on the subscription list of "Grace and Truth," this action was superfluous. The letter which the Corresponding Secretary sent to the pastors of Arizona with the protest of the Maricopa County brethren follows:

To the Pastors:

Dear Brethren:

In a recent issue of the magazine sent out by the Denver Bible Institute, Denver, Colorado, the editor had this to say: "In a recent summer assembly held by the Baptist Young People of Arizona the sort of music used is a terrible revelation of the deplorable drift of the age. The official song sheet (especially prepared for the assembly) had on it eighteen songs." Then follows a list of the songs with a write-up of two which were especially objectionable to the editor, and which, of course, it would have been better if they had not been on the list, and closing his editorial he says: "In sorrow we bow before God in the face of this horrid evidence of apostasy as the spirit of God speaks to the soul in the words of Col. 3:16."

I do not know to what extent this paper circulates in our state, but at least, one pastor reports that on the basis of this article, one member left his church to unite with another on the basis of the "apostasy" among the Baptists of the State of Arizona.

I am enclosing to you herewith a copy of a letter sent to the editor of "Grace and Truth," and authorized by the Baptist Ministers' Conference of Maricopa County. Both Bro. Hawes and Bro. Vanderhoof, who

wrote the letter, (they being the members of the committee named by the Pastors' Conference) were in attendance at the assembly, and are able to answer the charges made against the Baptists of Arizona, with a knowledge of the facts in the case. This is sent to you for your information and in order that any false impression that has come as a result of the editorial cited above may be corrected.

Yours in His service,

Sincerely yours,

H. Q. MORTON.

Still another protest came in, this from Rev. J. D. Springston, of Los Angeles:

Editor, "Grace and Truth,"

2047 Glenarm Place,
Denver, Colo.

Dear Sir:

There has been handed me a clipping from a copy of a periodical, the title of which seems to be "Grace and Truth," in which it assails the directors of the Baptist Summer Assembly of the State of Arizona, held at Prescott in August, 1922.

Will you please send me the name and address of the editor of that article? I shall await just time for the mail to bring it.

Yours truly,

J. D. SPRINGSTON,
*Director of Religious Education
for the Arizona Baptist Convention.*

It is unfortunate that this brother permitted himself to be abrupt almost to rudeness. In a subsequent letter Rev. Springston says:

"I was present at every session of the Arizona Baptist Assembly and was in charge of the educational program. There was no such song program as you describe adopted or accepted by that assembly. I think somebody did bring a list of songs there, suggesting that they might be used as songs around the camps or on young people's hikes, serenades, etc., but they fell so absolutely flat that it apparently never occurred to anybody to use them. However, I would not say that some young people who were on the grounds did not sing some of the songs that you have suggested, for there were a great many other people camped in those public camp grounds during the time our assembly was in session. I want to say that at no time in the sessions of our assembly were any such songs used as a number of those that you have named and described."

Rev. Springston says, in the above quotation, "I think somebody did bring a list of songs." The somebody referred to was Rev. E. H. Shanks, pastor of the First Baptist Church of Phoenix. This brother had charge of the music in the assembly and as song leader of the assembly, introduced the song sheet to which "Grace and Truth" objected. An interesting letter from Rev. Shanks follows:

Editor, "Grace and Truth,"

Denver, Colo.

Dear Sir:

My attention has been called to a recent issue of your valuable paper which contained notice and comment on the "song sheet" used at the Arizona Summer Assembly, and which I compiled.

I hope you will allow me to put you right on several points in fairness to yourself and your splendid constituency. It is a pity to have such misstatements and false reports go out, for the truth is slow in making headway against falsehood.

First of all, I wrote the Young Peoples Rally song for my own young people and used it in our regular church services with fine effect and without any suspicion of criticism. It has been widely used in young people's rallies. Your suggestion that it was written for the tune of "John Brown's Body," is almost laughable.* Try it and see how far you will make it go. It was written for "The Battle Hymn of the Republic." Surely, this is one of our stateliest and most excellent American songs.

Second, these songs from the sheet were not used in the Assembly meetings proper, but in the camp-fire groups and on stunt-night. Then, only a few of them. They were printed at my expense for this purpose, and appreciated by the young people. We feel that it is better to keep young folks in groups than to let them wander off in "couples" after the meetings. These choruses are popular and sung everywhere.

All the singing in the regular meetings of the assembly was of a very high order and intensely devotional. Under my own leadership the devotion was full of fine spirit. We used for all this service Rodeheaver's Utility Edition of "Victory Songs." These I furnished myself, and led all the singing.

I want to say for the assembly folks, that of the more than one hundred young people present, not a single one ever offered one word of criticism or objection. I have never known a finer bunch of young folks, and I have been in Young People's Assemblies for thirty-five years. They were a consecrated, whole-hearted, happy, joyous, red-hot-for-Jesus bunch of Baptists. They were sensitive to anything that would be amiss, and would not have tolerated it. Nor would any of those of us who were on the faculty have permitted anything that was not in keeping with the true spirit of Christ. The criticism that has come has sprung from people who were not there, and most of it has been a pure invention of things that did not take place at all. I have never known a finer meeting, with better and more Christian spirit.

Yours truly,

E. H. SHANKS.

THESE letters reveal the general spirit of the protest which has been made. We are delighted in observing that on the one point which was made in the "Grace and Truth" editorial, these men are all in agreement. The one fact which was adduced by "Grace and Truth" was that there was a most reprehensible song sheet used at the Arizona Baptist Summer Assembly. Our protesting brethren all say that the song sheet was there.

Rev. Springston says: "I think somebody did bring a list of songs."

Rev. Morton says: "Of course, it would have been better if they (the worldly songs) had not been on the list."

We agree, it would have been better, yes, very much better.

Rev. Hawes and Vanderhoof say: "The * * * song sheet was distributed on stunt night and a few of the songs used."

Rev. Shanks says: "The song sheet used at the Arizona Summer Assembly and which I compiled. These songs (were used) in the camp fire groups and on stunt night. * * * They were printed at my expense for this purpose."


These men simply bear out and endorse the fact which was declared in the editorial to which they object. We cannot restrain the inquiry, "Why all this disturbance?"

FURTHERMORE, after fully agreeing with "Grace and Truth" that the disgraceful song sheet was there, these brethren make exceedingly serious accusations. The accusations as stated in the foregoing letters may be grouped as follows:

1. Revs. Hawes and Vanderhoof accuse "Grace and Truth" of "unfair criticism of the program" of the Arizona Baptist Summer Assembly.

*We are grieved that the Rev. Shanks should have laughed at us because we said the tune of one of his songs was "John Brown's Body." He insists the tune is not "John Brown's Body," but "The Battle Hymn of the Republic." The Encyclopedia Britannica says:
Julia Ward Howe's most popular poem is "The Battle Hymn of the Republic" written to the old folk tune associated with the song of "John Brown's Body."
Why did the brother laugh?

Wouldn't your pastor appreciate the monthly visits of "Grace and Truth?"



If there be first a
Willing Mind it is
accepted according
to that a Man
Hath and not ac-
cording to that He
Hath Not.

2 Cor. 8:12

- 2. Revs. Hawes and Vanderhoof further accuse "Grace and Truth" of "slandorous misrepresentation of Arizona Baptists."
- 3. Rev. Shanks accuses "Grace and Truth" of "mis-statements" and "false reports" and "falsehoods" concerning the Arizona Baptist Summer Assembly.
- 4. Rev. Shanks, by devoting an entire paragraph to defending the young people, implies that "Grace and Truth" attacked the character of the Baptist Young People of Arizona.
- 5. Rev. Springston accuses "Grace and Truth" of "assailing the Directors of the Baptist Summer Assembly" of Arizona.
- 6. Rev. Morton accuses "Grace and Truth" of "making charges against the Baptists of Arizona."
- 7. Revs. Hawes and Vanderhoof accuse "Grace and Truth" of calling the vile and corrupt song sheet used in the Arizona Baptist Summer Assembly, "official."

Without hesitation we positively deny the first six of these accusations. The seventh one is true. We did say the song sheet was "official."

Let us deal with the accusations one by one.

First: "Grace and Truth" did not indulge in "unfair criticism" of the program of the Arizona Baptist Assembly. The program was not even mentioned. We have been assured that the program was unusually good. "Grace and Truth" stated that the song sheet in question was used at the Assembly, and deplored that so wicked a thing should find its way into a gathering purporting to be religious. We find that our information was accurate. The song sheet was there.

Second: "Grace and Truth" did not 'slandorously misrepresent Arizona Baptists.' "Grace and Truth" simply declared that an exceedingly questionable group of songs had been used in the Arizona Summer Assembly. We did not imply that no other songs were used, indeed, we were quite sure that the song sheet described was only employed for special occasions. To "slandorously misrepresent the Baptists" was farthest from the intent or statement of the editorial. We simply said the song sheet was there. *It was.*

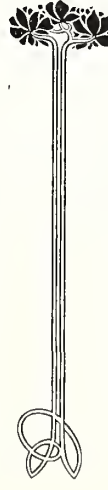
Third: "Grace and Truth" was not guilty of "mis-statements," "false reports" and "falsehoods" concerning the Arizona Baptist Summer Assembly. There are no falsehoods in the editorial. (It wasn't quite polite of the Rev. Shanks to call the editor a liar.) "Grace and Truth" was so bold as to "speak out in meetin'." It frankly avered that the wicked song sheet was used at the Assembly. That was not a misstatement! That was not a false report! That was not a falsehood! The song sheet was there.

Fourth: "Grace and Truth" did not in any wise cast aspersions or make attack upon the character of the Arizona Baptist Young People. The editor of "Grace and Truth" has a large acquaintance among Arizona Baptists and has learned to love many of them for their work's sake and for the high standard of Christian life which they maintain. Ah, no, instead of attacking Arizona Baptist Young People, "Grace and Truth" is boosting for them. In fact, there are a dozen or more of Arizona's finest receiving training at the Denver Bible Institute this very hour. In that much criticized editorial "Grace and Truth" had no unkindly thought for the young people but rather, deepest pity for them that any of those having their spiritual well-being in charge should have introduced such songs on their "stunt night" and in their "camp fire groups." For the song sheet was there.

Fifth: "Grace and Truth" did not assail the Directors of the Baptist Summer Assembly. One perusal of the editorial is enough to demonstrate the absurdity of this accusation. "Grace and Truth" with fullest respect for the Directorate of the Assembly simply took the position that the exceedingly objectionable song sheet was there. We regret to report that it was.

Sixth: "Grace and Truth" did not make charges against the Baptists of Arizona. Some of "Grace and Truth's" best and dearest friends are among the Baptists of Arizona. We have no charge to make. We love the Baptists of Arizona with a "pure heart fervently." But "Grace and Truth" did say that a song sheet containing some very suggestive songs was there. The brethren all say that it was.

Seventh: "Grace and Truth" did call the song sheet "official." On this point there is evidently a difference of



Yield Yourselves
unto God, as those
that are Alive from
the Dead, and your
Members as Instru-
ments of Right-
eousness unto God.

Rom. 6:13

opinion between honest and sincere brethren. The Arizona brethren feel that the word "official" must mean that the matter was voted upon. In this we cannot concur. When one is placed in "official" position, his acts when acting in his appointed capacity, are "official." Even when a pastor of a church in the performance of his duty, does that which displeases many of his membership, the "official" character of his act must be recognized even if it has not been voted upon and many of the members object. The church suffers the result of the "official" act of the pastor. Of course, the church may take action and repudiate that which has been done by their pastor. In so doing they make clear the fact that they were out of sympathy with him in his act, but they do not in any wise reduce the fact that he was acting as their "official" representative when the unwise deed was done. It would be cowardly of any organization to seek to escape responsibility for the acts of its officers when they were performing their regularly appointed duties.

That an unfortunate circumstance has arisen among the brethren in Arizona is quite evident. It will be noted in Mr. Shanks' letter that he says he "led all the singing." It was in the performance of his duty as song leader that the wicked song sheet was prepared. He says in his letter, "I compiled it *for this purpose*." The purpose which he specifically names is "stunt night" and "camp fire groups" at the Arizona Baptist Summer Assembly. It looks "official" to us.

Furthermore, Rev. Shanks, who compiled the song sheet, was Chairman of the Program Committee of the Arizona Baptist Summer Assembly, and as such was specially mentioned with the other teachers in enthusiastic resolutions of thanks passed by the Assembly in regular session. So we observe that the Rev. Shanks was not only the song leader but the Chairman of the Program Committee of the Assembly. In the regular performance of his duties in these two pre-eminently important posts, he "compiled" the song sheet "for the purpose" of using it in the stunt night and camp fire groups of the Assembly. We confess, it does look "official" to us. We regret that we differ from brethren for whom our respect is so high.

WHAT is the conclusion of the whole matter? The conclusion is inescapable that a wrong choice in leadership was made. In these days of declension from Biblical standards no more critical problem is before us than the spiritual leadership of our young people. It is of primary importance that no one holding the loose views on separation from worldliness which were popularized by the Y. M. C. A. during the war should be given influential or official positions. The testimony of our Lord Jesus Christ is endangered and the best spiritual interests of our young people jeopardized when men of the Shanks type are placed in charge. We are reminded that the Holy Spirit speaking through Isaiah said,

"For the leaders of this people cause them to err, and they that are led of them are destroyed." (Isa. 9:16.)

We deeply deplore that our pointing out the downward drift of the age was so unhappily misunderstood. We regret that the brethren of Arizona should have interpreted our loyalty to God's Word as an attack upon them. We are sorry that so sad an example of the present day apostasy should have made its appearance at the Summer Assembly. We are aghast that the pastors

present did not use drastic measures to suppress the song sheet the instant it was produced by their song leader and Program Committee Head. We rejoice that many of those present and many of the officials did not approve of it. We are greatly surprised and grieved at the apparently unbrotherly spirit manifested toward the editors of "Grace and Truth." We trust it was only apparent.

We wish the largest possible blessing and success upon the subsequent gatherings of the Arizona Baptist Summer Assembly, and we earnestly hope that there will be no subtle introduction of worldliness to mar the uplift and worthfulness of their meetings.

May God use this incident to be an eye-opener to many an eager soul. In Romans 12:1-2, the apostle says:

"I beseech you brethren, * * * be not conformed to this world."

The introduction of such songs as appeared on that song sheet is conformity to the world, and hence, disobedience to the Word. The fact that the song sheet was used in a religious gathering at all is a heart-crushing evidence of the spiritual blindness, which like a mighty tidal wave is engulfing the church leadership of today. It is a practical demonstration of the deadening effect of modernism upon the deeper Christian life of the church.

"In sorrow we bow before God in the face of this horrid evidence of apostasy as the Spirit of God speaks to the soul in the words of Col. 3:16":

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

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The Other Side

(OF THE SONG SHEET QUESTION)

by THE EDITOR

Since we have given quotations so fully and freely from those who took issue with us concerning the song sheet used at the Arizona Baptist Summer Assembly, it is not amiss that the readers of "Grace and Truth" should have just a glimpse at some of the correspondence which has taken place on the other side of the question.

We are glad that there were many who did not take a belligerent attitude, but recognizing the fact that "Grace and Truth" was not making an effort to incriminate anyone, but simply seeking to present a condition which, although most terrible, is a fulfilment of the prophecies of God's Holy Word, they earnestly and lovingly commended us for faithfulness and loyalty to the Book of Books.

Other editors have recognized that such editorials as "Singing Unto the Lord" were greatly needed, and have copied it in their magazines. Earnest brethren in the Lord have written commending us most enthusiastically. And in Arizona "Grace and Truth" has had its loyal champions. One of the spiritual leaders of the State is Rev. Richard S. Beal, pastor of the First Baptist Church of Tucson. A section of a letter from him to Rev. H. Q. Morton, the Secretary of the Arizona Baptist State Convention, follows:

Rev. H. Q. Morton,
Phoenix, Arizona.

My Dear Brother Morton:

Thanks for the copy of the song sheet. I have read it with care and interest. I am amazed beyond expression and feel that the sheet as such is *deserving of sharp criticism*. Why any minister of the gospel should want to waste printers' ink, not to say the Lord's good time, is more than I can understand. I am sure you are not to blame, and had no part in the matter whatever. I agree with the editorial in the criticism of the songs but do not agree with any condemnation of our young people, for I with you, feel that the young folks of our state are far beyond the average, spiritually speaking.

"Grace and Truth" is a good magazine and stands for the Word of God. Its message is needed today amid the many winds of doctrine that may be heard on every hand. It sounds no uncertain note, for which I praise God. I am vitally interested in its success as any other publication that bears testimony to the authority of His wondrous Word. It is a relief to turn to its pages after reading some of the "chalk and water" stuff that comes to my desk.

I do not know how Brother Fowler got hold of the information, and am not particularly interested in this phase of it. MY INTEREST CENTERS IN THE HOPE THAT SAID SONG SHEET WILL

NOT APPEAR AMONG US AGAIN.

D. C. Snyder, another pastor in Arizona, also writes to Rev. Morton. A portion of his letter follows:

Rev. H. Q. Morton,
Phoenix, Arizona.

Dear Rev. Morton:

"Your letter of the 27th on hand and note what you have to say. The fact that you think I missed the whole point is still not apparent to me, and it seems to me that the people who are fussing at Fowler

**I beseech
you there-
fore breth-
ren, by the
mercies of
God, that ye
present
your bodies
a living sac-
rifice, holy,
acceptable
unto God,
which is
your reason-
able service.**

Rom. 12:1

are barking up the wrong tree. As I said in my other letter, Fowler did make a mistake in calling it the official song sheet, when it was merely used on stunt night, but you do admit that the song sheet was used, and that seems to me to be the whole story. You say that the two songs that were so objectionable were not used. That reminds me of a man who stole \$10.00 and only spent \$8.00 and then said he was only guilty of stealing the \$8.00. Who would believe that? And it seems to me that those two songs that were so much objected to, and for that matter all the rest, would have been far better had they

never been sung. But why make a mountain out of a mole hill, and why pull all the feathers out of Fowler when he was ninety-nine per cent correct and one per cent in error? You are surely looking on the weaker side to cover up.

In one of your letters to me you suggested that I read "The Baptist," and quit reading "Grace and Truth" and the "King's Business." After considering this matter I thought maybe you were correct, so I got hold of a copy of the "Baptist" and the first thing I found was a paragraph by Helen B. Montgomery entitled, "I Believe in God and Evolution." I have under-scored some of the remarks and am enclosing it to you. Also enclosing an article from "Grace and Truth," "Evolution from the Scriptural Standpoint," and I am asking in all fairness, which of these two articles will you endorse? Where Mrs. Montgomery says, "He closes with these sublime words," I think would be a very fitting place for you to put in that saying of Mr. Fowler's that you have repeated so often, "In sorrow we bow before God in the face of this horrid evidence of apostasy, as the spirit of God speaks to the soul in the words of Col. 3:16."

A Colorado pastor, known as a leader among Baptists for many years, writes: "Grace and Truth":

Please find \$1.50 for subscription for "Grace and Truth." I thank you for the many excellent articles. I am with you in your appeal for "Singing Unto the Lord." The lewd songs mentioned in your editorial make me blush for shame at their being found in *such a publication as you criticize*.

It is most encouraging to note that our editorial is properly understood by the brother who writes the last quoted words. His interpretation of the editorial is correct, perhaps because he was unbiased. He recognized that we were criticising a "publication." The "publication" was the song sheet. He recognized that we were not criticising the "Baptists," nor the "Directors," nor the "Young People." We criticised a "publication." We still criticise it.

In this awful hour of spiritual decadence, when the things of the world are being so freely confused with the things of the spirit, may God in His grace keep our eyes opened and our souls alert, lest we shall ourselves be guilty of plowing the ox and the ass together in disobedience to the plain behest of the Book. May it be that the Holy Spirit shall keep our eyes so charmed with the matchless beauty of our risen Lord that we shall never be deceived by the subtle and insidious encroachments of the world no matter how seemingly innocent its approach may be.

Outlines for God's Workmen

Conducted by R. S. Beal

The March of a Text

Matt. 11:28-30

- I. IT STARTS WITH AN INVITATION.
"Come unto me."
- II. IT ADVANCES TO THE RECOGNITION OF NEED.
"Ye that labor and are heavy laden."
- III. IT PROGRESSES TO A GLORIOUS CIRCUMSTANCE.
"I will give you rest."
- IV. IT MOVES ONWARD TO A DIVINE URGENCY.
"Take my yoke—learn of me."
- V. IT DOUBLE QUICKS TO AN UNPARALLELED PRIVILEGE.
"Ye shall find rest."

R. S. B.

The Unchanging and Unfathomable Faithfulness of God

Lam. 3:22-23

- I. HIS FAITHFULNESS MEETING OUR FAITHLESSNESS.
II Tim. 2:13.
- II. HIS FAITHFULNESS MEETING OUR FEARS.
Deut. 7:9.
Isa. 49:16.
- III. HIS FAITHFULNESS MEETING OUR FETTERS.
I Cor. 10:13.
- IV. HIS FAITHFULNESS MEETING OUR FOES.
II Thess. 3:3.
- V. HIS FAITHFULNESS MEETING OUR FATIGUE.
I Pet. 4:19.
Isa. 26:3.
I Pet. 5:7.
- VI. HIS FAITHFULNESS MEETING OUR FALLIBILITY.
Ps. 37:23-24.
I John 1:9.
II Sam. 9:13.
Jude 24.
- VII. HIS FAITHFULNESS MEETING OUR FAILURE.
I Cor. 1:9.

CONCLUSION:

Ps. 36:5.

R. S. B.

Chastened and Scourged

Heb. 12:6

- I. WHAT IS CHASTENING?
God's Child-training.
- II. WHO ARE THE CHASTENED ONES?
Heb. 12:5-8. His children.
Ps. 103:13.
- III. WHY ARE WE CHASTENED?
Heb. 12:10. *For our profit.*
 1. Purification.
Heb. 12:10.
 2. Production.
Heb. 12:11.
John 15:2.
 3. Subjection.
Ps. 119:67.
 4. Supplication.
Isa. 26:16.
 5. Instruction.
Ps. 94:12.
- IV. WHAT ARE THE MEANS EMPLOYED OF GOD?
I Cor. 11:30-32. Loss of Health.
Amos 4:6-9. Loss of Property.
II Sam. 12:9-14. Loss of Loved ones.
Ps. 118:18. Loss of Life.
I Cor. 11:30.
Amos 4:11.
Deut. 32:48-52.
- V. WHAT MUST BE OUR ATTITUDE?
Heb. 12:5. Despise not.
Heb. 12:5. Nor faint.
Heb. 12:7. Endure.
Heb. 12:9. Submissiveness.

CONCLUSION:

The outcome.

Ps. 94:12. Blessed is man.

R. S. B.

A Castaway

I Cor. 9:27

- I. THREEFOLD ACTIVITY.
 - 1—I Run.
 - 2—I Fight.
 - 3—I Keep under my body.
- II. THREEFOLD PURPOSE.
 - 1—Lest I should appear inconsistent.
"When I have preached to others"
 - 2—Lest I should fall into disuse.
 - 3—Lest I should be disapproved at judgment seat of Christ.

R. S. B.

Why not adopt the "Grace and Truth" plan for your Sunday School?

"Yielded Life" (cont. from p 104)

ures and blessings which will endure to eternity, and which, instead of growing distasteful with prolonged enjoyment of them, will grow richer and dearer and sweeter. God asks us to relinquish the poor, cheap, tinselled pleasures of sin that He may give us without hindrance the fulness of His priceless treasury of blessings.

The joy of transformation is the joy of intimate fellowship with the Lord Jesus. It is the joy of occupation in Him. It comes through "the renewing of our minds." It is a principle in human relations that a man becomes like the thing he thinks about. The yielding life is a life that is centered in Jesus. It is a life of walking in conscious fellowship with Him. As we draw nearer and nearer to Him in thought, meditation, prayer, and conscious seeking to do His will, we are made more and more like Him. Our mean and sordid lives are changed into the likeness of His own glorious resurrection life. Weakness and cringing in the face of our soul's enemies gives place to holy boldness and limitless strength. Where once we were defeated and discouraged, we find ourselves victorious and filled with joy. Where once Christian work seemed thankless drudgery, we find it is the desire of our hearts, and in doing it we find boundless joy and freedom. God will transform us, if we will but yield and let Him do it. The transformation which comes through yielding the life to Him is but a foretaste of the glory to come when we shall be with Him and like Him, "seeing Him as He is."

We all yearn for the joy of satisfaction. Our whole life is a search for this joy. We may try everything this world has to offer, and perhaps we may even try to worship and to serve God without yielding to Him, but in none of these things can we find real satisfaction. Truly there are pleasures in sin "for a season," but these pleasures soon pass away and leave nothing but vain regrets. The pleasure and satisfaction found in the will of God is a lasting satisfaction which leaves no regrets, and which grows better and better as the days go by. God wants our lives, to do for us far more than we could ever do for ourselves. He appeals to us to yield that we "may prove/what is that good and acceptable and perfect will of God." To "prove" His will is to put it to the test by experience. And surely we do not need to fear His will. An evangelist was once talking with a woman who said to him, "I am afraid to yield my life to God. I am afraid He might send me to China as a missionary." The evangelist quietly asked, "Are you a mother?" She replied that she was the mother of two little boys. He then asked, "Do you love them?" She answered, "Devotedly." "And would you knowingly ask them to do anything which you did not know was for their best interests?" "Of course I would not," was her reply. "Then how would you feel if your boys were afraid to say to you, 'Mother, we want you to direct and guide our lives. We want to do just what you see is best for us?'" was the next, somewhat disquieting query. The message went deep into the heart of the mother and that night she fought it out on her knees, and the Spirit of God triumphed. She cried out with full heart, "Lord Jesus, I do yield my life to Thee. Do with me what seemeth best to Thee!" A few

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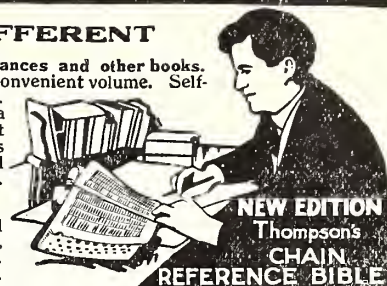
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months later the evangelist received a letter from this same woman in which she said, "I'm on my way to China as a missionary. And Oh! How glad I am to go! My heart overflows with joy because I am in the path of God's will!" She had learned that God could be trusted.

Surely we can trust Him to make the best choice possible for us if we give Him the opportunity. Oh, reader! Have you yielded your life to God? Are you willing to let Him undertake for you? Are you letting Him give you the fulness of blessing which He is so eager to give you?

D. B. I. at Home and Abroad

by JESSE ROY JONES

The first official meeting of the Church of the Open Bible was held Sunday morning, December 31st, 1922. The entire day was one filled with rich blessing from the Lord, and one long to be remembered by those who constituted the charter roll of membership.

The morning teaching and worship service was held at 11 o'clock. The pastor, Clifton L. Fowler, spoke at this service and the fellowship of the Lord's supper was observed.

The evening meeting was given over to a Watch Night service. Clifton L. Fowler, pastor, H. A. Wilson, assistant pastor, and Wade K. Ramsey, pastor of the Nederlands Presbyterian Church, brought helpful and inspiring messages. After light refreshments had been served at 10:30 o'clock, all who were present gathered for prayer and meditation as the last hours of 1922 waned. Mrs. Fowler sang by request, "I Surrender All," with trombone accompaniment, and the song found response in the hearts of all. The Old Year was ended and the New Year begun by waiting upon bended knee, in silent prayer before God.

The results of the Watch Night service of the Church of the Open Bible were profitable. There were two or three lives yielded to the Lord for His service, one confession of Christ as Saviour, eleven homes opened for neighborhood Bible classes, and several applications for membership in the church.

A Watch Night service was held at the Marshall Gospel Mission, where Brother Wm. Avery McClure has been faithfully giving forth the testimony. He reports that there were four yielded lives and one acceptance of the Saviour as a result of the meeting. There were about forty in attendance. Mr. and Mrs. Friedemann of Boulder brought a message in song.

God's Word tells us that we are to "sow the seed," regardless of seeing the harvest. But, because He is gracious, and because He knows our weakness, He allows us now and then to witness the fruitage in order to encourage us.

A gospel team of seven workers from D. B. I. was given full charge of the evening service at the Argo Methodist Church, Sunday, December 3rd, 1922. Miss

Amsden and Mrs. Piehler sang the Gospel and Messrs. Leland Beaupre, Carl Harwood and Ray Gorsage proclaimed it as set forth in Rom. 1:16. Mr. Beaupre presented the "Fearless Gospel," Mr. Harwood the "Saving Gospel," and Mr. Gorsage the "Universal Gospel." There were from 75 to 100 in attendance at the meeting and when the invitation was given 30 persons (for the most part young men and women between the ages of 15 and 20) responded, definitely signifying their desire to take Jesus as their personal Saviour.

It gives us joy to make such a report as this. It reveals that God blesses His Word when it is faithfully proclaimed by His children.

Rev. H. A. Wilson preached at a special meeting which was held at the Baptist Church of Superior, Colorado, Christmas Eve. He reports eleven definite decisions to accept the Lord Jesus as Saviour. He also brings back word that the faithful testimony of Brother Cleveland Autry, pastor of the church, is being mightily used of God in that much neglected field.

The last report from the Spragues came from Cedar Grove, December 29th. God has been richly blessing their testimony as Mr. Sprague preaches and Mrs. Sprague sings. Three precious souls were rescued after the last meeting at Cedar Grove.

The Student Body Inspirational period of December 9th, 1922, proved to be one of the most helpful of the year. Rev. Orson Jones, pastor of the Baptist Church of Gebo, Wyoming, brought the message, his subject being "The Heroism and the Humiliation of Jesus." As Brother Jones spoke from such passages as Phil. 3:10 and Phil. 1:21 all who heard him were made to realize anew that Christians today are called into the fellowship of the humiliation and the sufferings which Jesus Himself endured at the hands of men. He reminded us that Christianity had its early stages of growth and development in jails and prisons, not in cathedrals. The message was used of God to bring to all a deeper yearning not only for a knowledge of the "power of His resur-

rection," but also for a willingness to enter the "fellowship of His sufferings."

Rev. David C. Bayless, Field Secretary of the Humpreys Foundation, brought an unusually helpful and inspiring message to the Student Body at the inspirational period Saturday, January 6th, 1923. He pointed out in a very effective way the importance of Christians being "open upward" that they may be "open outward."

Dr. C. C. Cook, well known Bible teacher, author, and evangelist, of Bloomfield, N. J., will be the speaker for a two-weeks series of evangelistic meetings to be held at the Denver Bible Institute February 14th, to 18th. The meetings are to be held under the auspices of the Student Body Organization and the Church of the Open Bible. Join us in prayer that these meetings may be used of God to the winning of many precious souls and to the edifying of believers.

God has graciously answered prayer on behalf of Rev. Harold L. Ogilvie (Class of '18) and Mrs. Ogilvie. News has just been received of their safe arrival in New York City, where they will visit for a few days before going on to their home in Cleveland, Ohio. Their many friends in Denver are hoping that it may soon be possible to have the inspiration and blessing of their fellowship and testimony here.

In a recent letter from Rev. Wm. MacIntosh (Class of '20) he reports rich blessing of God on a revival meeting which he conducted in the Baptist Church of East Alton, Ill., of which he is pastor. He was assisted in this meeting by Rev. Minor Goodsell, also a former student of D. B. I. The results of the meeting were: Baptisms 28 received by letter 15, by experience and restoration 14. Brother MacIntosh also reports that there have been a number of conversions since the revival, which is a blessed indication of God's blessing of his testimony. Two young people from this church will finish the course at Moody Bible Institute shortly.

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The Fundamental Sunday School Lessons

Expositions by H. A. WILSON

Lesson 5

Sunday, February 4, 1923

THE HELPLESS SINNER

John 5:1-16

Memory Verse: John 3:16

Jesus' physical miracles were always performed for the purpose of teaching spiritual truth. No doubt His heart was touched with sympathy because of the infirmities of men's bodies, but He knew what He so clearly taught, that the spiritual infirmities, while not so apparent to men, were really the greater and more terrible. So while He ministered to those whose sicknesses were pictures of spiritual needs, He was teaching His power and gracious desire to heal the spiritual diseases of men. The story of the lame man healed at the Pool of Bethesda thus becomes a plain lesson in God's method of saving the sinner. The name "Bethesda" means literally "the house of mercy," and surely it was made a house of mercy to this poor cripple.

I. THE SINNER'S NEED

Vss. 1-7

Throughout the Word God makes physical illness a picture of sin. When He wants to describe Israel's sin He says, "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment." (Isa. 1:6). This poor crippled man is a clear picture of the sinner because of his very sickness. The sinner is sick with a desperate sickness, though he may not realize it. His sickness is the sickness of soul which must end in death if no cure can be found. He is sick because of sin. Matt. 9:11-13; Rom. 3:23; Rom. 6:23.

This sick man was helpless, and thus a striking picture of the natural helplessness of the sinner. The Scripture definitely calls him an "impotent man." He could do nothing to help himself, and no one else could help him. He had looked in vain to men for help. His sickness had lasted now for thirty-eight years, so he was a confirmed cripple. How suggestive of the sinner's helpless estate this is! Men have been weakened by generations of sin. They may have tried in vain to rid themselves of their sin. Religious ceremony, church ordinances, church membership, charity, education, reform,—all have failed to give the needed relief. Others have struggled desperately, seeking through sheer will-power to be rid of sin and its terrible consequences, but they are impotent. The sinner in himself can do nothing to help himself, nor can he find relief in any merely human assistance. As the impotent man needed God's healing power, so the sinner needs God's saving

and cleansing power. Rom. 5:12; Isa. 64:6; Titus 3:5.

II. THE SINNER'S SAVIOUR

Vs. 8

The impotent man was face to face with a wonderful opportunity. He was in the presence of the Saviour. So the sinner has a wonderful opportunity if he will only believe it. Jesus came into this world to seek and to save that which was lost. He died for the sins of men, and is constantly offering to them the gift of eternal life. He is constantly standing with outstretched hands inviting the sinner to trust Him and be saved. The impotent man had fully realized his own helplessness and need of some power outside of himself; so he was ready to believe Jesus' word. God is always ready to save the sinner, but He cannot do it until the sinner sees himself poor and needy and helpless in himself. When the sinner gets to the place where he recognizes that he needs to be saved, then God can save him. I Tim. 1:15; Jno. 3:16; Matt. 9:11-13; Isa. 1:18; Luke 19:10.

When Jesus said, "Rise, take up thy bed, and walk," He was practically saying, "I heal you, if you will believe me." The impotent man had been lying in this helpless condition too long to be fooled into believing that he had any inherent power to do this thing. He had no power of himself to execute this command, but God provided power for him, conditioned on his faith. So Jesus is saying to sinners today, "If you will only believe Me, I will save you." He says, "Verily, verily I say unto you, He that heareth My word and believeth on Him that sent Me hath everlasting life, and shall not come into condemnation, but is passed from death unto life." These are the exact words He used a little later in interpreting His action in healing the impotent man. (Jno. 5:24). God is holding out to men as a free gift that which they need, oh, so badly, but which they cannot possibly get in any other way. He offers all men the gift of eternal life through faith in Jesus. Rom. 6:23; Eph. 2:8-9.

III. THE SINNER'S FAITH

Vs. 9

The impotent man was healed through faith. He did not hesitate, but believed the word which was spoken to him. This is the only thing any man needs to do to be saved. God constantly repeats His offer of life and always attaches only one condition to it. The only condition is that the soul shall believe. Nothing else can avail from a human standpoint. God asks no great moral works for salvation. He

asks only faith. Every one that believes that Jesus is the Christ is born of God. Jesus did not say to that lame man, "Now if you will only go home and get your face and hands washed and put on a clean suit of clothes I will heal you." He did not say, "Now if you will only learn to stand on your feet I will heal you." He did not ask anything of the man, but gave a simple word of instruction which, if carried out, meant that the man would simply believe Him. The cripple believed His promise, implied in the command, so rose to his feet a well man. He was healed through believing the word of Jesus. I John 5:1; Jno. 1:12-13; Acts 16:31; Jno. 3:16.

How wonderfully gracious God is to make salvation so simple from our standpoint. If it depended on any great works which we were to do we would be hopeless. If God asked anything but simple faith we could many of us never be saved. But He puts it within the reach of all. No one is so weak physically, morally, or mentally that he cannot believe. The smallest child, old enough to hear the Gospel story, can believe. The most infirm invalid, the most morally degenerate, or the most helpless old man can believe. That is all God asks. Jesus did all the work necessary. He shed His blood on the cross that He might save us. He paid the penalty for all of our sins. He has sent His Spirit to testify to His finished work. He has given His Word to tell men about Him. He has sent forth His children into the world to carry the "good news." He has done everything that needs to be done. Now He appeals to the sinner just to believe it and in the moment that is done He saves him. His message to the sinner is the same as that of the Apostle Paul to the Philippian jailer, "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31). Jno. 3:1-15; Heb. 10:10-12; Heb. 9:26-28; Isa. 53:5-6.

IV. THE SINNER'S TESTIMONY

Vss. 10-16.

The impotent man told others that it was Jesus who had made him whole. Even before this he testified to the blessing he had received. Even so God wants His children to testify to His grace. He saves men without any works of any kind, but He saves them that they may work for Him. He is eager that we may tell others about His goodness to us in order that they may trust Him too, and know that He is good. A doctor went into a little town where there was much sickness, but no doctor. He waited many days in vain for the sick people to come to him for treatment. Finally one day he met a poor old

blind beggar on the street. Looking closely into his eyes he became convinced that he could cure him. He asked the blind man if he would like to recover his sight, and was told that he would like it more than anything else, but could not afford to pay for an operation. The doctor told him that he would care for him and he would not need to worry about money until he was well. He operated, and the man's sight was restored. When he was well he came to the doctor's office and asked how much he should pay him, promising that he would pay as soon as he was able. The doctor said, "I do not want you to pay me a cent. But there is one thing you can do for me if you will." The other asked, "What is that?" "You can tell others who did it," was the answer. He wanted the man who had been helped to tell others, that they too, might come and

receive the help the doctor was so well qualified to give. So God will accept no payment for salvation, but He does appreciate it when His children tell of the salvation they have received through faith in Him, so that others may believe and be saved as well. *Psa. 107:2; Eph. 2:10; Matt. 4:19.*

We should testify to His goodness as best we are able. So many of God's children withhold their testimony because they cannot give as good a testimony as another, or because they feel that they do not know enough to give a good testimony. This impotent man sets us a noteworthy example. He did not wait to go to school to learn all about the theology of his cure before he began to testify, but began immediately, and testified to all that he knew. His life was the testimony which we see first, for the Jews realized that

there was a difference in him. God wants us to so live for Him that others will realize that He has done something for us, many times this is the strongest testimony we can give. But this man did not stop here. He told men of the blessing he had received. He did not even know that it was Jesus who had cured him, but he testified, saying, "He that made me whole, the same said unto me, Take up thy bed and walk." Then as soon as he knew who it was that had wrought the cure he testified to this new knowledge, and told them that "it was Jesus that had made him whole." God wants His children to tell others, and to testify in accordance with what light He has given. As we do this our knowledge is increased and our testimony enriched. Let us learn from the example of the impotent man. *Psa. 107:2; Acts 18:24-28; Rev. 22:17.*

Lesson 6

Sunday, February 11, 1923

THE AUTHORITY OF CHRIST

John 5:17-31

Memory Verse—John 5:24

The authority of Jesus shows His Deity. His authority is such as no mere man could ever rightfully claim or substantiate. He has absolute authority in all spiritual matters, as well as in material things. He had just demonstrated His power and authority in the material realm by healing the impotent man. The Jews had witnessed this demonstration and now took Him to task because it was done on the Sabbath day. So men constantly insist that God do His mighty works in accordance with their puny ideas of propriety. They invent a great organization, with an excess of machinery, and then ask God to work through this organization. They make great plans and then insist that if God's work is to be done it must be done in accordance with their plans. They establish, to their own satisfaction, some interpretation of spiritual truths, and then ask God to agree with them, and are offended if He does not see fit to do it. Jesus was the Creator of men's bodies and could heal with a mere word, as was demonstrated in His healing of the impotent man. He was the Lord of the Sabbath, for He it was Who ordained the Sabbath. The Jews had put their own perverted interpretation in the place of God's institution, and when Jesus, the Lord of heaven and earth, did not see fit to order His miracle working in accordance with their ideas they were offended. They recognized the clear claim to Deity in both the words and works of Jesus and sought to kill Him because of it. So it has ever been, and will be until God puts an end to it. If men sought to kill Jesus for claiming Deity, it is little wonder that they persecute and ridicule those who dare to believe and affirm that He is God. But God He is, and as God He has supreme authority. *Col. 1:16-18.*

I. JESUS' AUTHORITY IN THE REALM OF WORSHIP

Vss. 17-23.

Jesus definitely identified Himself with the Father, and in a most striking way, for He claimed the worship which is due to God alone. He said that God had given Him authority in other realms that men might recognize His authority in the realm of worship. He even went so far as to

state that those who would not give honor or worship to Him did not give honor or worship to the Father. What a staggering and stupendous claim this is! If Jesus were not God it would be sheer blasphemy, but because He is God manifest in the flesh He is simply stating the truth. Jesus the Son and God the Father are so intimately related, so closely identified, that to reject the One is to reject the Other, and to worship the One is impossible without worshipping the Other. *Jno. 14:7-13.*

Jesus' pre-eminence in the realm of worship is taught throughout God's Word. He is the Jehovah of the Old Testament and the rightful center of the worship of Israel from the beginning. Isaiah, seeing Him, cried out, "Mine eyes have seen the King, Jehovah of Hosts." (*Isa. 6:1-4, 9, with Jno. 12:40-41.*) The prophecies of His virgin birth said that this One Who was thus to come to earth was "Emmanuel, God with us." Throughout His earthly ministry He taught and permitted others to teach that He was one with the Father and logically deserved the worship of men. He definitely received worship a number of times, without rebuking the worshippers. He taught clearly that the ministry of the Spirit was to testify to Him. And God makes it even more clear by teaching that He has exalted Him above all creation and ordained that at the Name of Jesus every knee shall bow and every tongue confess that He is Lord. Surely the One Who was willing to die for us merits our heart's best praise and worship and adoration now. *Matt. 1:21-23; Isa. 9:6-7; Isa. 7:14; Jno. 20:28; Jno. 15:26-27; Phil. 2:5-11.*

II. JESUS' AUTHORITY IN THE REALM OF TRUTH

Vss. 24-28.

Jesus spoke of deep spiritual truths as One Who had authority. Constantly He spoke thus, and of another time the Scripture says, "When Jesus had ended these sayings, the people were astonished at His doctrine: for He taught them as One having authority and not as the scribes." (*Matt. 7:28-29.*) And indeed there was a difference between the teaching of the scribes and the teaching of Jesus. The

scribes could only speak as the messengers of truths which they had received, but Jesus spoke as One Who was the Author of Truth. And so He is. It was He Who spoke with Adam in the garden of Eden. It was He Who walked and talked with Enoch. It was He Who spoke with Abram. It was He Who met Moses at the burning bush and Who spoke through him. It was He Who inspired and commissioned the psalmists and prophets. Before long He was to breathe, by the Holy Spirit, in the writings of His New Testament messengers. Thus the authority in the revelation of truth manifested in this chapter is only consistent with the facts of all revelation. Jesus here speaks of matters which are mysteries to men, as One Who has perfect understanding of them. He speaks as One Whose very word can give life. Only a little time before it had given life to a helpless paralytic, and now He applies the truth contained in the miracle. He shows the murmuring Pharisees that it is His Word which can give life to those dead in sin; it is His Word which will quicken the dead bodies which sleep in the grave; it is His Word which will determine the reward of the righteous; and it is His Word which will pronounce the sentence of the wicked. What staggering claim is this? And yet it was substantiated by the Father, for on the Mount of Transfiguration He said, "This is My beloved Son, hear Him." (*Mark 9:2.*) *I Tim. 3:16; Heb. 1:1-3.*

III. JESUS' AUTHORITY IN THE REALM OF LIFE AND DEATH

Vss. 21, 25-26.

Jesus' authority in the realm of life and death is shown in four things. Three of these are plainly stated in this chapter, and the other is clearly implied.

1. *Jesus' authority over life and death is seen by the fact that He has life inherent and self-contained.* This is one of the essential attributes and characteristics of God. He alone has life in Himself. All other forms of life came from His hand, and are the creative expression of His life. This fact is the very opposite of evolutionary theories, but it is the only satisfactory explanation of creation and

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existing phenomena of life. Science has recognized in part that there can be no life produced without antecedent life; so every form of life sprang from the life-giving hand of God. He alone could endow inanimate clay with life in the creation of man, and He alone can give life to lost and dying souls, for He alone has life inherent and self-contained. Gen. 1:11, 20-27; Jno. 1:1-4; Col. 1:16.

2. *Jesus' authority over life and death is shown in His guarantee of eternal life to all who believe in Him.* If Jesus had been mere man He Himself would have been a dying creature, and such an offer as this would have been a pitiful absurdity; but because He was God He could offer in all sincerity and truth to give men eternal life if they would only believe in Him. Because He was God, and because He alone can give life, men can be saved only in the way He has indicated here. Jno. 3:16; Jno. 10:28; Rev. 22:17; Acts 4:12.

3. *Jesus' authority over life and death is shown in His relation to the resurrection.* Jesus' voice will summon the bodies of men from the grave in the resurrection. All men, saved and unsaved, shall be resurrected. Every body which has lain in the grave shall be quickened with new life, but unbelievers shall be re-erected to judgment, while believers shall be resurrected to eternal life. "As in Adam all

die, so in Christ shall all be made alive." I Cor. 15:20-22; Rom. 5:12, 17.

4. *Jesus' authority is shown in the implication of the coming resurrection.* Jesus humbled Himself to a place "a little lower than the angels" that He might die for us, but it was impossible for death to hold in its chill grip the One Who had life in Himself. He laid down His life for us, but He took it again, and lives forever, now, a deathless life. Heb. 2:9; Acts 2:24; Jno. 10:17.

IV. JESUS' AUTHORITY IN THE REALM OF JUDGMENT

Vss. 27-31.

Men seem to forget that Jesus is the One Who will one day judge the world. He came the first time as the Saviour. On the cross He died that men might live. He is now offering to give them eternal life if they will accept Him. But the day is coming when the heavens shall open and He shall come forth in judgment. He will speak from heaven, and the awful hordes of Antichrist will flee in terror, only to be overtaken with swift and terrible judgment. He will summon believers before Him. Those who are dead will be changed into resurrected beings, raised from the grave. Those who are living will be changed instantly, without dying, into His own glorious likeness. Both those who were dead and those who were alive will be brought into His pres-

ence to be judged. But that judgment will not be for salvation, thank God! He who will then be our Judge has said, "He that heareth My word and believeth on Him that sent Me hath everlasting life, and shall not come into condemnation, but is passed from death unto life." We have the guarantee that we will never come into judgment for salvation. Ah, no! When we stand with other believers before the judgment seat of Christ it will be "to receive the deeds done in the body." That is a judgment to determine our rewards. We may stand before that judgment seat without the least degree of fear, for we are saved; but let us take heed that when we stand there we may be found approved and worthy to receive a full reward. Then after He has reigned for the millennial period of one thousand years He will summon the unbelieving dead to appear before the great white throne. But that throne is not a throne of mercy. Those who come there are damned, and appear there to hear their sentence. They are judged according to their works and the degree of punishment which must be theirs is decided. Thank God, our salvation is secure and we will never appear before that dread throne to be judged; but let us labor to bring others to know the Saviour that they, too, may enjoy eternal life. Rev. 19:11-21; II Thess. 1:7-10; Rom. 14:10, 12; Rev. 22:12; I Jno. 4:17; I Cor. 3:11-15; Rev. 20:11-15.

Lesson 7

Sunday, February 18, 1923

THE TESTIMONY OF THE FATHER AND THE WORD.

John 5:32-47

Memory Verse—John 5:39

Jesus said, "If I bear witness of Myself, My witness is not true." (Vs. 31.) This does not mean that Jesus did not bear witness concerning Himself, for He did. Nor does it mean that He did not tell the truth, for He could not do otherwise, being Himself "the way, the truth, and the life." (Jno. 14:6.) But it does mean that if Jesus were other than God, and His claims rested solely on His own testimony, then they were not true and were worthy of rejection. He was speaking from the standpoint of the unbelieving Jews and saying to them, "If what you think of Me be true, you are right in refusing to believe in Me." But He immediately proceeded to show that His claims were true, as proven by other witness than His own. The witness of John, the witness of His own works, the witness of the Father, and the witness of the Scriptures all give concerted testimony that Jesus is God manifest in the flesh, and the Saviour of men. Too many false prophets have come, claiming some special power or divine revelation, whose claim was based solely on their own testimony, or the credulity of their followers. Such a prophet is not worthy of the confidence of God's people, but his name is "Legion." And as the age draws to its close we may expect to see the prophecies of God's Word fulfilled in an increase in numbers and in the horrid activities of such deceptive dupes of the devil. Thank God, He has accredited His Son in an incontrovertible manner, through the four witnesses spoken of in this chapter, and they who will hear Him need

not be led astray. I Tim. 4:1; II Tim. 3:13; Jno. 7:17-18.

I. THE WITNESS OF JOHN

Vss. 32-35.

The witness of John was a true witness. He was a God-ordained witness, sent before Jesus to proclaim His coming. He preached repentance in view of the soon coming of the Messiah, the King. He clearly testified that He was not the Christ, but was sent before Him to prepare His way. When Jesus was manifested he cried, "Behold the Lamb of God which taketh away the sin of the world." (Jno. 1:29.) John witnessed to the Deity and Saviour-hood of Jesus, and in this he bore witness to the truth. Jesus recognized the truthfulness of John's testimony, but clearly stated that this was not the most important testimony. He said, "I receive not the witness of men, but these things I say that ye might be saved." (Vs. 31.) Here again we must rightly understand His words. He was not discrediting the witness of John, for He twice affirmed its truthfulness, but He was stating that His claims were not based on merely human testimony. John's testimony was true for it was accredited by the other witnesses, but it in itself would not have been sufficient, for human beings make mistakes. Because this testimony was confirmed by the other witnesses, which were more than human, we know his witness was true and rejoice in it. I Jno. 1:9-12; Jno. 1:20-23, 29; Luke 3:2-6; Matt. 3:1-5.

The Jews received the initial testimony of John and should have followed it until it led them to Jesus. He preached, saying, "Repent for the Kingdom of Heaven is at hand." Great multitudes did repent at his preaching, and submitted themselves to his baptism as a testimony to their repentance and desire to prepare for the coming of the Kingdom. But when Jesus came, the very substance of John's message, they rejected Him. They supposed that He would come in magnificence and splendor and power to establish the Kingdom. When He did not come thus, but as the Scriptures had prophesied He would come, in meekness and lowliness, they were offended and would not have Him. They were right in their expectations, but wrong in their emphasis. Jesus is coming in power, majesty and glory which will exceed even the expectations of the Jews, but He must first have suffered on the cross. The Jews were expecting the glory, but rejecting the humiliation. They believed in the glorious coming of Jesus, but would not admit the necessity of the cross. So men today expect to enter into the joy and glory of the Lord without coming by the way of the cross, but it cannot be done. Jesus will not manifest the glory until His people shall believe, and say, "Blessed is He that cometh in the Name of the Lord." So He can give no man entrance into His life, who does not first come to the foot of the cross, accepting Him as Saviour. Matt. 3:5-6; Mark 1:1-8; Mark 15:9-14; John 3:5, 14-15; Matt. 24:30-31; Matt. 23:39; I Pet. 1:11.

II. THE WITNESS OF JESUS' WORKS

Vss. 36.

The works of Jesus bear witness that the Father has sent Him. Thus they bear witness to His Deity. The miracles which He did all show a power that is more than human. What man can give life to the dead? What man has the power to heal sick and palsied bodies? What man can cause water to turn into wine, or can multiply loaves and fishes so that a very few will feed thousands? What man can cause the wind to abate at His word, or can so suspend the law of gravity as to be able to walk on the water? Such power belongs to God, and manifests His presence. However, the miracles alone are not sufficient. The devil is an imitator and has power greater than men have realized. He seeks to imitate the works of God and will imitate many of the miracles of Jesus. Indeed He has done so already. But the character of Jesus' miracles—their spiritual significance—testifies to His Deity and manifests His glory. Jesus never "wasted" a miracle. He did not perform them merely to gratify human curiosity, or merely to alleviate human suffering. In every miracle He wrought He taught spiritual truth. Every miracle of Jesus is packed with spiritual significance which is rich and blessed. And every one of them testifies, as did the miracle at Cana of Galilee, to His glory. Every one of them, like that first one, was wrought to lead men to believe in Him. Add to the miracles of Jesus that which was most truly His work, the sacrificial death on the cross, and His Deity is made radiantly clear. While the devil may imitate the miracles of Jesus, there is one thing which he cannot touch. The cross of Jesus is unique. Only God Himself, the Holy and Spotless One, could bear the sins of men. When Jesus died on the cross He bore our sins and paid the price for us. Had He

been a mere man He could never have done this, but because He was God He could, and did, voluntarily offer His life a ransom for the souls of all men. The works of Jesus testify to His Deity and Sonship. Matt. 24:24; Rev. 13:13-15; Jno. 10:37-38; Heb. 7:26-27; Heb. 9:24-28.

III. THE WITNESS OF THE FATHER

Vss. 37-38.

At the baptism of Jesus the Father had accredited Him by the voice from heaven, saying, "This is My beloved Son, in Whom I am well pleased." (Matt. 3:17.) But evidently these people to whom Jesus was speaking had not been present on that occasion, for He told them that they had not heard the voice of the Father at any time. Apparently, then, Jesus did not refer to that voice and testimony, but rather taught that the Father was bearing witness to His Son in the three other testimonies to which He referred. It was the Father Who sent John and Who gave him his testimony. It was the Father Who sent the Son and gave Him the works which He did. In those very works He bore witness to the Son. It was the Father who spoke in the Scriptures concerning the Son and the Scriptures are His testimony. After all, voices and visions are not so dependable as the recorded Word. God has, in times past, spoken with men by a voice, and He has appeared to them in a vision, but there have been many voices and visions which were not from God at all. If the voice were the only testimony it might be a lying voice, for the devil does imitate God and show great signs and wonders. But the voice, the testimony of John, the testimony of the works of Jesus, and the testimony of the Word agree in one. Jesus is the Son of God. He is the Saviour of the world. The Father's testimony is clearly seen in all of the others, but particularly in the testimony of the

written Word. Luke 9:35; II Pet. 1:16-21.

IV. THE WITNESS OF THE WORD

Vss. 38-47.

The testimony of God's Word is the test of all other testimonies. John enunciated this principle when witnessing concerning Jesus, for he said, "He whom God hath sent speaketh the words of God." (Jno. 3:34.) The same standard is raised in the Old Testament, for there we read, "To the Law and to the Testimony: if they speak not according to this Word it is because there is no truth in them." (Isa. 8:20.) As we have already seen, the witness of Jesus, the witness of John, the witness of miraculous works, or the witness of the heavenly voice—none of these would have been sufficient to establish the validity of Jesus' claims if they had not been supported by the written Word of God. But they were supported by that standard and undeniably established by its testimony. The Bible centers in Jesus. He is the Fulfillment of its types, the Theme of its songs, the Subject of its prophecies. He is the One about Whom all revelation revolves and in Whom it centers. The Bible, God's written Word, was given for the sole purpose of revealing Jesus, God's living Word. Two infidels once agreed one with the other that each would write a book disproving the Deity of Jesus Christ. In order to be fair they both read and studied the Bible, so as to face all the evidence on the question in hand. Both of them were fully convinced that Jesus was God, and both of them were soundly converted. So Jesus spoke truly when He said, "Search the Scriptures, for in them ye think ye have eternal life and they are they which testify of Me." The Deity and Saviourhood of Jesus are firmly established by the testimony of God's Word. Acts 10:43; Luke 24:27, 44; Psalms 22:1-21; Isaiah 53:5-6; Isaiah 9:6-7; 7:14.

Lesson 8

Sunday, February 25, 1923

JESUS FEEDING THE FIVE THOUSAND

John 6:1-21.

Memory Verse—Romans 8:28.

The story of Jesus feeding the five thousand contains three vital lessons. The first is the lesson of surrender, seen in the willingness of the little lad to give his store of food into the hands of Jesus. The second is the lesson of grace, taught in the attitude of Jesus toward the multitude and in the spiritual meaning of the numbers and symbols evident in the performance of this miracle. The third is the lesson of trust, taught in the disciples' experience when Jesus came walking upon the water. These three lessons are much needed today, and in learning them there is rich and vital blessing for every child of God.

I. THE LESSON OF SURRENDER

Vss. 1-11.

The lad had only a little that he could give to the Lord. Only five barley loaves and two small fishes. Indeed it seemed a small amount of food in the face of so great a need. Humanly, it is no wonder the disciples asked, "What are they among so many?" So, in the face of the spiritually starving multitudes of today we may be tempted to ask, "What can the little

ability I have amount to among so many?" Hungry souls are reaching out and crying to us from every land. Our own country is full of folk who are spiritually starving. The untouched millions of heathenism cry to us from every quarter of the world. Truly there is a great need. And we do seem weak and helpless. Our talents are very limited. Our physical strength does not seem sufficient. Our knowledge seems barely enough for our own needs. Our means, perhaps, will not carry us beyond the confines of our own city, should we decide to go to carry the message to foreign lands, or perhaps they would barely suffice to pay for a few gospel tracts to carry the message of life. Most of us have so little we could give to the Lord. And even the little that the more well-to-do feel able to do seems very insignificant when we consider the magnitude of the need. But notice:

The little which the lad had was willingly surrendered into the hands of the Lord. He did not say, "Ah, Master! If I only had a large store I would willingly divide with Thee!" He did not say, "When I get a little more I will gladly give it to Thee." He offered what he

had. That is exactly what God wants His children to do. He says, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1.) No child of God is so poor as to be unable to give what God asks. We may not have clothing sufficient to clothe the body. We may not have sufficient food to nourish it. The body itself may be poor and diseased and maimed. But this is what God asks of us. He asks for us to present ourselves. He wants us willingly to surrender what we have. Rom. 12:1-2; Rom. 6:13; I Cor. 6:19-20.

The little in the Saviour's hands was blessed to satisfying the need of the multitude. What seems so small and insignificant to us may in His hands be used beyond our brightest imaginings. Moody surrendered his little, and though he had a stammering tongue, God used it to shake whole continents with His power. Mary Slessor surrendered the little she had, and though naturally she was so timid she would not cross a pasture when there was a cow in it, God so mightily used and blessed her that she preached the Gospel

Have you told someone of the spiritual blessing which "Grace and Truth" carries?

in danger from wild animals and in the face of wild men with such power that she swayed hundreds and thousands for Him. God has chosen the weak and insignificant things to accomplish great and mighty works for Himself. Let us learn from the little lad who willingly surrendered his few barley loaves and fishes, and let us ourselves surrender the little we have, that God may use it to His glory. I Cor. 1:23-29; II Cor. 12:9-10.

II. THE LESSON OF GRACE

Vss. 5, 11-14.

Jesus owed these people nothing on the ground of their natural merit. Their attitude was one of materialism and self-seeking. They really had nothing good to commend them to God. But Jesus' heart went out to them and He purposed in His heart to feed them. Because He did this out of pure love for them and in no wise on account of their merit, we see that it was an act of pure grace. So God never deal with unbelievers. They can have no dealing with Him save on the ground of grace. But as an act of grace Jesus has provided life and sustenance for them through His death on the cross. If they will but receive from His hand in faith, as the multitude did that day, they may have eternal life and happiness though utterly without merit. "The gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23.) Eph. 2:8-9; Rom. 11:6.

In the numbers we see God's grace manifested. The number fed was about five thousand. There were five barley loaves and two fishes. The fragments which remained were twelve baskets full. The number "five" is the number of grace. The number "two" is the number of redemption. The number "twelve" is the number which speaks of "God manifest in human affairs." The message here is this: "God is now manifest in human affairs. He comes in grace, procuring and offering redemption to all." Jesus was God manifest in human affairs. He came to provide redemption for all men through the death of the cross. He is offering this redemption as a sovereign act of grace. The significance of the numbers was doubtless in the mind of God when He numbered the men and failed to number the women and children. The number of the men was such as would teach this spiritual message, but the number of the women and children doubtless had no such message, so it is omitted. Jno. 3:16; Heb. 2:9; Col. 1:14.

God's grace is seen in the symbols. The bread speaks of Jesus' Deity, for a little later He says that He is the Bread of God, sent down from heaven (vss. 48, 50, 58). The fish speaks of Jesus' humanity, for He Himself made fish symbolical of humanity when He said to the disciples, "Follow Me and I will make you fishers of men." (Matt. 4:19.) There were five loaves and two fishes; so the significance of the numbers combines with the significance of the symbols and gives a rich message of grace. It is this. "Jesus, the One Who was God, manifested His grace by becoming man, in order that He might bring redemption to men." The fish and the bread became food for the multitude when they were broken; so Jesus provided spiritual food and life for men when His body was broken on the cross. Heb. 2:14-17; Phil. 2:6-11.

III. THE LESSON OF TRUST

Vss. 15-21.

The multitude betrayed a pitiful lack of trust. Jesus had come to offer Himself as King of the Jews. Here we see the people apparently accepting Him, but notice their failure. They wanted to make Him a King by force. This is not God's method of establishing His Kingdom. Truly, when Jesus is manifested as King He will be manifested in judgment, taking vengeance on unbelievers, but there is a vast difference between this and the purpose which was in the hearts of the multitude. They wished to make Jesus their servant and to enthrone Him by merely human force. But God purposes that men shall become the servants of Jesus, and they shall when the Kingdom is established. The establishment of the Kingdom will be accomplished not by human force, but by the power of God. How happy it would have been had the multitude rightfully recognized Jesus as King. Then they would not have planned to take Him by force and make Him King, but would have bowed before Him in lowliness, confessing that the One Who was so solicitous for their welfare and so abundantly able to provide for it, as Jesus had shown Himself to be through this miracle, was worthy to be trusted to do it in all matters. They would have acknowledged Him as King and trusted Him to establish the Kingdom as He saw fit. But they did not. They failed to trust and sought to coerce. May God help us to learn to trust, and not to try to force Him to accommodate Himself to our desires. Surely He is worthy to be trusted. Heb. 11:6; Rev. 19:11-19; Rev. 20:1-4; Isa. 55:8-9.

The disciples learned the lesson of trust. When Jesus came unto them, walking on the waters, they were afraid. But He assured them, saying, "It is I. Be not

afraid." Then they trusted Him and willingly received Him into the ship. Their trust was vindicated by the happy result, for though previously they had labored to reach the shore, now after they had trusted Him, "immediately the ship was at the land whither they went." (Vss. 19-21.) It is a happy day for the believer when he learns that in every emergency of life he can fully trust the Lord. His Word assures us that "we know that all things work together for good to them that love God, to them who are the called according to His purpose." (Rom. 8:28.) We need to learn and to remember that our lives are in His hands. He permits nothing to come to His children, save in His purpose it can work together with all other things to accomplish good for that child. We may not always understand how it is to be. We may not always discern the divine purpose in the things He permits us to endure. But in His grace we may trust and believe, for He has promised and we have His guarantee that He will not permit anything to come to us which will not be the instrument in His hand for blessing. Let us learn to see the Lord in the tempests which assail us. Let us learn that the troubled seas through which He permits us to pass are but the footpaths by which He seeks to draw closer and nearer to us. Let us learn to laugh joyously in the face of these things, because we have full assurance that they simply bring greater opportunity for the manifestation of His presence and watch-care and blessing. Let us learn to say with another who has learned the secret,

"Disappointment, His-appointment,

Change one letter, then I see

That God's thwarting of my purpose

Was His better choice for me."

I Cor. 10:13; John 14:1.

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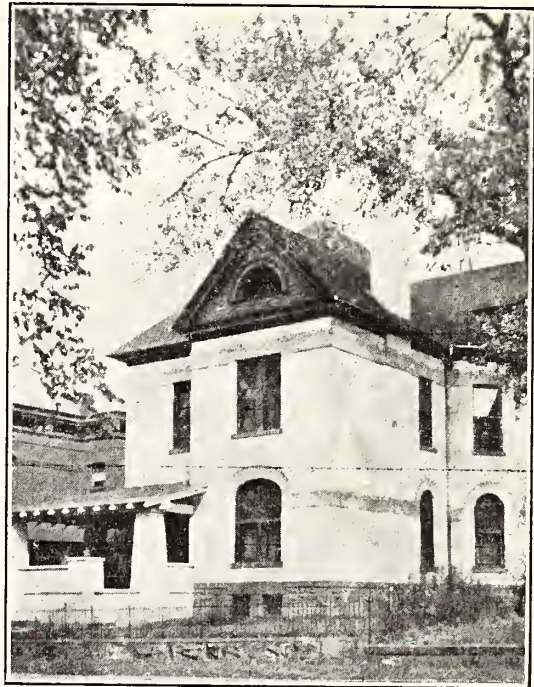
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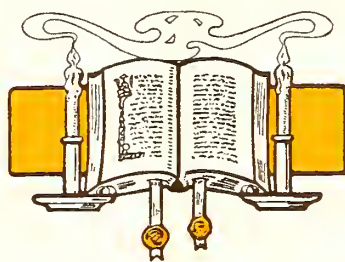
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I speak from My-
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Doctrinal Statement of the Denver Bible Institute and of "Grace and Truth"

We believe:

1. In the triune God; Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno. 4:24.
2. In the verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.
3. In the personality of Satan. Job 1:6-7.
4. In the depravity and lost condition of all men by nature. Rom. 3:19.
5. In the virgin birth and deity of Jesus Christ. Luke 1:35.
6. In the shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.
7. In the bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.
8. That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.
9. That the Holy Spirit is a person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer. Jno. 16:8; I Cor. 3:16.
10. In the eternal security of all believers. Jno. 10:28-29.
11. In the personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.
12. In the eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.
13. That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.
14. That all believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.
15. In the obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

"GRACE AND TRUTH"

As the Editor Sees It

Fishing for Men

PETER and Andrew were fishermen. They followed their calling on the Sea of Galilee. One day Jesus was walking along the shore of the sea and saw them casting in their net. He called to them and said,

"Follow me and I will make you fishers of men."

Without a word, they dropped their nets, and followed Him instantly. They were fully willing to abandon one kind of fishing for the other kind of fishing.

The incident contains a three-fold message,

- (a) The Source of the call;
- (b) The Cost of Responding to the Call;
- (c) The Purpose of the Call.

This threefold message grapples with the very soul of every child of God.

The source of the call is Jesus. The call to service does not come to us from the angels, nay, nor the arch-angels although a call to service from angelic lips would cause our immediate attention. The call does not even come from the four living creatures flashing in and out, six-winged and glorious, at the very throne of God. But our call comes from Him Who healed the sick, cleansed the lepers, cast out demons and raised the dead. Our call is from the One who fed the five thousand and stilled the raging sea. Our call to service is direct from Him Who said, "I and my Father are One." Our call is from Jesus.

The cost of responding to this call is ever the same,— "They left their nets." Ah, ambitious young man, that is a hard saying. Have you planned a career in the practice of law? Remember, they "left their nets." Or perhaps you have invested in a goodly patch of ground in a promising neighborhood. Surely, it is hard to leave the net! Or it may be that you had spent no small sum securing a technical training for some sort of engineering work, before you heard Jesus say, "Follow me." Alas, alas, why can't a man take his net with him? Our Lord calls for complete yieldedness to Himself. The cost seems heavy but when the soul catches one glimpse of the sacrifice He made on Calvary, the cost dwindles into insignificance and rebellious unwillingness dies out in the heart. "And they left their nets."

The purpose of the call is revealed by the words of Jesus. The purpose of the call was "fish." Lost men are the "fish" that Jesus is thinking of. To a world of sin-

Perhaps no greater need is confronting the church of today than the need for a revival in individual soul-winning. The greatest blessing that can come upon any church or community is for God to raise up an untiring band of soul-winners.

ners, His great loving heart is reaching forth. He yearns for "fish." The astounding promise leaps from His lips,

"Follow me and I will make you fishers of men."

Are you a fisher of men?

If you are not then you are not a follower!

May the Spirit of God raise up many who recognize Him Who is the source of the call, gladly "leave their nets" and go forth to "follow" and to "fish."

From Such Turn Away

WHEN the apostle, led of the Holy Spirit, wrote of the false teachers which would arise in the last days, he said they would be men,

"Having a form of godliness but denying the power thereof FROM SUCH TURN AWAY." (II Tim. 3:5).

The awful prophecy is being fulfilled in our very presence.

In the Infinity Number of "Grace and Truth" we set forth clearly and plainly the condition of God-defying and Christ-denying apostasy which has prevailed during the winter in the Denver Community School of Religious Education meeting at the Grace M. E. Church. This school is a night school for the Sunday School Teachers of the whole city of Denver, is conducted by the Colorado Sunday School Association and receives its financial support from the different evangelical denominations in the city. The leading Bible Class of this institution has been taught by Dr. Frank G. Brainerd. In the presence of this class, during the entire season, Dr. Brainerd has been belching and spueing forth the doubtings and skepticisms, the blasphemies and infidelities of modernism.

On January sixteenth, Dr. Brainerd's wicked teaching became more crass and blatant than ordinary. He took up the subject of the blood of Christ. Here is a theme upon which the Word of God is very plain in its teaching and well may it be plain for the truth concerning the significance and power of the blood is fundamental to our most holy faith.

Dr. Brainerd's words were,

"In nothing was Jesus' teaching more at odds with the teaching of the Pharisees than the forgiveness of sin. The old Jewish religion was that sin could not be forgiven except it was paid for at a very smart price. Oh, I grant you in Hebrews Paul says that there is no

forgiveness of sin without the shedding of blood; he quoted that from Moses and we must remember that the children of Israel knew very little when they came out of Egypt. There is an old song many people sing,—my father used to sing it and my mother too, and she was a wonderful Christian. I, myself, used to sing it, when I was a lad, with much gusto:

‘There is a fountain filled with blood,
Drawn from Emmanuel’s veins,
And sinners plunged beneath that flood,
Lose all their guilty stains.’

BLOOD IS THE MOST REPULSIVE THING IN THE WORLD. You yourself know that if you cut your finger one of the first things you do is to wipe the blood off, and who would want to take a bath in blood? The old theory that before God could forgive sin someone had to sweat drops of blood was never taught by Jesus. Oh, I grant you at the supper He took the fruit of the vine and said, “This is my blood,” signifying the death He would die,—the death of a martyr. Jesus taught that God is willing and anxious to forgive and does not want anyone to sweat drops of blood. THE DOCTRINE OF THE BLOOD ATONEMENT FOR SIN IS THE MOST OFFENSIVE THING TO JESUS’ OWN TEACHING.”

What should be the attitude of God’s people toward such disloyalty to God and His Word as is here displayed by the teacher in the Denver Community School of Religious Education, conducted by the Colorado Sunday School Association?

In the December number of “Grace and Truth” the Editor declared his heartfelt conviction as follows:

“WITHOUT DELAY THERE SHOULD BE INSTANT PROTEST FROM THE VARIOUS CHURCHES BECAUSE OF THIS ABOMINABLE CONDITION, AND AN IMMEDIATE DEMAND SHOULD BE MADE THAT EVERY MODERNIST BE REMOVED FROM THE FACULTY OF THIS SCHOOL. FROM WHICH BELIEVERS HAVE THE RIGHT TO EXPECT THE HIGHEST TYPE OF CHRISTIAN FAITH, LEADERSHIP, AND CONSECRATION.

“Will such a protest be made?”

“Will the pastors and churches demand the removal of the infidels?”

“It depends altogether how far this deadly leaven has permeated the ranks of the people of God. If many have been inoculated with modernism’s deadly virus so that the protest is weak and apologetic, the same destructive teachings will continue. If, however, there remaineth a godly company who have not bowed the knee to Baal and who have the courage of heaven-given convictions, the protest will come in full force, and the modernists will go!

“Which will it be?”

Copies of the issue of “Grace and Truth” containing this protest were sent to every minister, without reference to denomination, in the City of Denver.

The Baptist Ministers Conference of Denver made a vigorous protest, the result of which was the resignation of Dr. Brainerd and Dr. Wm. Rogers, another modernist who has been Dean of the school in which the objectionable teaching has been taking place. We do not know whether the resignations have been accepted or not. To fail to accept them instantly would be criminally disloyal to the Bible and to the Gospel message which God has given to us. We trust that the authorities before whom these resignations come have some conviction in their souls as to the inspiration of the Word of God, the Bible.

“Grace and Truth” stands as the arch enemy of modernism. Its voice shall be unfailingly raised against the lies of the modernist in whatsoever quarter they may appear.

When by faith we see the sacrificial love of Him who became the vicarious sin-bearer for a hell-doomed race, the soul spontaneously cries out unto God,

DOWN WITH MODERNISM

The Linotype

AS yet, God has not provided for our much needed linotype machine. When He sees that we, His workers, have been sufficiently tested and tried, so that we have learned to fully trust Him in time of difficulty, He will make the provision. From enthusiastic readers of the magazine earnest words of encouragement have come and offerings which total eight dollars. This is a good beginning. The cost of the machine we need is about four thousand dollars. We realize the need is great, but so is the love and power of the God who promised. We lay our burden upon our family of readers that they might become our prayer-helpers asking God to supply us with such equipment as shall reduce the expense and the present difficulty in producing the magazine.

“My God shall supply all your need according to His riches in glory by Christ Jesus.” (Phil. 4:19).

The Institute Ad

THE Denver Bible Institute Director of Publicity has produced, on the inside back cover, a most unique and encouraging advertisement. It consists of a group of statements from some of the graduates of D. B. I. As we look over the list of graduates of the school, we are caused to thank God for them for their work’s sake and because of their faithfulness to the risen Lord.

A variety of phases of work are now represented by them. Some are pastors, some foreign missionaries, some Bible teachers, some city mission workers, some Christian workers’ wives, some Gospel truck evangelists, and some lay workers.

May God in His grace send us more of the same sort. We have many times asked Him for a God-chosen student body. Surely there is evidence enough that He has heard and answered prayer.

We bespeak the prayers of the whole “Grace and Truth” family for the work and needs of “dear old D. B. I.”

Notes

A WORD

The Editor disclaims responsibility for the details of interpretation in contributed articles and addresses.

SPIRITUAL NEEDS

Is it not of greater importance to meet a spiritual than a temporal need of eternal souls? Then make your gifts to your friends minister to their spiritual welfare. “Grace and Truth” will do so the year ’round.

Have you gained a new subscriber for “Grace and Truth?”

Importance of Soul-Winning

by FRED JOHN MELDAU
DIRECTOR OF EVANGELISM, DENVER BIBLE INSTITUTE

Soul-Winning a Lost Art

FHUDSON TAYLOR tells of a Chinese boatman who saw a man drown, but was too indifferent and selfish to help him. He placidly looked on as the man was in his death struggle. Heartlessness! heathenism! criminality! you say, and rightly so; but how much worse is it to stand by and see souls die in sin and do nothing to rescue them! With the moans of the dying ringing in their ears, how can Christians stand around and warm themselves by the world's fire? As long as souls are lost, every child of God should make every effort possible by Divine Grace to rescue sinners from the lake of fire. Indifference to the lost condition of men is spiritual insanity. The all too frequent lukewarmness or utter indifference of the present day Christian in the matter of soul-winning is heart-breaking. The greatest tragedy we know of is a lost soul; the next greatest is that of a lost life, i. e., a saved soul who loses a life time of service for our Lord by unwillingness to yield to God for this great work of soul winning.

Realization of Importance of a Matter Leads to Action.

WHEN we fully realize the importance of anything we are led to action. When our government wanted action from the mass of people during the world war, it printed facts teaching the importance of saving and giving to win the war. When the people realized the importance of these, they acted. A. T. Pier-son rightly said, "The fuel of missionary fire is missionary facts." It is our aim under the Grace and Blessing of God, to so show the tremendous importance of soul winning that we will all be led to Christ-directed action and Spirit-given earnestness in this eternal work.

Soul-Winning Is Important Because It Is God's Will

THE highest motive which should direct our lives is to do the Will of God. The Will of God for us is soul-winning. The Will of God was the keynote of our Lord's earthly life, as said in Heb. 10:7 "Lo I come to do Thy Will, Oh God." Yet His whole work in the Will of God was to save sinners, according to 1 Tim. 1:15, "This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to

save sinners." The servant is not greater than his master, so we also should find our greatest work in soul-winning. Moreover, our Lord's direct command—yes, the alpha and omega of His will—is soul-winning, for His first word to His disciples was soul-winning, "Follow Me and I will make you fishers of men" (Matt. 4:19) and His last word to His disciples was soul-winning, "Go ye into all the world and preach the gospel to every creature" (Mark 16:15). In the life of the great Apostle Paul we find that the Will of God was soul-winning. We read in Rom. 1:1, "Paul a bond slave of Jesus Christ" (i. e., he was utterly given over to do the will of God) and in the rest of the verse we have what His servant work was, "called to be an apostle" (i. e., a sent-one or a missionary) and "separated unto the Gospel of God" (i. e.,

he was completely devoted to preaching Christ). Paul expressed his life-time commission in the Will of God as a soul-winner in 1 Cor. 1:17, "For Christ sent me * * * to preach the Gospel." The most important thing in the universe is the Will of God. Therefore, we must measure the importance of soul-winning by the importance of doing His will. "Go your way, eat the fat and drink the sweet, and send portions unto them for whom nothing is prepared" (Neh. 8:10).

Soul-Winning Is Important Because It Is an Expression of Gratitude

GOD showers infinite blessings upon the soul that receives His Son as Lord and Saviour. It is our voice of thanksgiving in testimony of what He has done for us that leads to souls being saved. If we fully realize what God has done for us we cannot keep quiet! We will be like the colored lady who, when she was saved, said, "Well, the Lord will never hear the last of it," she was so filled with joy. If we are truly thankful and appreciative of the great gift of eternal life we will "publish everywhere how great things Jesus hath done for us." As soon as Paul found Christ, "he straightway preached Christ in the synagogues that He is the Son of God!" When Paul was converted he had a wonderful vision of Jesus, and from then on he could see nothing else. A vision of Calvary will move us to action for Him. When we truly see Jesus, He burns into our souls an everlasting burden to make Him known among the children of men. Truly the love of Christ constraineth us! We cannot buy our salvation; we can in no wise repay our Lord for the dreadful agony of the Cross; but we can, through the gratefulness of our re-

The great majority of professing Christians have never been awakened on the importance of Soul-Winning. Here is a message by Meldau, which is a rouser. May the whole "Grace and Truth" family be blessed and strengthened by this article.

deemed souls render to Him our spontaneous love service. "Ye are bought with a price, therefore glorify God in your bodies" (I Cor. 6:20).

Soul-Winning Is Important From the Viewpoint of Our Own Spiritual Lives

FOR the child of God soul-winning is vitally important for his proper growth in Grace and spiritual development. God's law is, "Give and it shall be given unto you." The dead sea is dead because it only receives and never gives forth. The Nile river overflows and thus produces fertility and abounding crops. Let us be life-giving by overflowing our blessings to others, as it is written, "He that believeth on Me as the Scripture hath said, out of his innermost being shall flow rivers (Gr. torrents) of living water" (Jno. 7:38). When a Christian produces fruit, God purges him to have him yield more fruit; if he is fruitless, he withers. "Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit He purgeth it that it may bring forth more fruit" (Jno. 15:2). We find an illustration of this in Matt. 21:19 where the fruitless fig tree is withered by our Lord. Christendom is full of withered souls. Soul-winning will make your soul fat and plump in the joy of the Lord. The man who buried his talent had it taken away from him. "For whosoever hath, to him shall be given and he shall have more abundance, but whosoever hath not, from him shall be taken away even that he hath" (Matt. 13:12).

Soul-Winning Is the Avenue to Joy and Rewards

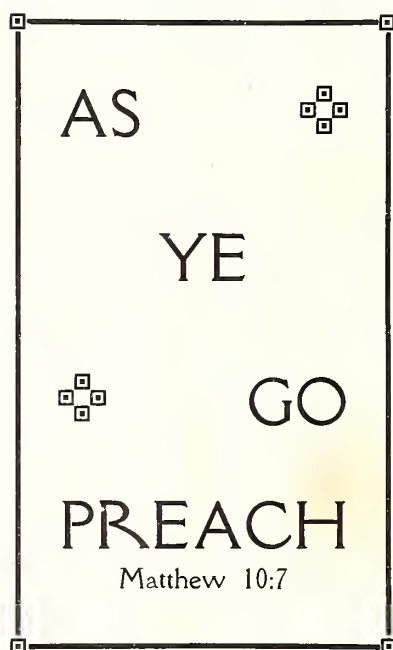
MANY a Christian's experience is like a man with a headache. He cannot get along without the head, but he is terribly bothered by it. I firmly believe one of the greatest joys which can come to the believer is from leading a soul to Christ. Paul calls his Philippian converts "his joy and his crown." A saved soul even brings joy to all Heaven, "Joy shall be in Heaven over one sinner that repenteth" (Luke 15:17). According to I Cor. 3:11-15 we are building day by day for eternity. Christ is our foundation. In the heart of New York City, land is exceedingly valuable. No one would think of buying an acre of ground there and putting up a ramshackle, one-story frame building. The value of the ground demands a costly, well-built skyscraper! Our foundation—even Christ Jesus—is so great that nothing less than the finest superstructure of a godly soul-winning life is befitting. In the souls we win we gather gold, silver and precious stones for eternity. Surely he that winneth souls is wise and shall shine as the brightness of the firmament, and as the stars forever and ever.

Soul-Winning Is Important Because It Is an Eternal Work

Have you gained a new subscriber for "Grace and Truth?"

THE old proverb, "The good is the enemy of the best" contains a weighty lesson for Christians. We are not ignorant of the devices of our enemy, the devil. He aims to keep sinners from being saved, and saints from being used of God to do His work. One of his greatest artifices has been to misdirect the energies of the Church. He is the leader in the churches of such modern movements as "change social environment," "bring in the kingdom through righteous legislation," or "save the masses through social regeneration." People who work along this line are but painting and powdering a corpse, for the world is dead in trespasses and sins. It needs LIFE. Souls need to be born again. When a soul is won to Christ, the axe is laid to the root of the tree of sin. Truly we are to minister to the material needs of man as occasion demands, but let not this in any wise take the place of the weightier matter of soul-winning. When you work in the things of time you write on the sands of the seashore, which writing will be washed away by the ocean of Eternity; but when you work with

souls created in the image of the Almighty, you are carving in the Rock which lasts. Man's allotted years in this world are threescore and ten. His spiritual future is unto the ages of the ages. If our sun ever burns out, souls will still be living! If the earth ever disintegrates and the dust thereof is scattered to the four corners of the universe, souls will still be living. If a snail were to crawl from here to the farthest observed star—a distance so great that it takes light, traveling at the rate of 186,000 miles per second, 30,000 years to reach us,—and then crawl back again, souls would but have begun their endless existence in either their eternal heavenly home or in their dreadful prison hell! When we die we leave all except Jesus and the spiritual children which we have travailed for. Surely in view of the eternal magnitude of our work we echo the conviction of the New Testament Apostle, "It is not reason that we should leave the Word of God and serve tables" (Acts 6:2).



Soul-Winning Important from Viewpoint of Lost Souls

ANY child of God who knows and believes what the Word of God says about the future state of lost souls will be burdened in spirit and pressed beyond measure for those who are yet in the prison house of sin. Our God of Infinite Love provides a glorious Heaven for those who are saved from sin by an acceptance of His dear Son; and our God of Infinite Holiness and Justice provides hell, an eternal prison house, for all rebels and spurners of His overtures of Grace. The dreadfulness of being lost is beyond even the powerful language of inspiration to describe and beyond the thought of man to fully grasp. Such words and terms as "death," "darkness," "despair," "everlasting burnings," "where their worm dieth not," "lake of fire and brimstone," "wrath of God," "everlasting punishment," are used in the Word of God to impress us with the awfulness of

being lost. Likewise the wonders of heaven leave language destitute to describe them. God's pictures of Heaven in His Word simply benumb the imagination. No sin, no sorrow nor tears, no sickness nor death, with Jesus and like Jesus, heirs of God and joint-heirs with Christ, kings and priests unto our God, seated in the heavenlies, in full fellowship with God and no condemnation, with a perfect righteousness and blood-bought security! Oh, such love! Such Grace! Surely to be one with God is eternal victory. Such a God who gives such blessings is to be greatly magnified and His Word everywhere proclaimed. What does it mean then to win a soul to Christ? It means a soul is turned from darkness to light, from hell to Heaven, from Satan to Christ. "Let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins" (Jas. 5:20). "But how shall they hear without a preacher?" Can we longer withhold? Oh, God forbid. Let us go out into the highways and byways and constrain them to come in.

A Cloud of Witnesses!

AND what importance did Christ attach to soul-winning? He left the ivory palaces of heaven and became an outcast among men to save souls. He must needs go through Samaria to save a soul. He suffered, He bled, He died to save souls. "For ye know the Grace of our Lord Jesus Christ that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (II Co. 8:9). And the passionate heart of Paul left this testimony, "I am made all things to all men that I might by all means save some" (I Cor. 9:22). His Christ-centered life was consumed in a holy zeal in his missionary labors. Truly he fought a good fight. Let us also champion his cause and accept his motto: "For I determined not to know anything among you, save Jesus Christ and Him crucified" (I Cor. 2:2). And John the Baptist, the greatest man of history up to his time, found his joy in witnessing to the Lamb of God that taketh away the sin of the world. Nor could the beloved Apostle John withhold this priceless treasure from others, "That which we have seen and heard declare we unto you that you also may have fellowship with us" (I Jno. 1:3). And Peter also, with his bold and fearless testimony, "We cannot but speak the things which we have seen and heard" (Acts 4:20). In modern days we still have faithful warriors of the Cross. Livingstone, who gave his life to God in youth, said, "I will place no value on anything I have or may possess, except in relation to the kingdom of Christ." Wm. Carey, the father of modern missions, placed the emphasis where it belonged, "My work is to preach Christ, I cobble shoes to pay expenses." D. L. Moody, that prince of evangelists, early in life caught the vision and acted according to his faith. While taking an evening stroll his companion said, "The world has yet to see what God can do with a wholly yielded man." "By the Grace of God," said Moody, "I'll be that man." The above have all passed on, but their God still remains. Behold the Master is here and calleth for thee. Listen, He says, "Follow me and I will make you fishers of men." Surely he that winneth souls is wise.

A TALK WITH THE FAMILY

Dear Family:

A still better issue is coming. It is our

Right Division Number APRIL 1923

Pastor R. S. Beal in his article, "Is 'Divine Healing' Divine?" deals with one of the most subtle of the modern delusions and reveals the absolute necessity of "rightly dividing the Word."

"The Importance of the Study of the Dispensations," is the title of an article by H. A. Wilson in which he shows the blessing which is sure to come to those who learn to obey the injunction of II Tim. 2:15.

Under the caption, "No Condemnation," Dr. I. M. Haldeman discusses one of the most important phases of the finished work of Christ.

"The Right Division Principle" is the fourth of the Editor's studies on the Eighteen Principles of Divine Revelation. Those who insist that the Holy Spirit is the author of confusion in giving us the Scriptures are presented with incontestable proof of the presence of this principle in God's Word.

The fact that the Bible must be *rightly divided* is clearly set forth in the following articles:

"The Old Man, the New Man and the Soul," by Wm. Avery McClure.

"Israel and the Church," by L. J. Fowler.

"Hades and Hell," by Jesse Roy Jones.

"Security and Assurance," by J. T. Goodman.

"The Resurrections," by Maurice G. Darnetz.

The third proposition of the Editor's serial study on the "Forty Propositions of the Seven Dispensations" will appear in this issue.

"The Scientific Spirit in the Last Days," by Frank S. Weston, promises to bring untold blessing to the puzzled souls of this modern age.

Another helpful chart will be presented, setting forth "The Word of God as Related to the Dispensations."

GOD'S promise to Abraham, "In blessing I will bless thee," is expressive of His dealings with "Grace and Truth." The privilege of sending forth a faithful testimony in this dark hour is of itself a mark of Divine favor. When to this is added the joy of having committed to our care such a faithful group of His children as the "Grace and Truth" family to whom we may minister, we find our cup of blessing overflowing. That the "Grace and Truth" family is faithful to the testimony is fully evidenced by the fine response to our appeal for help in getting the Magazine into the hands of interested men and women. It was beyond our highest expectations. The gifts, too, were used of God to make possible this special effort to extend the testimony. We thank you.

There is one thing, however, which puzzles us greatly. We can't decide what has happened to the thousand new subscriptions. If the extravagant things which members of the family have said about the need which "Grace and Truth" is filling in their lives be only half true, surely hundreds of people over the country are being approached daily and urged to get the blessing which the Magazine carries. It may be that some have forgotten to show "Grace and Truth" to their friends. Or perhaps some have not sent in their lists of prospective subscribers that sample copies may be mailed. Others may have overlooked writing to their friends whose names they have sent us. And then,—though we could hardly believe it—it is possible that some have not been praying for "Grace and Truth" as faithfully as they ought. Yes, there are a lot of things that could be wrong. Even though our faithfulness to the testimony has been such as to deserve commendation, let us, if possible, greatly increase that faithfulness during the coming month, and make the THOUSAND NEW ONES BY APRIL FIRST A REALITY.

The "Thermometer" revealing our progress toward securing the thousand new subscribers will appear again in the April issue.

Business Manager

1000 NEW ONES BY APRIL FIRST!

Forty Propositions on the Seven Dispensations

by THE EDITOR

SECOND PROPOSITION:

In the use of the Greek word *AION*, the Holy Spirit differentiates between the age in which we live and other ages.

This, the second proposition in the series of studies on the seven dispensations, does not advance our thought beyond the truth which we saw demonstrated from the Scriptures under our first proposition. But while not advancing the thought, it will most satisfyingly show how fully, and how thoroughly fortified by the Scriptures, is that teaching which is declared in these first two propositions.

THE Greek word *aion*, which is the special topic of this proposition, has been and is to this hour a veritable theological battle ground upon which the nimble wits and active imaginations of many a writer have found large opportunity for exercises, exhibition, and conflict. Inasmuch as the word both in its New Testament and classical usages, carries a primary and a secondary meaning, some writers have gone to one extreme and some to the other, defending their unbalanced and one-sided views with a valor worthy of a better cause. The prayerful student of God's Word will not allow himself to be swept to unscriptural extremes, but will suspend judgment until the whole testimony of the Book, on any given theme, may be adduced. In this hour of "many teachers" there is an ever increasing need of a heaven-imparted poise and balance in the study of the Bible. Depending upon the Spirit's guidance to keep us from floundering on the rocks of imagination or fanaticism, we shall seek the meaning and message of the Greek word *aion* as it is used in the New Testament.

It is a word signifying duration, or being. Its primary meaning is unlimited duration. Unlimited duration is eternity. Eternity is the original and first meaning of this word. But *aion* is frequently used to mean limited duration, such as a period of time, an age, a dispensation, or even the span of a man's life time. This is the secondary meaning and has been seized upon by some writers as the *only* meaning. Because of this, there has arisen wide-spread confusion and perplexity. This is the inevitable curse which comes when only one side of any truth is taught.

Both the noun and adjective forms of the word are used in the New Testament. The noun is *aion* and means eternity; the adjective is *aionios* and means eternal or

Satan hates dispensational truth. In his malignity he raises the most unexpected voices to decry and discredit the clear dispensational divisions which God hath laid down in the Bible. The breakdown of dispensational truth would open the door to confusion. No wonder then, that Satan is the enemy of dispensational teaching.

or everlasting. *Aionios*, the adjective, is not used in the New Testament with the secondary meaning. It is correctly translated in its every occurrence,—eternal or everlasting. *Aion* occurs one hundred and five times and *aionios* seven times.

The fact that the word *aion* carries two meanings is abundantly demonstrated by reference to the Greek authorities. No authority ignores the fact that *aion* means "eternity" nor do they fail to show that it also means "age." The etymology as given by Aristotle reveals the primary meaning to be unlimited duration.

GROVES' GREEK AND ENGLISH DICTIONARY SAYS:

Eternity, an age, life, duration or continuance of time,

a period, a revolution of ages, a dispensation of providence, this world or life, the world or life to come.

The etymology of the word, according to Groves, is *aei*, meaning ever, and *on*, meaning being thus we see that the original thought in the word *aion* is "always being."

HICKIE'S GREEK-ENGLISH LEXICON SAYS:

An indefinitely long period of time, an age, for ever, eternity.

LIDDELL & SCOTT'S GREEK-ENGLISH LEXICON SAYS:

A space or period of time, a life time, age, the age of man, an age, generation, one's lot in life, a long space of time, eternity, forever, period of a dispensation, this present life, this world.

PARKHURST'S GREEK AND ENGLISH LEXICON SAYS:

Duration, continuance of time. Both in the singular and in the plural it signifies eternity, whether past or to come. Forever, this present life, this world, the world to come, an age, a period, a dispensation of Divine Providence.

ROBINSON'S GREEK AND ENGLISH LEXICON SAYS:

Time, unlimited duration, remotest futurity, forever, the universe, an age, a period, the world. Robinson, in his discussion of the word *aionios* makes this clear cut statement, "The absolute meaning of this word is 'without beginning or end'."

THAYER'S GREEK-ENGLISH LEXICON SAYS:

Age, an unbroken age, perpetuity of time, eternity.

SCHREVELIUS' LEXICON IN GREEK AND ENGLISH SAYS:

An age, life time, eternity.

BAGSTER'S ANALYTICAL GREEK LEXICON:

A period of time of significant character, life, an era, an age,—illimitable duration, eternity.

Have you gained a new subscriber for "Grace and Truth?"

ARISTOTLE:

This world-famous philosopher; writer of rhetorics; and student of the Greek, his own mother tongue, carrying his studies back to the very fountain-head from which his language sprang, says in speaking of the word *aion* that it comes from two words. He says that these two words are *aein* and *on*. They mean "always being." In his writings on God, Aristotle says, "God extends from *aion* to *aion*," by which we now see that Aristotle was simply saying, "God extends from always-being to always-being." It would appear that Aristotle, one of the greatest students of the Greek the world has ever produced, would know more about the meaning of the words in the language which he had lisped from babyhood, than a modern American who wasn't born until a thousand years after Aristotle's language had been classified as one of the "dead languages."

SINCE this word *aion* is so definitely shown by the world's greatest scholars to have these two meanings, how can we tell which one of them should be used in making a translation? The answer to this question is simple and satisfying. The correct translation can be quite readily determined by studying the context. (A future issue of "Grace and Truth" will, God willing, give a discussion of the Context Principle under the "Eighteen Principles of Divine Revelation.") Upon approaching a passage which contains this word, always give first chance to the primary meaning,—eternity. If this is seen to be incompatible and inharmonious with the context, resort to the secondary meaning. The use of the word "age" in the translation will instantly clarify the passage.

It is those passages in which the word *aion* is used with its secondary meaning and in which it should be rendered "age" to which reference is made in this proposition. Out of the hundred and five occurrences of *aion* in the New Testament, it is used only thirty-one times to mean limited duration or an age, but the study of these passages reveals in most marked fashion the unfailing accuracy of the Holy Spirit's statements and completely demonstrates our present proposition, that the Spirit of God does, indeed, so employ the word *aion* as to carefully differentiate between this age and other ages.

BEGINNING with the declaration concerning the crucifixion of the Lord Jesus, which is found in Heb. 9:26, we find our first indication of the location of an end of the ages.

"But now once (for all) at AN END OF THE AGES hath he appeared to put away sin by the sacrifice of himself."

The Authorized Version renders it "the end of the world." This is quite unfortunate. It should not be "the end," but "an end." It should not be "the world,"

but "the ages." According to the Bible, the world has no end but goes on forever. The ages do have ends, and this passage plainly declares, when accurately rendered, that the sacrificial death of our Lord took place at *an* end of the ages. This shows that there are other "ages" and indicates that they all have their ends. It also gives us positive information as to where at least one age ends. This gives us a foundation upon which to proceed in our study. We now know positively that the sacrifice of Jesus on Calvary was at "an end of the ages," or as one translation has rendered it, "At a conjunction of the ages." With such a plain statement before us, when we open the Bible at the cross, we may say with confidence, "We stand very near to the end of one age, and the opening of another, for Jesus died 'at an end of the ages'."

To this fact Paul gives confirmation in I Cor. 10:11:

"Now all these things (the wonderful events of Israel's history) happened unto them for ensamples (types) and they were written for our admonition, upon whom the *ends of the ages* are come."

Paul's statement is radiantly clear. He declares that he and the Corinthian believers to whom he is writing, live at a momentous hour in God's plan of the ages. He says they live at the ENDS (note the plural) of the ages,—not the *end* of the ages, but the *ends*. He is simply stating that anyone living at that time would live a life which would be spent partly in one age and partly in another age. They began their earthly career in the outgoing age, they lived at the end of it, but because God was starting a new age, the latter part of their life was being lived in the beginning end of a new age. In very truth Paul could say, "We are those 'upon whom the *ends of the ages*' have come." The agreement between Heb. 9:26 and I Cor. 10:11 is most convincing and satisfying. Hebrews nine says the cross stands at an end of the ages. First Corinthians ten teaches that Paul and his contemporaries lived at such a time that the ends of the ages came upon them. Inasmuch as a part of Paul's life was lived before the cross, and a part after the cross, the agreement and accuracy of the two passages becomes inescapable.

Paul's special ministry is to the age which followed the cross. Nowhere does the Bible indicate that another age has as yet entered since the new age which came in in direct connection with the crucifixion. Hence, the age which entered then is the age in which we are still living. When Paul says "this age" he means the age to which his message is especially given, unless the context indicates that he is especially speaking of another age. The sacrifice of Christ, and yet we may wonder if 1:4 where it lives have been spent in this service have anything which confirms their faith that eternity reveal the real worth of their labors. Then, too, a testimony of appreciation from the lips of those who have and life in the Saviour of Whom the missionary has told them helps us to realize the real worth of the work, which faith teaches is the greatest work in which a man can possibly engage. Surely no one is better qualified than the missionary and the native believer to tell of the worth of this work.



But sanctify the Lord God always to give an answer to reason of the hope that is in

CAPTAIN Luke Bickel, who for twenty years sailed the Inland Sea of Japan in the Gospel Ship, the Fukuin Maru, and sought to win the souls of the Islanders has left us a ringing testimony. Let him tell the story in his own words:

And the fact of Satan's awful power is set forth in II Cor. 4:4 where he is alluded to as

"The god of *this age*."

But in spite of the wickedness of our age, Paul plainly indicates in Eph. 1:20-21 that the satanic principalities and powers which dominate in this age shall not only continue during our day, but shall be still manifesting themselves in the "age which is to come." Although not stated in words, the implication is strong that the evil manifestations of the "age to come" shall be worse than in "this age." Paul's words are:

"Which he (God) wrought in Christ when he (God) raised him (Christ) from the dead and set him (Christ) at his own (God's) right hand in the heavens."

"Far above all principality and power and might and dominion, and every name that is named, not only in THIS AGE but also in THE AGE WHICH IS TO COME." (Eph. 1:20-21.)

There can be virtually, no question as to Paul's teaching in this passage. He is teaching that a two-fold condition shall continue for two ages, and those two ages are specified, "this one," and "the one which is to come." This two-fold condition which shall cover these two ages is,—

- The malignant activity of the wicked principalities and powers.
- The enthronement of Christ at the right hand of God in the heavens.

Ah, how much of perplexity among Christians might be swept away if only the truth of this passage were recognized. The Holy Spirit, through Paul, emphatically declares that Christ shall stay in the heavenlies for two ages of satanic activity. Those two ages are "this age" and "the one which is to come." Under our First Proposition we saw that this age is "the day;" and the next age, "the night." Jesus returns after "the age which is to come." He returns at the end of the "night," to bring in the "day of the Lord."

The student has, doubtless, already observed that the Scripture passages which we have studied point to a clear conclusion that there shall be two ages after this present evil age after which eternity unfolds. The two ages to come are,

- The "night" of sin. The second age of Jesus' stay in heaven before His second coming, and the Spirit's guidance to of the Lord's.
- of imagination or fanaticism, we shall language in Eph. 2:7 and message of the Greek word *aion* as it is, New Testament.

It is a word signifying duration, or being. Its primary meaning is unlimited duration. Unlimited duration is eternity. Eternity is the original and first meaning of this word. But *aion* is frequently used to mean limited duration, such as a period of time, an age, a dispensation, or even the span of a man's life time. This is the secondary meaning and has been seized upon by some writers as the only meaning. Because of this, there has arisen wide-spread confusion and perplexity. This is the inevitable curse which comes when only one side of any truth is taught.

Both the noun and adjective forms of the word are used in the New Testament. The noun is *aion* and means eternity; the adjective is *aiionios* and means eternal or

grace toward us who are of this present age is definitely said to cover "*the ages to come*." This would lead us to the conclusion that the believers of this age would be resurrected and with the Lord at the juncture of this age and the next age in order to receive the blessings of this exhibition of grace for *both of the ages to come*. If our resurrection does not take place until the beginning of the last age, then the promise that we shall be the recipients of His special exhibition of grace in kindness for the AGES TO COME would be demonstrated to be invalid. There are only two ages more after ours. Nineteen hundred years of Christians (the believers of this age) to whom this promise belongs, now lie in their graves. They must be resurrected and translated at the end of this present age in order that the promise be fulfilled. The promise is very definite. He promises all the believers of this age, dead or alive, that they shall have the blessings of this celestial grace exhibition for the *ages to come*. He does not say, "For some of the ages," or "For an age to come," but "for the *ages to come*." There is no escape from the conclusion that all the believers of this age shall be resurrected at the end of the age and snatched up into His presence to experience two ages of God's special exhibition of His love and grace.

In the latter part of Matt. 12:32 our Lord Jesus uses the word *aion* in a connection where it is self-evident that the secondary meaning is the one which He is employing. In our Authorized Version this section reads,

"Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this WORLD, nor in the WORLD to come."

The word rendered "WORLD" is the word *aion*. Correctly translated, it reads,

"Neither in THIS AGE nor in THE COMING ONE."

He speaks of two ages. He separates them. His words forbid any other construction. The first one of these two ages He calls THIS AGE. The second one He calls THE COMING AGE. The age which He calls "this age" is an age of terrible sin and blasphemy. The age which He calls "THE COMING AGE" evidently will follow the age of blasphemy, which He calls "THIS AGE."

What does He mean when He says, "This age?" When Jesus said "This age" he evidently meant the age he had been talking to them about, not the age or period in which they were then living, but the age which was the theme of his teaching at that moment. One perusal of the context reveals the age of which He was then speaking. Verses twenty-five and twenty-six of the context, show that He was then speaking of a period when Satan's kingdom shall be divided against itself and shall fall. Verse twenty-nine of the context shows that he was then speaking of a period when Satan should finally be bound. Verses thirty-one and thirty-two of the context show that the period with which our Saviour connects this significant utterance is a period when terrible blasphemy is a probability. The thoughtful student will immediately recognize this period as corresponding to the "night" of I Thes. 5 and to the second age of Jesus' sojourn in heaven.

What a striking position Jesus is given by these passages concerning the ages. The age, just before this present age, closes with the death of the Saviour on Calvary. This present age closes by the voice of Jesus

continued on page 132

Have you gained a new subscriber for "Grace and Truth?"

Soul-Winning in Foreign Lands

by H. A. WILSON

THE man who does not know from personal experience is often constrained to ask "Does it pay?"

In no realm of human activity is this more true than in the spiritual, and perhaps that particular form of spiritual activity which provokes this question more frequently than any other is soul-winning in foreign lands. The onlooker sees that those who give themselves to this work are the most choice young men and women. They are the kind of young people whose influence in the circles in which they move is most potent. Many times their abilities are such as would enable them to make striking successes in social, business or political life. They are such young people as bring joy to the hearts of their friends and families. Often most attractive opportunities are open for them before they give their lives to Christian service. But, bidding farewell to those who love them, they turn away from these alluring prospects and go into some obscure country. They leave the luxuries and pleasures and comforts of home for unthinkable privations. They leave the happy companionship of loved ones and friends and go among people of another color, who speak a strange tongue, and who many times are hostile to them. Perhaps the young man who leaves home throbbing with the vitality of youth never reaches the field, or perhaps he reaches it only to die what seems an untimely death, deprived of the tender care of loving hands. Perhaps the one who left home so well and strong comes creeping back, broken in health,—a hopeless invalid. Or perhaps he stays on the field and toils on, as did Livingstone and Mary Slessor, with pain-racked body and fever flushed brow, suffering untold agony, which, perhaps, is enhanced by loneliness and homesickness. The young woman who is so winsome and charming spends her charms among uncultured and unappreciative savages. The young man or woman who could easily command a large salary at home, labours for a mere pittance in a strange land. The one who might have found much joy in fellowship with God's people in the homeland deliberately sacrifices this pure pleasure and works for years alone, cut off from sympathetic and loving Christian companionship, seeking in much travail of soul to bring the Gospel to those who, many times, are unwilling to hear, or indifferent. In the face of these facts the onlooker is moved to ask, "Does it pay?" "Would it not be better for these young people to give their lives to other, more profitable, pursuits at home?" Soul-winning in foreign lands demands much sacrifice. Is it worth the price?

TO this question faith has only one answer. Looking upon the Cross of Christ and giving ear to the inspired declaration "Jesus tasted death for every man," faith answers, "If Jesus thought the salvation of these souls so well worth while that He was willing to give Himself a Sacrifice for them, then it is worth the price for me to carry them the message of His matchless love and grace." Faith sits at the feet of Jesus and learns that a man is poor indeed if he lose his own soul, though he possess the wealth of the world, then dares to believe that the man who seeks to win souls is dealing in a far more precious commodity than mere gold and silver and sparkling gems. Faith reads in God's Word of the devastating blight of sin, and the saving power of Christ's Gospel and rejoices in confidence that this wonderful Message can deliver those "who through fear of death

were all their life-time subject to bondage." Faith esteems the reproach of Christ greater riches than the treasures of this world, and reckons that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Faith builds not for time, but for eternity, and with eternity in view steadfastly affirms "The only thing which is really worth while in this life is to live for God, in the place and in the work of His choice."

How the heart of God's child thrills at the soul-winning heroism of the missionaries of Jesus Christ. Wilson's article gives us an inspiring insight into the miracles and victories of the cross in lands afar.

BUT our hearts are encouraged and our faith is strengthened by human testimony which confirms the teaching of God's Word. Perhaps we may not doubt that the value and importance of soul-winning in foreign lands is such

as to warrant any sacrifice, and yet we may wonder if those whose lives have been spent in this service have found anything which confirms their faith that eternity will reveal the real worth of their labors. Then, too, a testimony of appreciation from the lips of those who have found life in the Saviour of Whom the missionary has told them helps us to realize the real worth of the work, which faith teaches is the greatest work in which a man can possibly engage. Surely no one is better qualified than the missionary and the native believer to tell of the worth of this work.

CAPTAIN Luke Bickel, who for twenty years sailed the Inland Sea of Japan in the Gospel Ship, the Fukuin Maru, and sought to win the souls of the Islanders has left us a ringing testimony. Let him tell the story in his own words:

"'He came in through the hawsepipe,' is a suggestive nautical phrase. My friend Hirata San did not; he came in over the stern, literally. The day was cold, a good winter snap was on. That fact presupposed clothes! All he had to support the dignity of his allegiance to the Mikado was half a shirt and a loin cloth, things acquired, and a shock of hair thrown in by nature. He turned his toes in and made obeisance most eloquently. His bow fairly spoke. It said, 'I'll do you the first chance I get and I won't be long in getting one.' His crafty eyes looked straight in the direction of the eight cardinal points of the compass all at once. He claimed consideration on the ground that he had a brother on the ship. That only made things worse. The brother was bad enough in all conscience. No, we did not want him. But he kept his eight-point eye on us, and the next time we needed a man he was there waiting.

"Well, he had one virtue at least, he was openly, cheerfully evil. He and the devil went watch and watch. He gambled, stole and lied by preference. He drank heavily and loved to fight, for was he not a *jiujitsu* expert of seven years' training? All this he did and worse.

"Man has a soul, they say. We tried to find his, tried for two years, but never got a glimpse. He came to the ship's daily worship with the rest, bowed his head like a saint and looked out of his eight-point eyes at the rest of the crew all at once with a wink to which they responded. When it was all over they went away forward and laughed at the fun. Being of sailor build, we had seen a craft or two since we first sailed deep water, but for straight evil-doing the Mission Ship outsailed them all. Morally, spiritually, it was bedlam with the lid off, and our friend was the man who held the lid. Used to a hard road though we were, our heart was sore at the condition of things. What had we come for but to change such men as these? And yet change there was none. Long and deep were the searchings of heart. Did we so utterly fail to represent the Master that these men were not held in check, by shame at least, if not by conviction?

"This lasted two years, and then something happened. One of the men fell overboard in a winter gale and was

drowned. God used this to move our friend's heart. He began to inquire, but how? Must he learn English? No. Would he not have to go to school and study before he could find any help from Christianity? So little impression had the two years on the ship made! Ignorant to the extent of not being able to read or write the simple Japanese *Kana*, or syllable alphabet, morally crooked in all his ways, was there any hope of his being changed? In deep disappointment, almost with disgust, we answered his inquiries. We did not believe him sincere then nor did we later on when he professed faith in Christ.

"We refused baptism, but there was a change, even we could not deny it; yes, a change at last, slight indeed, but growing in force continually until the old man became completely new. No mere figure of speech or saintly cant is this, but hard solid fact. He was changed from the gambling, lying, thieving, quarrelsome, ignorant tool of the Evil One to a true child of God. No miracles these days, say some! No, not if this is not one. The quarrelsome man became the peacemaker, and the man of evil life an example to all. So far so good.

"'Captain,' said an Islander one day, 'I enjoyed the talk immensely last night.'

"'Whose talk?'

"'Why, Hirata San, as you know, has been preaching every night for a week in this village.' As a matter of fact we did not know. That was the beginning but by no means the end. In the measure of his previous degradation was his conviction of sin. In the measure of this conviction were his appreciation of God's wondrous mercy and his longing to render service of love.

"We tried to teach him but failed. He was outside our methods somehow. But he pored over the old Book of books in every spare moment, and so we left him to God's Spirit. The harsh hands became gentle in service for others. The pride of other days became loving humility that would not be refused. The shrewdness of evil times turned to a remarkable thoughtfulness and resourcefulness in finding ways of service. Added to all he developed a remarkable ability to hold a mixed audience with his powerful presentation of God's love and mercy.

"Long had we desired some systematic plan for colportage work in the Islands. A word spoken in jest gave the needed clue. We were lowering a boat together. 'How did you fare with your meeting last night,' we asked.

"'Oh, very well indeed,' said he. 'We shall have to get you a little mission ship,' said we in jest, 'if you keep on like this.'

"'Yes,' said he, in jest also, pointing to a little Japanese sailing craft, 'one like that.'

"That night we did some thinking and praying. The result, together with the generosity of some friends, was that a little vessel was built and Hirata San was placed in charge of her to carry on colportage work in the many islands we visit.

"When the little ship was launched we stood on the beach and watched him as he worked up to his waist in water. The tears were streaming down his face as he worked. He was overwhelmed with the thought of God's mercy in bringing him up out of the depths. A foreman shipwright stood by who had known him of old, and said, 'Let him alone, he has a vile temper. He is so mad that the tears are running down his face, because the vessel is

The joy of catching a soul is unspeakable. When we have got one soul we become possessed by the passion for souls. Get one and you will want a crowd.

J. H. Jowett

stuck a bit on the chocks. He is dangerous at such times.'

"Three years later that same foreman was baptised, having been led to Christ by our friend. After a most astonishing profession of faith made before the believers assembled on the *Fukuin Maru's* deck, he suddenly turned to us and said, 'And, Captain, I now know what those tears meant.'"

CAPTAIN Bickel tells us the sequel of this story in telling of the death and burial of another Japanese Christian:

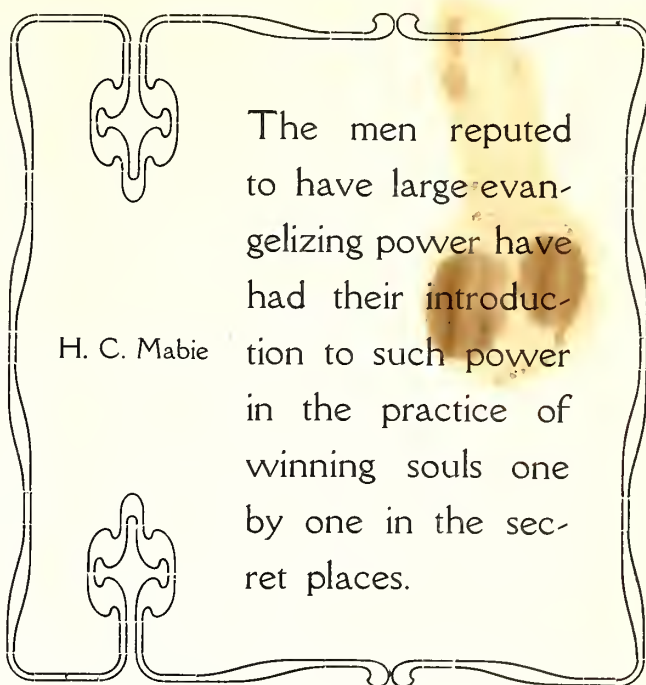
"The westerly wind with its bitterly cold bite howled about the little thatched-roof cottage as if to emphasize the fact that life is a struggle. Was it all worth while? We pulled ourselves together and inwardly got our words of comfort all set out in a row with a sense of shame at our weakness. We were ushered into the presence of the dying man. And then—our lips were dumb. Our words of comfort, like some paltry wares which a merchant is ashamed to show, we kept stowed away. In the presence of a dying man? No, we were in the presence of the victorious spirit of the Master.

"One day that miracle, wrought when God in Christ walked in tender pity among men, and re-wrought again and again all through the centuries, had come to pass in him. The god of selfishness had been cast out, and Christ, gentle, pure, good, reigned supreme. And when laid upon his bed of suffering the humble neighbours came and stood and wondered. 'Tis like the stories the priests tell us of the Buddhist saints who lived long ago, but men do not live and die like this.' And then he died—nay, nay, friend, not so. The gentle, humble spirit, dispensing comfort lavishly upon us all, passed from under the crude shelter of the thatched roof into the beautiful portals of the true home of such souls. Then came the little boatswain (Hirata San) from the ship to prepare for laying away the poor, worn body. We sat with bowed heads in wonder. It seemed but yesterday when this sailor, almost naked, scrambled over the stern. Ignorant, mean, quarrelsome, he gambled, drank, and did his worst, and then God's Spirit gripped him as it did the other, the educated Pharisee.

"As he moved gently about, with a tact, wisdom and fine feeling we envied, taking quiet charge of all preparations and then turning to care with a woman's tenderness for the bereaved mother and sister, we bowed our heads in shame. Is it worth while? The man who comes and mocks, the one who comes for rice, the Pharisee—is it worth while to spend a life on these? My God, my God, how could I doubt thee? Take my life and use it to the last shred for whomsoever Thou wilt!"

ANOTHER striking testimony is found in the story of Kowia, a native of the cannibal island of Tanna, who had found the joy and peace of salvation through faith in Jesus. John G. Paton tells the story in His autobiography:

"He lived at the Mission House, with his wife and children, and was a great help and comfort to Abraham and myself. He was allowed to go more freely and fearlessly amongst the people than any of the rest of our Mission staff. The ague and fever on me at Mr. Johnston's death so increased and reduced me to such weakness that I had become insensible, while Abraham and Kowia



alone attended to me. On returning to consciousness I heard as in a dream Kowia lamenting over me, and pleading that I might recover, so as to hear and speak with him before he died. Opening my eyes and looking at him, I heard him say, 'Missi, all our Aneityumese are sick. Missi Johnston is dead. You are very sick, and I am weak and dying. Alas, when I too am dead, who will climb the trees and get you a cocoanut to drink? And who will bathe your lips and brow?'

"Here he broke down into deep and long weeping, and then he resumed, 'Missi, the Tanna-men hate us all on account of the Worship of Jehovah; and now I fear He is going to take away all His servants from this land, and leave my people to the Evil One and his service!'

"I was too weak to speak, so he went on, bursting into a soliloquy of prayer: 'O Lord Jesus, Missi Johnston is dead; Thou hast taken him away from this land. Missi Johnston the woman and Missi Paton are very ill; I am sick, and Thy servants the Aneityumese are all sick and dying. O Lord, our Father in Heaven, art Thou going to take away all Thy servants, and Thy Worship from this dark land? What meanest Thou to do, O Lord? The Tannese hate Thee and Thy Worship and Thy servants; but surely, O Lord, Thou canst not forsake Tanna and leave our people to die in the darkness! Oh, make the hearts of this people soft to Thy Word and sweet to Thy Worship; teach them to fear and love Jesus; and oh, restore and spare Missi, dear Missi Paton, that Tanna may be saved!'

"Touched to the very fountains of my life by such prayers, from a man once a cannibal, I began under the breath of God's blessing to revive.

"A few days thereafter, Kowia came again to me, and rousing me out of sleep, cried, 'Missi, I am very weak; I am dying. I come to bid you farewell, and go away to die. I am nearing death now, and I will soon see Jesus.'

"I spoke what words of consolation and cheer I could muster, but he answered, 'Missi, since you became ill my dear wife and children are dead and buried. Most of our

Aneityumese are dead, and I am dying. If I remain on the hill, and die here at the Mission House, there are none left to help Abraham to carry me down to the grave where my wife and children are laid. I wish to lie beside them, that we may rise together in the Great Day when Jesus comes. I am happy, looking unto Jesus! One thing only deeply grieves me now; I fear God is taking us all away from Tanna, and will leave my poor people dark and benighted as before, for they hate Jesus and the Worship of Jehovah. O Missi, pray for them, and pray for me once more before I go!

"He knelt down at my side, and we prayed for each other and for Tanna. I then urged him to remain at the Mission House, but he replied, 'O Missi, you do not know how near to death I am! I am just going, and will soon be with Jesus, and see my wife and children now. While a little strength is left, I will lean on Abraham's arm, and go down to the graves of my dear ones and fall asleep there, and Abraham will dig a quiet bed and lay me beside them. Farewell, Missi, I am very near death now; we will meet again in Jesus and with Jesus!'

"With many tears he dragged himself away; and my heart-strings seemed all tied round that noble simple soul, and felt like breaking one by one as he left me there on my bed of fever all alone. Abraham sustained him, tottering to the place of graves; there he lay down, and immediately gave up the ghost and slept in Jesus; and there the faithful Abraham buried him beside his wife and children. Thus died a man who had been a cannibal Chief, but by the grace of God and the love of Jesus, changed, transfigured into a character of light and beauty. I lost, in losing him, one of my best friends and most

courageous helpers; but I knew that day, and I know now, that there is one soul at least from Tanna to sing the glories of Jesus in Heaven—and, oh, the rapture when I meet him there!"

SURELY such testimonies as these breathe assurance that the labor and sacrifice of soul-winners in foreign lands are not in vain in the Lord. Ah! No, dear friend! It is not the missionary who asks, "Does it pay?" He knows! James Chalmers has said:

"Recall the twenty-one years, give me back all its experiences, give me its shipwrecks, give me its standings in the face of death, give it me surrounded with savages with spears and clubs, give it me back again with spears flying about me, with the club knocking me to the ground, give it me back, and I will still be your missionary."

When we stand in the presence of our Lord Jesus, to receive the deeds done in the body, we shall discover that the missionary who here was the object of pity, and perhaps somewhat of scorn, because he chose to sacrifice earth's comforts and pleasures, is the man highly honored of the Lord. Many shall stand there in that day who would then gladly exchange places with him, and receive the welcome plaudit of the Lord, "Well done thou good and faithful servant."

"I beseech you therefore brethren by the mercies of God that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service, and be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God." Rom. 12:1-2.



"Forty Propositions" (cont. from p. 128.)

speaking to the dead and they, with living believers, are miraculously caught up to meet Him in the air. And the age of tribulational "night" is ended by the second coming of the Lord from heaven. (Matt. 24:29-30). It is Jesus Himself who marks the ends of the ages, thus showing that the ages are the product of a divine plan and that the Lord Jesus Christ is the center of that plan. To this the Scriptures agree.

"Through faith we understand that the *ages* have been thoroughly adjusted by the *Word of God*" (Heb. 11:3.)

"God * * * hath in these last days spoken unto us by His Son, Whom He hath appointed heir of all things, by Whom also he constituted the ages." (Heb. 1:2.)

Yes, the ages are a divine plan. The Lord Jesus is the center of the plan. Indeed, God has no plans outside of His beloved Son.

Let us summarize our findings:

1. Jesus was crucified at "an end of the ages."
2. Paul lived at such a time that he began his life in one age and ended it in another. He was one of those upon whom the "ends of the ages" came.
3. This present age is evil and Satan is its god.
4. Jesus is to stay in heaven during this evil age and the age which is to come. He is to be absent from earth for two ages.
5. There are two ages to come after this present evil age. The two ages to come are the "night"

of tribulation and "the day of the Lord."

6. The believers of this age are promised special exhibitions of grace during the ages to come. This would necessitate a resurrection and translation of believers at the close of this age.
7. Jesus carefully distinguishes between the age of Satan's downfall (the "night," the tribulation) and the age which shall come after the binding of Satan.
8. The ages are according to God's own plan, and Jesus is the center around whom the ages unfold.

SURELY we may unhesitatingly say, the Word of God does most fully prove and demonstrate the proposition that the Holy Spirit employs the word *aion* in such fashion as to differentiate the ages in which we live from other ages. The student should read these studies on the seven dispensations with an open Bible and a willing mind and a prayerful heart. One perusal may not be sufficient to bring the richest blessing. The inquiries of earnest souls are welcomed.

May the propositions be used of God to bring increased light and blessing to many, and may the pre-eminence of Jesus Christ in all things be freshly stamped upon the heart of every student who follows these studies.

NOTE—The authorities consulted in producing the translations given in this article are Rotherham, Young, Wilson, Weymouth and Moffatt.

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Have you gained a new subscriber for "Grace and Truth?"

Some Objections Met by Soul-Winners

by WM. AVERY McCLURE

THE highest privilege vouchsafed to the children of God is that of dealing individually with those who have not tasted of His grace. This is not to say that the task is an easy one. Individual soul-winning work is hard work; it always has been; it always will be; but it is blessed work, and yields greater remuneration than any occupation known to humankind.

We may speak of the "natural born" soul-winner, but there is no such creature. It was said of Dr. H. Clay Trumbull by some of those who knew him, that it was "second-nature" for him to speak to a man about his soul. In so saying they showed how little they actually knew of the attacks the adversary makes upon the man who attempts this work. Dr. Trumbull before his death, clearly testified that he never spoke to a single soul for Christ without being reminded by Satan that he was in danger of harming the cause by introducing the subject just then. "If there is one thing that Satan is sensitive about," says Dr. Trumbull, "it is the danger of a Christian's harming the cause he loves by speaking of Christ to a needy soul. He (Satan) has more than once, or twice, or thrice, kept me from speaking on the subject by his sensitive, pious caution, and has tried a thousand times to do so." ("Taking Men Alive," p. 45). Long-continued practice in personal work does not bring ease and facility.

While the worker meets the attack of the adversary from within, he must also face Satan's activity and assault from without, in the objections of those with whom he deals. Just as it is not natural for the Christian to deal with the lost, so it is not *natural* for the unbeliever to respond to the dealing, for

"The natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (I Cor. 2:14).

Consequently he seeks to justify himself by making objections of every sort.

IT would be exceedingly difficult to say which is the most common objection met by the soul-winner. But perhaps the most popular one is the age-old excuse, "I am afraid I can't hold out." Satan, judging from the success he has in getting men to use this objection, seems to feel that it is a particularly strong one, but viewed in the light of Scripture, it has no strength whatever. Indeed, it is quite weak.

The Lord Jesus has never asked anyone to "hold out," but He has promised to "hold on" to all them that trust themselves to His care and keeping. The responsibility of the sinner is to believe in Jesus Christ and commit himself to Him; then the promise of John 10:28 is his:

"And I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand."

And he will say with Paul:

"For I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." (II Tim. 1:12).

Yes, "He is able!" We, having once trusted in Him, our destiny is determined. It is His responsibility to keep us and not ours to keep Him.

"I could never keep my hold;
He must hold me fast;
For my love is often cold,
He must hold me fast."

The man who is seeking to win souls for the Savior is constantly meeting objections of various sorts. McClure gives us some of the outstanding objections and excuses encountered by personal workers.

ANOTHER objection, heard less frequently than the one just mentioned, but thrust by Satan onto the souls of the unbelieving with as much suavity and determination, is that "There are too many hypocrites in the church."

This, it is sad to say, is true. There are too many hypocrites in the church. However, those who are sometimes looked upon as hypocrites because of their unbecoming conduct, are, in reality, backslidden Christians. It is essential that a careful distinction be maintained

between these two classes. The history of the word "hypocrite" shows that it was first used in the theatrical circles of Greece to designate those who came to the stage wearing a mask, representing themselves to be something which they were not. Thus a hypocrite is one who intentionally uses his religion and piety as a cloak to cover his evil deeds. There are some such persons in the church.

But the very fact that the church is infested with hypocrites is proof positive that Christianity is truth. Every good thing is imitated; but surely a person would not condemn a nation because of a few bad representatives, or refuse to use money because of a few counterfeit dollars in circulation. Every inquirer is right in rejecting hypocrisy. The Bible condemns it. God expects sincerity. But when a man refuses to accept Jesus Christ because of the insincerity of others, such argument is folly. If he does not believe in Jesus Christ here regardless of the hypocrites which he so detests, he will have to spend eternity in hell with them.

In dealing with one who uses this argument it is well

to show from the Scripture that no man is responsible for another, but we must all appear personally before God and answer for ourselves:

" * * * For we shall all stand before the judgment seat of Christ. So then every one of us shall give account of himself to God." (Rom. 14:10;12).

IN the list of common objections will always be found one with which every experienced soul-winner is thoroughly familiar, for he has met it many times—"I don't feel like becoming a Christian."

Satan is particularly fond of deceiving the lost into looking for a feeling because he knows that salvation is not based on feeling, but on faith. Nowhere in the Bible does it teach that man is to seek a feeling. In fact, the word in connection with men, occurs only once in the New Testament, and that is a warning against those who are "past feeling." (Eph. 4:19). And it is definitely stated in II Cor. 5:7 that

"We walk by faith and not by sight."

Feelings are deceptive. Isaac, being old and blind, was deceived into believing that Jacob was Esau by feeling of Jacob's hands which his mother had covered with skins of goats. (Gen. 27). Just as Jacob by his mother's cunning deceived Isaac through feeling, so the devil can deceive men into believing that they are saved because he has produced much excitement, tears and emotion. Though these things may accompany salvation, they are not by any means requisites to, nor evidences of faith in Jesus Christ. Faith is based on fact not feeling. It is a mistake to demand signs. Jesus forever settled this question with His words to Martha at the tomb of Lazarus:

"Said I not unto thee, that, if thou wouldest *believe*, thou shouldest see the glory of God?" (Jno. 11:40).

VERY often the soul-winner will encounter the so-called Moralists whose objection is usually couched in words similar to these: "I am doing the best I can," or "The golden rule is my religion." Such excuses reveal Satan's subtle effort to have men believe that salvation is by works. Nothing is more unscriptural or erroneous.

Morality is all right as far as it goes, and in this day of iniquity and wickedness, certainly a man is to be commended for his moral deeds, but alas! it does not go far enough. Morality reaches the approach of the bridge, but does not span the chasm; and instead of being a means to, should be a result of salvation. He who trusts himself to a Christless morality deliberately dooms himself to a Christless eternity.

The Scripture is most clear in its

declarations concerning the righteousness of man. Although they are very repellent perhaps, to the aesthetic nature of the Moralists, the emphatic words of Isa. 64:6 cannot be repudiated:

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we do all fade as a leaf; and our iniquities like the wind have taken us away."

God's estimate of man's cardinal virtues is not very high. The Scribes and Pharisees of Jesus' day were famous for their righteousness and morality, yet they are the only class of people whom Jesus ever condemned. He said to them:

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23:33).

So from these passages it is evident that God requires more than mere moral righteousness. He demands the righteousness of Jesus Christ, His own Son. The world therefore, so far as eternity is concerned, is not in need of reformation, but regeneration. God asks not that men reform, but that they be reborn. Reformation is the logical and normal outcome of regeneration. In an Old Testament passage the futility of reform is pointedly declared:

"For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God." (Jer. 2:22).

The golden rule religion is a useless religion of soap-suds. Suds and nitre cannot cleanse a soul; it takes blood—the shed blood of Jesus Christ, for

" * * * Without shedding of blood is no remission." (Heb. 9:22).

Now to do the best one can do is to do the will of God. For the Moralists to do the best he can therefore, is to *believe* because

"This is His commandment, that we should believe on the name of His Son Jesus Christ." (I Jno. 3:23).

DURING recent years there has arisen an objection which is often used by those who are wilfully antagonistic toward the gospel, and which reveals the independent, bolshevistic attitude of the age toward the things of God. The objection is, "It is none of your business whether I am a Christian or not."

Such a retort, of course, flung into the teeth of a personal worker, is neither courteous nor civil, for every one knows that there can be no ulterior motive in asking such a question as "Are you a Christian?" and it evinces the pitiable condition of the sinner. But one does not hope for courtesy or civility at the hands of the devil when endeavoring to win a soul. However, it is impossible to compel any man to listen to the gospel message or to force him to respond to personal dealing if he does not desire to do so. Without doubt the most effective method of dealing with such a rebellious soul is to leave him

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The world is
in desperate
need of men
who know
how to bring
other men in-
to touch with
God.

Thomas Hogben



Have you gained a new subscriber for "Grace and Truth?"

The Qualifications of a Soul-Winner

by SAMUEL T. McKINNEY

Prov. 11:30, "The fruit of the righteous is a tree of life; and he that winneth souls is wise."

Jas. 5:20, "Let him know that he which converteth the sinner from the error of his way, shall save a soul from death and shall hide a multitude of sins."

THE greatest work in the world is to win men for the Master.

It is greatest in that it is a commission to reach every soul in the world; that it is an undertaking to create men anew in Christ Jesus; and that it brings the greatest satisfaction here and the greatest reward hereafter. I am taking it for granted that every Christian wants to win others for the Saviour, and am going to speak to you about the qualifications that are necessary to do this work. There are many things that might be spoken of as needed qualifications, but I shall mention only seven, being satisfied that these cover all others. The last qualification I shall name undoubtedly includes the first six and any others which might be cited.

FIRST: Have assurance of your own salvation. You cannot introduce another to one you do not know yourself. Neither can you in the spiritual realm make clear to another that which you have not experienced. You cannot win another to the way of life if you yourself are not enthusiastically walking therein. Christianity is knowing a person,—the Lord Jesus! It is an experience,—being born again! It is a way,—the way of life! Hence, to lead others to Christ, you must know Him, you must be born again, and you must be walking in the way.

Do you know this day that you are saved? Have you come to Jesus as a lost one and trusted Him alone for your salvation? Do you know that you are gloriously redeemed not because of your good life, not because of your church membership, your having been baptized, or because of any experience you have had, but because the Bible says, "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation?" Have you believed Him with the heart? Have you confessed Him before men?

SECOND: Have an assurance of your call to be a soul-winner. We often hear men tell of their definite call to be missionaries, evangelists, ministers, or teachers, and certainly they should have a definite call to any of these lines of work. But there is a specific call to Christian work concerning which we can make no mistake. It is the call to be individual soul-winners.

Samuel T. McKinney is the president of the Board of Directors of the Denver Bible Institute and a member of the Faculty. His discussion of the Qualifications of a Soul-winner is worthy of prayerful perusal and personal application.

In the upper room before Jesus left them, He said to the disciples, "Ye are witnesses of these things." On the mount of ascension with hands uplifted in blessing, He said, "Go ye!" And these things are said to us as truly as they were to the apostles. When Paul wrote to the Corinthians the Holy Spirit led him to say, "We are God's fellow-workers." The knowledge then, that we are "witnesses" to those about us who do not know the Lord; that we are commanded to "go"; and that we are "fellow-workers" with God, constitutes our call to personal work.

Have you heard this call? Have you recognized the commission to go as yours? In Korea one of the questions asked those who seek admission to the church is, "Have you ever tried to win someone else for the Saviour?" If the answer is in the negative, the applicant is not considered ready for church membership. Could you meet this qualification?

THIRD: Have a love for lost souls. Study those instances in the Master's life where He is seen dealing with individuals as in John four and nine, or Luke nineteen, one to ten, and you cannot help but see the love for the lost that is in all that He says or does. Turn to the records of Paul's work and you see him making use of every opportunity in the synagogue, the market place, the home, on shipboard, or in prison to speak to the individual about the way of salvation. You are convinced that Paul loved lost men, and you are ready to believe him when he says, "I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh." Study the life of any soul-winner and you will see that a prominent thing in that life was a love for lost men, and a belief too, that men out of Christ are *really* lost. Begin to let down in your belief in the eternal misery of the lost, or begin to believe that somehow, somewhere God will save all men, and your usefulness as a soul-winner is gone. "But how," you say, "can I get a love for lost men?" Study what the Word of God says about the condition of the unsaved; dwell upon your own condition out of Christ; and pray for a genuine love for souls. All these ways have been suggested. There is, however, but one place that you can see the value of a soul as God estimates values, and that is at Calvary. Go to that cross; remain before that cross; meditate on its meaning until the Holy Spirit makes it a living reality, and you will come away with a burning love for lost men for whom the Saviour died.

1000 NEW ONES BY APRIL FIRST!

FOURTH: Have a clear understanding of the gospel. "For I am not ashamed of the gospel; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." The omnipotent power of God that reaches a lost soul and brings salvation comes along one wire, and one alone,—the gospel. What is the gospel? Here we cannot make a mistake. It is "that Christ died for our sins according to the Scriptures; that He was buried; and that He rose again the third day according to the Scriptures." That, and that alone is the good news that we are to believe. There are many other verses that make it just as clear. Take John 3:14-15 for example. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth may, in Him, have eternal life." Analyze this:—eternal life, that is salvation comes through the Son of Man. It comes through the Son of Man *lifted up* (on the cross). It comes *only* through the Son of Man lifted up, for the verse says, He "MUST be lifted up." That eternal life is for whosoever. That eternal life is through believing in the Son of Man lifted up. The verse says, "even so"; that is, as an Israelite, bitten by a serpent, found instant healing through looking at the serpent on the pole, so a sin-bitten lost one can find instant salvation through looking (by faith) to the Son of Man on the cross. Dwell on some such passage until the way of salvation is so clear to you that you cannot fail to make it clear to others to whom you speak.

FIFTH: Have a deep sense of the value of prayer. Read through the epistles of Paul and estimate how much time he must have spent in prayer. In his life, and in every Christian life, soul-winning and prayer are inseparable. God is working today through the channel of faith, and prayer is a means of faith. I believe the Word teaches that every blessing comes because someone has prayed for that blessing. Thus every soul is saved because someone has prayed the prayer of faith for him. Hence, the absolute necessity of prayer. Pray God to lead you to speak to individuals; pray Him to give you the word to speak; ask Him to bless the words spoken; also ask Him to follow the work you have tried to do. Pray! Pray! Pray!

SIXTH: Have a working knowledge of the Word of God. The Word of God is the seed of the new life. The Word of God is the instrument for the work. One of the things essential in accomplishing the work in your own life, and that which you desire accomplished in the life of others, is the Word of God. Through that Word comes conviction, the new birth, correction, cleansing, growth,—everything. We must therefore, know and use the Word. The more we know it, the better we know it, and the better we are equipped to do this work.

You will notice however, I have said a "working knowledge of the Word." A passage that has gripped your own soul and has been a blessing to you can sometimes be used by you with greater effect than many passages you may be able to quote or to explain. Some very

successful soul-winners are found in the rescue missions of our cities. These are men who have but recently been saved themselves but whose very souls have been gripped by some such verse as John 3:16 or John 6:37 or Roman 10:9-10, and they are able to use these passages with great success in leading other poor fallen men to the Saviour.

SEVENTH: Have full yieldedness to the Master. The most important verse for us as Christians, for our own lives, as well as for the work which we are called to do is Romans 12:1. This verse is the climax verse of the epistle, and in fact, the climax verse of the whole of the New Testament. "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service." The apostles were told to tarry at Jerusalem until they were endued with power from on high. The Holy Spirit has been poured out, and today the moment we make that full presentation of ourselves the endowment is ours. The old-fashioned Methodist idea of placing all upon the altar had much of blessing in it; but here we are besought to present ourselves to God and surely with that, our all will be upon the altar. The filling of the Holy Spirit is surely necessary if we would be successful soul-winners. The Holy Spirit is within us and He will fill us the moment we make this surrender of the life. Note the verse that follows and see if it does not fully cover all that is needed in equipment for soul-winning. "Be not fashioned according to this world." That fashioning is the great hindrance to our work, but with the presenting of ourselves to God in this way that fashioning will cease. "But be ye transformed (transfigured)". That transfiguring will make our lives a living testimony for Him and will make our words weigh exceedingly. "That ye may prove (test, and then knowing, do) what is that good and acceptable and perfect will of God." Surely in that good and acceptable and perfect will of God for us we will find time and opportunity for, and success in, winning others to the Saviour whom we love.

There was a hungry multitude about the Master and He was moved with compassion for them. John says, "He Himself knew what He would do," that is, feed them. But whose equipment was He to use that day? He turned to Philip seeking an instrument, but Philip answered, "Two hundred penny worth of bread is not sufficient for them, that everyone may take a little." He turned to Andrew still seeking the instrument, but he answered, "There is a lad here that hath five barley loaves, and two fishes." That was all Jesus needed for any multitude, but Andrew added, "But what are these among so many?" Then the Master turned to the lad, we know not his name or age, but that makes no difference whatever. He gave his ALL to Jesus and that was what Jesus used that day for the feeding of the great multitude. The hungry multitude is still about Him, and does not He Himself know what He would do? He would feed them all, not with a little, but to full satisfaction. He still however, must have the human instrument through which to work. Whom shall He use? Not the talented one, not the trained one, not the educated one, although He will use these mightily if they will but let Him, but the *surrendered* one, the one who gives his all, the one who "presents his body a living sacrifice." That is the instrument used in His work. Are you such an one today?

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The Eighteen Principles of Divine Revelation

Principle No. 3 — The DIRECT STATEMENT PRINCIPLE — by THE EDITOR

THE Eighteen Principles of Divine Revelation rest upon the one foundation of faith. If a man approaches God's Word in any other frame of mind, he displeases God for

"Without *faith* it is impossible to please Him."
(Heb. 11:6).

What a flood of light this casts upon what God thinks of modernism. The modernist frankly declares that his study of God's Book is from the "skeptical," "investigative," "scientific" angles. Since it is impossible to please God without "faith," the modernist is doomed to tragic failure by the mental attitude of which he glibly boasts. God is against him from the outset. He has started on the wrong basis. The product of such a beginning cannot be other than bad. Because of his faithless beginning the modernist's "assured results" are inevitably abortive. The fact that modernism is today flooding the world with a soul-damning educated infidelity is but a demonstration of the faithless foundation on which modernism is built. As we study the Eighteen Principles our whole attitude is the opposite of skepticism. We recognize that faith is a pre-requisite to even the most elementary study of the Book God has given. By doubting God, man robs himself of blessings both innumerable and incomparable. By trusting God, man steps through the open door of the Word to God's richest and best.

The definition of the Direct Statement Principle is:

THE DIRECT STATEMENT PRINCIPLE IS THAT PRINCIPLE OF DIVINE REVELATION

(a) Under which God says what He means and means what He says.

The recognition of this principle is of paramount importance to the understanding of the Bible. That man who seeks to juggle God out of the Bible through human reasoning, by that act shuts himself away from ever apprehending the message of God's Book. When Jesus said, "Except a man become as a little child," His words were fundamental. The loving heart of God is warmed by faith. He waits for faith. He delights in faith. He honors faith, the faith of a little child. "Without faith it is impossible to please Him."

This principle could very appropriately be called the polite principle for it is the principle under which the student comes to the Bible saying, "Dear Lord, I believe what you say, I do not regard you as a liar." To refuse to accept the Direct Statement Principle is to say the Bible must be studied as other subjects are studied and its

conclusions accepted as conclusions in other lines of thought are accepted,—only after demonstration. This is not faith. This is not God's method. Such a procedure in the study of God's Word is to insult the Father, to spit upon the Son, and do despite unto the Holy Spirit. The Direct Statement Principle reveals that men may confidently take God at His word. It calls the Bible student to be at least courteous with Him Who is the Creator of all things.

The Bible is God's Word. It is but a half-truth to say it is a Book which contains God's Word. The words of the Bible are God's words. This is the fundamental assumption of these studies. This is the fact which we do not attempt to prove in discussing the Eighteen Principles of Divine Revelation. The Book of books is God's revelation to man. This being assumed, the Direct Statement Principle is inevitable. If the Bible is God's Book then it is absurd to take any other position than that "He means what He says and says what He means." This principle is necessary to any book which claims inspiration. The thought of the Bible is accurate. Its very words are true altogether. It is God's mighty and marvelous DIRECT STATEMENT to man.

Evidences of the presence of this principle in the Bible lie scattered from Genesis to Revelation. We supply in this article some of them. The student may adduce many more in his own study of the Word.

One of the clearest statements demonstrating that this principle is in the mind of Him Who gave us this Book, is II Tim. 3:16-17:

"All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect thoroughly furnished unto all good works."

Gausson says, "This statement admits of no exception and no restriction."

The revised translators, dominated by the infidel influence of modernism, gave this passage an absolutely incorrect rendering. They made it read, "Every scripture inspired of God is profitable,"* thus putting in the passage the wicked implication that some Scripture was not inspired of God. Their translation is disloyal to the

* The absurd rendering given II Tim. 3:16 by the revisors is rejected by such great scholars as Rotherham, Young, Nathaniel West, Moffatt and Weymouth. When this passage is quoted by the early Church Fathers they render it, "Every scripture is inspired." This fact is a body blow to the fanciful rendering of the Revision Committee.

Greek. The King James translation, which nearly all Christians use, and which we have quoted above, is correct,—“All Scripture is given by inspiration of God,” that is,—God-breathed. The passage simply declares that the whole Bible is God’s *Direct Statement* to us men.

Another illuminating passage touching on this principle is found in I Cor. 2:13. This passage particularly refers to that portion of the Scripture given to us through the instrumentality of the Apostle Paul:

“Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth. * * *”

Paul declares that his teaching is not in THE WORDS which man’s wisdom teacheth but in THE WORDS which the Holy Ghost teacheth. This is astonishingly explicit. Paul declared that his teaching (in the original) is couched in the very words of the Holy Ghost. Not the thoughts, nor ideas, nor ideals, but THE WORDS of God Himself. This is a convincing demonstration of the presence of the Direct Statement Principle. When we open God’s Book, we are facing the Direct Statements of God. He is saying to us what He means and, be it remembered, He means what He says.

The Scriptures are a unit in bearing out the presence of this principle. The Holy Spirit fails not to reiterate that the Bible is the record of God’s Words. It is very satisfying to the soul to read such statements as the following, which are chosen from the hundreds which God has scattered through the Book:

“These WORDS THE LORD SPAKE.” (Deut. 5:22).

“According to all the WORDS which THE LORD SPAKE unto you. (Deut. 9:10).

“And Samuel told all of the WORDS OF THE LORD unto the people.” (I Sam. 8:10).

“The WORD OF THE LORD came to Nathan.” (II Sam. 7:4).

“The WORD OF THE LORD came to Solomon.” (I Kings 6:11).

“The WORD OF THE LORD which He spake by the hand of His servant Ahijah the prophet.” (I Kings 14:18).

“The WORD OF THE LORD came to Elijah.” (I Kings 18:1).

“Unto whom the WORD OF THE LORD came.” (I Kings 18:31).

“The Lord said, (unto Jeremiah) Behold I have put MY WORDS in thy mouth.” (Jer. 1:9).

“The commandment of the king by the WORDS OF THE LORD.” (II Chron. 29:15).

“That the WORD OF THE LORD by the mouth of Jeremiah might be fulfilled.” (Ezra 1:1).

“The LORD HAD SPOKEN THESE WORDS.” (Job 42:7).

“The WORD OF THE LORD is right.” (Ps. 33:4).

“Thou hast dealt with thy servant ACCORDING TO THY WORD.” (Ps. 119:65).

“The WORDS OF THE LORD are pure words.” (Ps. 12:6).

(They are) “bound in affliction and iron because they rebelled against the WORDS OF GOD.” (Ps. 107:10-11).

“The entrance of THY WORDS giveth light, it giveth understanding to the simple.” (Ps. 119:130).

“I am the Lord thy God * * * I HAVE PUT MY WORDS in thy mouth.” (Isa. 51:15-16).

“My Spirit that is upon thee and MY WORDS that which I have put in thy mouth shall not depart.” (Isa. 59:21).

“Go forth * * * and proclaim THE WORDS that I shall tell thee and say, HEAR YE THE WORD OF THE LORD.” (Jer. 19:2-3).

“Thou shalt speak MY WORDS unto them.” (Ezek. 2:7).

“O, Daniel, SHUT UP THE WORDS.” (Dan. 12:4).

“The WORD OF THE LORD came unto Hosea.” (Hos. 1:1).

“The WORD OF THE LORD came unto Joel.” (Joel 1:1).

“Hear this WORD THAT THE LORD HATH SPOKEN.” (Amos 3:1).

“The WORD OF THE LORD came unto Jonah.” (Jonah 1:1).

“The WORD OF THE LORD came unto Micah.” (Micah 1:1).

“Oh, earth, earth, earth, hear the WORD OF THE LORD.” (Jer. 22:29).

And there are many more.

What an array of passages. What incontestable proof. The presence of the Direct Statement Principle in the Bible is itself demonstrated by direct statements. The inquiring mind is satisfied and convinced that God does say what He means and means what He says. Repetition is employed to prove the Direct Statement Principle more than in any other subject discussed in the Bible. Repetition is heavenly understanding. With what joy we read a book that has been underscored by a friend. The Direct Statement Principle has been declared by the mouth of God and underscored by the hand of Him Who is man’s best Friend.

The Direct Statement Principle is that principle of Divine Revelation which declares that the Bible is verbally inspired. The countless proofs of this fact, some of which have been given in the foregoing list, are of necessity either ignored or explained away by the devotees of modernism, for they reject the verbal inspiration of the Scriptures. The Direct Statement Principle is the Inspiration Principle.

We have proved from the Word the existence of the Direct Statement Principle. But the proof only demonstrates its existence from the standpoint of a general application. This general application is indeed of primary importance but the full value of this principle is not known or understood until we see it active in certain specific practical Bible study realms. Consequently, we will leave the general application in order to observe it in several of its special applications.

The Direct Statement Principle Illustrated by God’s Unabridged Dictionary

THE Bible abounds in symbols. To many these symbols are a mysterious mass of unsolved enigmas.

Some writers declare that the symbolic passages of the Bible were never intended to be understood. Because the Book of the Revelation is admittedly symbolic in character, its study is decried by many and actually denounced by some. There are symbolic passages of great beauty occurring in the Old Testament which are so universally neglected that their very existence is unknown to the average Christian. The Bible is a veritable garden plot of symbolism.

To every symbol God has given a meaning. The search for their meanings has been pursued by many scholars, following many methods. But the Bible reveals the one and only reliable method. “Comparing spiritual things with spiritual.” In other words, the meanings of the symbols are to be found in the Bible itself. Some

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of these meanings are given in DIRECT STATEMENTS (others may be adduced by the First Occurrence or Context Principles). To seek outside the Bible for the meaning of the symbols is error. The Bible is God's unabridged Dictionary. The Bible is self-interpreting.

The meanings of the symbols do not change. When once the meaning of a symbol has been satisfyingly demonstrated, then the student may be assured that that symbol will always bear the same meaning wherever it occurs in Holy Writ.

One of the most familiar of all symbols employed is the "heaven." We mention it because of its very familiarity and the frequency of its use by religious writers. Leaven is said by many, to stand for the Gospel, while by others it is said to represent *anything* that is good. Is this position correct? Does the Bible endorse this thought? It does not. In the Bible, leaven stands connected with that which is evil. The Lord Jesus employs the Direct Statement Principle and says:—

"Beware of the *leaven* of the Pharisees and of the Sadducees." (Matt. 16:6.)

Was the Lord warning against the leaven of something good? Did He regard the Pharisees as righteous? In the twenty-third chapter of Matthew He calls them "hypocrites," "children of the prophet-killers," "serpents," "generation of vipers." Oh, no, leaven stands unquestionably connected with evil and not good, according to the DIRECT STATEMENTS of the Lord Himself. Since the Pharisees and Sadducees were religious teachers, it is self-evident that Jesus was warning against their teaching.

But the disciples themselves did not at first, know the meaning of the symbol "leaven" which the Saviour had used in connection with their religious leaders, so they reasoned among themselves, saying:

"It is because we have taken no bread." (Matt. 16:7.)

What a natural and human mistake for them to make. When Jesus spoke of "leaven" or "yeast" (for that is the meaning of the word) they immediately thought of ordinary bread and their minds became tangled and they could not understand His words at all. He quickly explains Himself.

"How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that He bade them not beware of the leaven of bread, but of the DOCTRINE OF THE PHARISEES AND OF THE SADDUCEES." (Matt. 16:11-12.)

Here we have the Direct Statement Principle strikingly illustrated. Leaven is declared to mean false doctrine. The Bible is in very fact, its own unabridged Dictionary.

When Bible meanings are to be discovered, the place to hunt for them is in the Bible Itself. That which we have said so often we can say again with increased earnestness,—THE BIBLE IS SELF-INTERPRETING.

Another symbol concerning which the writers on theological subjects have utterly

failed to agree, is "fire." What is the meaning of this symbol? It is employed throughout the Bible. With what does it stand connected in the mind of God? The Holy Spirit does not leave us in the dark. His reply to our inquiry is a Direct Statement!

"Our God is a consuming fire." (Heb. 12:29).

Fire means the presence of God. This is the meaning placed on fire by the Bible Itself. We find from the study of the many passages where this symbol is used, that it may be the presence of God either accepting or rejecting and sometimes actually both, but in every case, fire is employed to set forth God's presence.

How this causes familiar Scripture passages to glow with fresh meaning! When fire burned on Jewish altars, that was the symbolic setting forth of the very presence of God accepting or rejecting the perfect offering of His Son. When Israel was led through the rough wilderness pathway by the "pillar of fire," that was the symbol-picture of the fact that God was their Guide. When the wonders of prophetic truth come before us, we find that at the termination of the Kingdom, Satan shall marshal a mighty army, Gog and Magog, to march against the camp of the saints, and "fire" shall come from heaven and destroy them. This is but a symbolic prophecy that God Himself shall fight for His own as He did in the "day of battle."

What a marvel that the meaning of the symbols should be so plainly given in the Bible, and yet there are those who ransack the resources of human wisdom and philosophy searching for these meanings and all the while God's inspired answer to their questions is in their very hand.

Not all the meanings of Biblical symbols are demonstrable under this principle, but the two examples given are sufficient to illustrate the marvelous value of the Direct Statement Principle in Heaven's Inspired Dictionary of Biblical Symbolology.

The Direct Statement Principle Illustrated by the Summarizing Statements of Scripture.

THIS particular use of the Direct Statement Principle is made necessary by the limitations of the mind of man. God, in His great love, remembers our frame, and makes provision for our mental shortcomings by a simple, straightforward, summarization some place in the Bible, of the doctrines of outstanding importance.

The doctrine of grace is an example of this. Throughout the Old Testament, God is revealing through marvelous shadows and adumbrations, the fact that He purposed to save those who came to Him by faith, on the ground of the finished work of an acceptable substitute and not on the ground of their own works. The same truth is set forth in the gospels. In Paul's writings it is very fully developed, but in one passage this truth is reduced to the smallest compass, and is set forth in language which is a celestial challenge to contradiction. The passage is Ephesians 2:8-9:

"For by grace are ye saved through faith; and that not of

yourselves; it is the gift of God; NOT OF WORKS, lest any man should boast."

Here we find the Direct Statement Principle in one of its most valuable usages. Many a perplexed child of God has been permanently freed from a clouded mind by one of these striking summarizing statements, which God has placed in the Bible.

Another doctrine, concerning which man's mind has been puzzled, is the doctrine of the state of the dead. Several modern religions have arisen teaching that the souls of the dead are sleeping and that they shall not waken until the resurrection. This wicked heresy is nowhere taught in the Bible, but has nevertheless, found many devotees.

Throughout the Scriptures the most careful distinction is maintained between body and soul. At death the body is said to sleep, but the soul is invariably set forth as conscious. This is implied often and clearly indicated in many passages. In fact, the uniformity of the Scriptures on the subject does not once alter. This great truth is summarized in one remarkable passage by Paul:

"* * Absent from the body and * * present with the Lord." (II Cor. 5:8).

These brief words tell the whole story. Analyze this passage and see its amazing scope.

1. It teaches that the soul and body are separated after death.

"Absent from * * "

(This we see with our very eyes, for when we speak to the departed one after death the loved form does not respond, the soul is gone, the body only remains).

2. It teaches that the body is the forsaken thing,—darkness dissolution.

"Absent from the body * * "

(And we quickly take our dead and place them in the cold earth. We know that the horrors of putrefaction will in a very few hours come to that body which the soul has left behind).

3. It teaches that the soul is conscious after death.

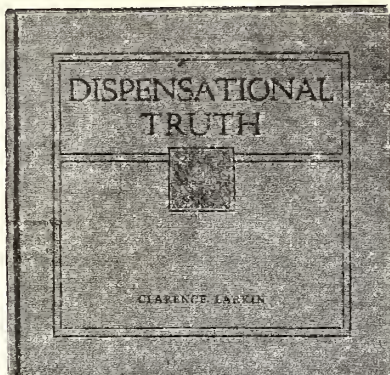
"Present with the Lord."

(For unconsciousness and death are incongruous to and incompatible with the "presence" of Him Who is Light and Life and Joy).

How illuminating and how refreshing to find one of God's wondrous truths thus stated in such simple language. It is the Direct Statement Principle in one of its most helpful manifestations.

Another truth which has been much discussed by men is the Premillennial Second Coming of the Lord. By the millennium we mean the personal reign of the Lord Jesus in His Kingdom. By Premillennial, we mean before the millennium. The truth taught in the Scriptures is that the Second Coming of the Lord is to take place at the beginning of the Kingdom. It is implied everywhere. Every teaching concerning the Kingdom presupposes and demands the personal presence of the King upon the earth, but God

continued on page 148



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"The word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. 4:12).

"I am not good enough," or "I am too great a sinner," are frequently given as excuses for not receiving Jesus. These objections give the worker a distinct advantage, for if a man is willing to admit that he is a sinner, he has gone a long way toward admitting that he needs a Saviour.

The very purpose for which Jesus entered this world was to save sinners. He came not to die for the righteous, and only sinners can be saved.

"This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners; of whom I am chief." (I Tim. 1:15).

And it matters not how terrible the sin may be, His blood is efficacious for its cleansing. Isa. 1:18; I Jno. 1:7; Heb. 7:25.

Not infrequently when a man is convinced of his sin, but yet unwilling to receive the Saviour, will be heard the miserable evasion, "I am going to become a Christian sometime, but not now."

O, the fatal delay which men so often make! Whether this evil is more widespread and mischievous than the indifference and lethargy of mankind, cannot be said, but how sad that men, knowing the danger of delay, will dally with death.

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- Chapt. 1. The *glory* of the Father manifested, v. 14, 18.
- " 2. The *honor* of the Father's house vindicated, v. 16.
- " 3. The *love* of the Father declared, v. 16, 35.
- " 4. The *Worship* of the Father taught, v. 23.
- " 5. The *Power* of the Father exhibited, v. 19-21.
- " 6. The *bounty* of the Father displayed, v. 32.
- " 7. The *doctrine* of the Father spoken, v. 16.
- " 8. The *truth* of the Father witnessed to, v. 26-27.
- " 9. The *works* of the Father done, v. 4.
- " 10. The *one-ness* of Son and Father, v. 30.
- " 11. The *attestation* of the Son by the Father, v. 41-42.
- " 12. The *honoring* of the Father in the Son, v. 26-28.
- " 13. The *presentation* of the Father's cup, v. 1-2, 31.
- " 14. The *manifestation* of the Father to the family, v. 9.
- " 15. The *discipline* of the Father's children, v. 2.
- " 16. The *riches* of the Father in glory, v. 24-27.
- " 17. The *prayer* of the Son to the Father, v. 1-26.
- " 18. The *obedient* Son of the Father, v. 11.
- " 19. The *faithful* human Son, v. 25-27.
- " 20. The *acknowledgment* of the other sons of the Father, v. 17.
- " 21. The *Commission* of the risen Son to the others, v. 17, 19, 22.

C. E. Paxson

Where to Find Your Heart Matthew 6:19-21

- I. THE PERSON.
Jesus speaking.
Matt. 17:5. Hear ye Him.
John. 2:5. Whatsoever He saith, do it.
Heb. 1:1, 2; 2:1. Give more earnest heed.
- II. THE PARTICIPATORS.
"Yourselves"—Believers.
- III. THE PLAN.
"But lay up."

IV. THE PURPOSE.

"Where neither moth nor rust doth corrupt
and
Where thieves do not steal."

V. THE PARTICULARS.

"Treasurers."

VI. THE PLACE.

"In Heaven."

VII. THE PRINCIPLE.

"Where your treasure is,
There will your heart be also."

CONCLUSION:

Col. 3:1-4.

R. S. B.

Soul-Winning as the Master Did It John 4:1-42

I. TO WHOM WE ARE TO SPEAK.

- 1—To folks that have some truth, 20.
- 2—To outrageous sinners, 18.
- 3—To any one.

II. THE WAY OF APPROACH.

- 1—Go where lost men and women are, 4.
- 2—Find them alone if possible, 8.
- 3—Perhaps begin by asking a favor, 7.
- 4—Use some common ground to lead up to the spiritual issue, 9, 10.
- 5—Lead up step by step to the all-important theme.

III. WHAT TO PRESENT IN SUCH CONVERSATION.

- 1—The "gift of God" that satisfies human hearts, 10.
- 2—The definite sin that hinders the acceptance of that gift, 18.
- 3—The "I am," who is the sum and substance of all God's gifts, 26.

IV. SOME "DON'TS" FOR US TO KEEP IN MIND.

- 1—Don't fail to seize the opportunity when it comes, 6, 7.
- 2—Don't argue, 19.
- 3—Don't be discouraged by seeming dullness, 11, 15.
- 4—Don't be permanently turned aside from the main theme, 19.
- 5—Don't fail to answer questions of importance if they will lend themselves to the issue that is in view, 21-24.

V. RESULTS.

- 1—Meat to eat that many know not of, 32.
- 2—The salvation of a lost soul, 29.
- 3—A chain of testimony started that God only knows where it will end, 42.

S. T. McKinney

Gospel Songs as an Agency in Soul-Winning

by JESSE ROY JONES

No one questions the merit of the gospel song as an effective instrumentality in leading souls to an acceptance of the Saviour. The testimonies of Sankey, Excell, Alexander and Rodeheaver, supply us with such abundant and striking evidence that we are literally forced to the belief that the message in song has been used on a par with the spoken message in leading men and women to Christ. Charles H. Gabriel, in his book entitled "Church Music of Yesterday, Today and Tomorrow" makes the statement that "History carries on its pages quite as many—if not more—names of great singers than of famous preachers; and countless souls have been sung into the Kingdom whom no amount of preaching could entice."

It should be remembered however, that the gospel song has seen its most fruitful ministry when employed by men who were fully consecrated to the Lord Jesus and His service. I do not believe that we should discredit true musicianship but I do think that we need a greater emphasis placed on spirituality on the part of our church soloists and choir leaders and less emphasis placed on professional and artistic ability. Our most successful singers of the gospel have not been men and women which were considered artists from the theoretical standpoint, but they sang "as unto the Lord," and the Lord blessed their efforts.

The gospel songs that have stood out as pyramids among the many that have been used of God to bring blessing to the souls of men, have been "Rock of Ages," "Jesus Lover of My Soul," and "Just As I Am." Of these "Just As I Am" seems to be the most favored and claims greater results as to the number of souls saved by its being sung. One evangelistic song leader writes, "Invitation hymns may come and go, but 'Just As I Am' seems to increase in power."

"At a mission service, at a seaside resort, the leader, giving out this hymn, solemnly enjoined that no one should sing it who could not do so and tell the truth. A military officer present, glancing down the verses said: 'I cannot sing, *O Lamb of God, I Come*, for the words have never really meant anything to me.' His life had been careless and godless in the past and the future might be one of difficulty and temptation. The Holy Spirit was doing His work. Suddenly the blessed thought possessed him, 'I must come to Him now!' The years proved that the life which had been careless and godless became a life of happy and blessed service of the Saviour Who had saved him from his sins and made for him all things new." (The Choir Leader).

Another song of more recent date than "Just As I Am" but one which has proved very effective in bringing souls to Christ, is, "Ye Must Be Born Again." "One evening in November 1886," says the

What a shame that the simple old fashioned gospel singing is being displaced by "concert stuff" in so many of the modern churches. Jones' appeal for music of Soul-Winning type is the needed appeal for our day.

superintendent of a boys' school, "I was walking along a street in St. Joseph, Mo., when I saw before me a great crowd gathered around a door. On coming nearer, I saw that it was at the entrance of a hall of the Young Men's Christian Association. In the doorway stood some young men singing. Just as I came near enough to hear they began to sing:

'A ruler once came to Jesus by night,
To ask Him the way of salvation and light;
The Master made answer in words true and plain,
Ye must be born again.'

When they came to the chorus the sword of the Spirit entered my soul. It seemed to me that I was brought face to face with the Lord Jesus. There on the street, while the song was being sung, I asked Him to teach me how to be born again—and He did it. I accepted an invitation to the service for the evening, and after that service, for the first time in my life, I publicly acknowledged Christ as my Saviour. I have always considered that it was through the influence of that hymn that my soul was awakened. Many times have I thanked God for the song, as well as for the courage He gave to his disciples to sing it in that public way." (Sankey's Story of the Gospel Hymns).

George T. B. Davis in his record of the Torrey and Alexander revival in England, relates the following:

"A notable feature of the Royal Albert Hall campaign, were the half-hour song-services led by Mr. Alexander, at the conclusion of each afternoon and evening meeting. He began them because the people were so eager for the gospel song that they lingered after the meetings were over and seemed loth to go home.*** In these song-services he frequently called upon somebody to give a testimony, and the service usually closed with a solo by Mr. Gilbert, during which a second in-

vation was given, in response to which from ten to twenty persons generally stood up to accept Christ."

A student writes the following letter which appeared in the January 1922 issue of The Gospel Choir.

"Dear Mr. Rodeheaver: I was a little girl when Mr. Sunday was holding his meetings at South Bend, Indiana. I went to the meetings with some neighbors and the music impressed my childish mind. I went night after night and I wanted Christ for I could see Him in those hymns that you sang. I accepted Christ and went home so happy. That night I asked my mother to go and a few nights later my mother and father and brother accepted Christ at the tabernacle. Later my other brother found Him too.

"During that time my Aunt and four cousins became interested because my family had accepted Christ and they too were saved, and then another cousin. A number of other conversions have been made through these people.

"My mother became an earnest Christian worker and this summer she passed on to be with her Saviour with a smile on her face, so happy to go to Him. Oh, how thankful we are to know that she is resting in Him and that we are going to meet her. She prayed for me and her last wish was that I might do the Lord's work with my husband. We have consecrated our lives for His work and are willing to go wherever He leads."

This is a result of leading a little child to Christ through a song.

Just the other evening the Student Body of D. B. I., held a short street meeting at the corner of Nineteenth and Welton streets prior to the evangelistic service, conducted by C. C. Cook of New Jersey. As a result of the gospel music one man, who was saved through personal work on the part of one of the students, later testified that though he was a block away the singing and playing of the gospel attracted him to come and hear what was going on.

Would that space permitted the countless incidents which might be related concerning the mighty influence and power of the gospel song in winning men to Christ. But we are convinced that God intended the gospel to be given forth in this manner else He would not have given to us the inspired testimony of those matchless Psalms:

"I will sing of the mercies of the Lord forever; with my mouth will I make known thy faithfulness to all generations." (Ps. 89:1).

"*** My tongue shall sing aloud of thy righteousness." (Ps. 51:14).

"*** And I will sing praises unto thee among the nations." (Ps. 108:2).

Have you gained a new subscriber for "Grace and Truth?"

The Fundamental Sunday School Lessons

Expositions by H. A. WILSON

Lesson 9

Sunday, March 4, 1923

JESUS, THE BREAD OF LIFE

John 6:22-40

Memory Verse, John 6:37

The next day after Jesus had fed the multitude with the loaves and fishes they sought for Him on the other side of the sea. When they had found Him they asked Him when He came there. Jesus did not answer the question of their lips, but He did answer the question of their hearts. In their hearts they were doubtless wondering if they could not persuade Him to feed them again, by working another miracle. And Jesus answered this unspoken question by rebuking their materialism, and by interpreting the miracle. The multitude had seen only the food which went into their mouths. Perhaps they marvelled at the power which Jesus displayed in multiplying the loaves and fishes, but they were chiefly concerned about the material food, and they let that material satisfaction which they had received blind them to the real purpose for which the miracle was wrought. Jesus rebuked this unbelieving materialism, and showed them that the loaves and fishes merely spoke of the food God had provided for the soul. From the material bread He pointed to the Bread of Life. The meaning of the miracle, and the materialism of the multitude are the outstanding facts of this lesson. The meaning of the miracle is shown in three facts, and the materialism of the multitude is seen in their attitude toward these three facts. Matt. 16:26.

I. HOW THE BREAD OF LIFE IS GIVEN

Vss. 22-29.

The bread of life is given in grace. Jesus definitely said, "The Son of Man shall give unto you" this bread (vs. 27). God does not use words loosely, and when He says He will give anything, He means exactly what He says. A gift does not cost the one who receives it even the least price. It is given freely. It is conditioned only on acceptance. So it is with God's gift of life. He gives men eternal life without price. It is a manifestation of His grace. It is free. It costs men nothing. As the multitude ate of the loaves and fishes without cost to them, and without worthiness being pre-requisite, so God wants men to eat of the Bread of Life. The same Hand which fed the multitude by the sea is stretched out to feed the hungry souls of men. Rom. 6:23, Rev. 22:17, Eph. 2:8-9.

Though Jesus seems to say that men must work to receive the Bread of Life, that is not the case. He carefully defines the "labor" which is necessary to receive this Bread. He says, "This is the work of God, that ye believe on Him Whom He hath sent" (vs. 29). The only thing God requires is that men shall believe, that they shall receive His provision in faith. He

SUGGESTIONS

Read the lesson in the Bible. Study it with the help of "Grace and Truth."

Carefully and prayerfully consider the Scripture references furnished.

Leave "Grace and Truth" at home and teach the lesson from the Bible.

Adapt each lesson to the needs of your own class, selecting those truths for class discussion which are best fitted for the class.

Have the scholars memorize the memory verse.

requires the same kind of faith in Jesus as is manifested when one receives the food for the body. One must receive Him by faith. This is the only condition on which men may receive God's provision of life.

The multitude stumbled because of the very graciousness of the offer. They wanted to work, but when Jesus told them that the only work which was acceptable to God was simple faith, they could not accept that fact. They asked, "What shall we do, that we might work the works of God?" (vs. 28). This is the cry of mankind the world over. Men are seeking to do some great works, but will not believe. If salvation were to be obtained through mighty works, men would flock to perform those works, for they would receive some measure of glory and praise because of the very greatness of their works, but when the Word of God declares that salvation is not of works "lest any man should boast," men turn away. They are not willing to admit that they are without merit. They are not willing to suffer the humiliation of admitting that they are hell-deserving sinners. They are not willing that God shall have all the glory which comes through their salvation. But God has ordained that the works of men shall have nothing to do with their salvation, and all who will be saved must humble themselves to the place where they will admit their unworthiness, and receive His gift of eternal life through simply trusting Jesus. Eph. 2:8-9, I Cor. 1:27-31.

II. WHO GIVES THE BREAD OF LIFE

Vss. 30-33.

The Bread of Life is sent down from

heaven. It is given by the hand of God. It can come from no other source. How clearly this reveals the natural helplessness and hopelessness of men. A clear illustration of this fact is seen in the manna, to which the Jews refer in these verses. Israel was in the wilderness. On every hand stretched the sandy wastes of the desert. No vegetation, or food fit for human consumption could be found anywhere. Seed planted in the ground would only wither from the burning heat. Truly the Israelites were in the place of need. And in the extremity of those days God's grace was marvelously manifested. He sent food from heaven. When the Jews arose the next morning this food covered the ground. They had seen nothing to compare with it, and one question was on the lips of everyone, "Manna?" This means literally, "What is it?" No answer could be given, so the name of this heavenly food became "Manna." It was bread from heaven. The helplessness of the Children of Israel is a picture of the spiritual helplessness of all men. No human artifice could have availed to provide food for that vast throng. The hand of God alone could do this. But His power was sufficient. His grace was sufficient. He provided for their need and He has provided for our need as well. Eternal life cannot be received through any human effort. It cannot come from any human source. It must come from God. So, because He loved the world with an infinite love, "God gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life" (Jno. 3:16). Eph. 1:4-7; Ex. 16:11-15; II Tim. 1:9.

The multitude ignored the message of grace and demanded a "sign." Their eyes were still on the loaves and fishes. What greater sign could they ask than that already given? The very basis of their appeal was a miracle no greater than that Jesus had wrought, for they appealed on the basis of God's provision of manna. Jesus had manifested the same power and the same grace in multiplying the loaves and fishes. But the multitude still asked for a "sign." They did not believe when they saw the miracle which He did, and no number of further signs would have convinced them. Like that materialistic and hypocritical multitude men are insisting on "signs" today. The multitudes which ignore or scoff at the faithful proclamation of the Gospel of God's grace will throng about a wonder-worker, or "healer" regardless of how false the message of such an one may be (Rev. 13:3-15, I Cor. 1:22). Greater than any signs or wonders in the physical realm are the unsearchable riches of Christ. The truth of this statement may be better realized when we consider,

III. THE BLESSINGS WHICH COME THROUGH PARTAKING OF THE BREAD OF LIFE

Vss. 33-38

The one who receives the Bread of Life receives eternal life. "He that hath the Son of God hath life" (I Jno. 5:12). Jesus is the bread of life, and He it is Who gives life to the world. The most unworthy man in the multitude might freely partake of the loaves and fishes, and so the most sinful and unworthy man may freely partake of Jesus, if he will. Without receiving Jesus man must be lost, indeed is lost. But the one who simply trusts Him is saved forever. He is born again. He is a child of God. He has God's life imparted to him. He has eternal life. If it be necessary for men to eat food in order that their bodies may live, how much more necessary

is it for them to feed on the Bread of Life in order that their souls may live. Heb. 5:9, Jno. 3:18.

The one who receives the Bread of Life receives eternal satisfaction. "He that cometh to me shall never hunger and he that believeth on me shall never thirst," were Jesus' words (vs. 35). No tongue can describe the joy and peace and satisfaction which comes to the soul which is assured of having all sins forgiven, and eternal life bestowed. No pen can describe the joy of fellowship with the One "Who loved us and gave Himself for us." No brush can paint the beauties and excellencies of His person as He appears to His children. These joys are reserved for His children and shall endure through eternity. We can only say with another, "O, taste and see that the Lord is good!" (Ps. 34:8).

Rom. 5:1-2, Rom. 15:13, I Pet. 1:3-8.

The one who receives the Bread of Life receives eternal security. The instant a soul trusts Jesus that soul is saved, and has God's blood-sealed guarantee that he shall never perish—that he shall never again become an outcast from God's presence.

The soul that trusts Jesus can never be lost. It is impossible for a believer in Him to "lose his salvation." The salvation of the believer is as complete as the finished work of Jesus on the cross. It is as sure as God's unfailing Word. He hath declared, "Him that cometh unto me, I will in no wise cast out" (vs. 37). John 10:28, John 5:24.

NOTE—See Mr. Brooks' article on "The Living Bread from Heaven" in the February number of "Grace and Truth."

Lesson 10

Sunday, March 11, 1923

THE WORDS OF ETERNAL LIFE

John 6:41-71

Memory Verse, John 7:17

Three things enter into God's method of saving men. He draws them to Jesus by the Holy Spirit, seeking for willingness in their hearts. He brings the knowledge of Jesus' provision to the willing soul. And He gives eternal life to those who believe. These three things are clearly taught in this lesson, and show God's eagerness to save all men.

I. GOD DRAWS ALL MEN TO JESUS

Vss. 41-50

No man can come to Him except the Father draw him. At first this seems a little hard to understand. It may seem that it relieves men of their responsibility. It may seem to provide an excuse for the unbeliever, for he might argue that he does not believe because he has not been "drawn." But not so, God draws all men. Only a little later Jesus said, "I, if I be lifted up from the earth, will draw all men unto me" (Jno. 12:32). He was lifted up on the cross of Calvary, and so the inevitable conclusion at which we must now arrive, is that He is drawing all men unto Himself. The way in which He does this is easily understood in another statement which He made just before His death. Then He said, "He (the Holy Spirit, the Comforter), when He is come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged" (Jno. 16:8-11 R. V.). Without going into the details of the interpretation of this passage one thing is evident. *The Holy Spirit is convicting the world.* This is the drawing power of the cross of Christ in action. The Holy Spirit is the One Who tugs at the heart of every unsaved man, to lead him to Christ. The fulfillment of this promise may be discerned in the fact that the three things spoken of in this passage are universal in human experience. All men have a very definite sin-consciousness; all realize that there is a standard of righteousness higher than any to which they have attained, even though their standards may vary greatly; and all recognize some responsibility to a

higher power. This is the outward manifestation of the Holy Spirit's dealing with their souls. It is the evidence that God is drawing them to Himself. No man can come to Jesus save the Father draw him, but no man is thereby excused from coming, for He is drawing all men. Rom. 2:4, Rom. 2:14-15.

When God finds a willing soul He guarantees that such an one shall know of the doctrine. This is necessary if anyone is to be saved, for though all men are convicted of sin, righteousness and judgment, yet all do not know the Saviour, and they must know Him to be saved. This knowledge comes through the teaching of God's Word, for "Faith cometh by hearing and hearing by the Word of God" (Rom. 9:17). Many stories might be told of men who have hungered for peace with God, and who were willing to receive the Saviour, if they could only learn of Him. To all such God has sent the Word, and they have been satisfied. And He will ever do this. He is constantly reaching out for willing souls, and when He finds one He guarantees to get the Word of Life to him, whether he be in easy reach of the message, or whether he be in the heart of heathen Africa. Jno. 7:17, Jno. 4:23. Illustrations: Acts 8:26-37, Acts 11:1-48.

II. GOD HAS ALREADY PROVIDED ETERNAL LIFE FOR EVERY MAN

Vss. 51-56

Jesus died for all men that all men might live through Him. In His death He bore the sins of all men from Adam to the end of human history. Weak and strong, moral and degenerate, young and old, respected and despised, the needs of all were met in the cross of Christ. "He was wounded for our transgressions, He was bruised for our iniquities, and the chastisement of our peace was upon Him, and with His stripes we are healed" (Isa. 53:5). In His death Jesus satisfied the claims of God's infinite justice. He received the full measure of the wrath which we deserved because of our sins. He paid the price. He purchased eternal life for all by the shedding of His own blood. The vicarious death of Jesus is the basis of God's drawing men toward Him. Heb.

2:9, I Pet. 2:24, I Pet. 2:18, I Tim. 4:10, I Jno. 4:14.

Without believing in Him men are hopelessly lost. God is not seeking to lead men to realize that they are all sons of God, for they are not naturally so. But He is leading them to become His children through faith in Jesus. He is not endeavoring to fan into life the "inherent spark of divinity in every man," for there is no good thing in the natural man. But He is seeking to impart the Divine Nature to all who will trust Jesus as their Saviour. His effort is not to induce men to emulate the example of Jesus' holy and blameless life, for they could never do that. But He is seeking to lead men to trust Him, and let Him enter into their lives and live out His abounding life there, where nothing but the merest poverty had been before. Only as men believe in Him as their only hope of salvation can God do anything for them. He has made full provision for their needs and is seeking to draw them unto Himself, that He may give them that which He has already provided. He is saying to them, "Except you eat the flesh of the Son of Man and drink His blood, ye have no life in you" (vs. 53). We can do this only through believing in Him. John 3:15, John 3:3, Gal. 3:26, I John 5:10-12, Rom. 7:18, Heb. 7:26, II Pet. 1:4.

III. GOD GIVES ETERNAL LIFE TO ALL WHO BELIEVE IN THE WORD WHICH HE HAS SPOKEN ABOUT JESUS

Vss. 57-71

Many have mistaken ideas about Jesus' meaning when He said it was necessary to eat His flesh and drink His blood. Some have wickedly taught that the bread and wine which are used in the Lord's Supper actually become His flesh and blood. But this is not so. Nowhere in the Bible does God teach this wicked doctrine. He does teach that these things represent His body and shed blood, and when His children partake of them they are testifying that they have already partaken of the Bread of Life by believing in Him. Still others have swung to another extreme and misinterpreted His words when He said, "The

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flesh profiteth nothing, the words which I speak unto you, they are spirit, and they are life." They have argued from this that it is the moral teachings of Jesus which must save men, and that His death had nothing to do with it. But not so. The moral teachings of Jesus if divorced from the cross, and its message, could only damn. The very heart of Jesus' teaching was the cross, and in no place is this more evident than in the passage we are studying. He was to shed His blood for the sins of men. His body was to be broken for them. In order for them to receive the life He thus provided they must believe in the Word which God had spoken about Him. They must believe that He did this for them. They must receive Him as Saviour. Titus 3:5, II Tim. 1:9.

So the life which Jesus provided in His death can be received only through faith in Him. Throughout the Scripture this is what He teaches. If we will just review the few chapters we have studied thus far in the Gospel of John we will find that time and again He says the same thing.

The only condition of receiving His life is faith. Men must do only one thing—they can do only one thing—and that is to place faith in His finished work, to believe in Him. Then, too, a hasty glance into the rest of the book is sufficient to show that the same thought is indeed a key-thought, for it is repeated over and over again. God has never had any different plan of salvation. It has always been the same. In the Old Testament He teaches that men may be saved by faith in the coming Saviour. In the New Testament they are to be saved by faith in the Saviour Who has already come. John 1:12-13; 3:14-16, 18,36; John 5:24; 6:35, 40, 47; 7:30; 11:25-26; 12:44-48.

This teaching is hard for men to receive. It always causes a division. To some it is a savour of life unto life, while to others it is a savour of death unto death. Some believe and are saved, but others scoff, or deny and are lost. But the faith of some, and the unbelief of others while deciding the fate of their souls, does not change the fact that faith is the one thing God requires. This is the basis of His judgment. "He that believeth on Him is not con-

demned, but he that believed not is condemned already because he has not believed in the name of the only begotten Son of God" (Jno. 3:18). The Gospel divides. It divides between the saved and the lost. As men receive its message they are saved, but those who reject it are lost. So some of the disciples could not receive the message and went away, and Judas, himself, though he did not leave till later, failed to believe and was lost. These were not believers who lost their salvation, for such a thing is not possible. They were people who merely followed Jesus because of His teaching, or His miracles, but who never really believed in Him. So it is possible for one to be a church member, and moral reformer, but never to trust Him. Oh! dear friends, we need to receive Him, if we have not, and when we have received Him we need to urge others to receive Him, too, for in Him alone is everlasting life and joy and happiness! II Cor. 2:15-16, Acts 4:12, I Cor. 1:18, Rom. 12:1-2.

NOTE—See the article in the February number of "Grace and Truth" on "The Willingness Principle" by the Editor, Clifton L. Fowler

Lesson 11

Sunday, March 18, 1923

JESUS, THE CHRIST

John 7:37-52

Memory Verses, John 7:37-38

We may read the heart-break of God in Jesus' lamentation over Jerusalem. "O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37). This verse tells the story of human history, and of God's dealing with mankind. God's attitude is an attitude of desire to do good to men. "How often would I * * *." But man's attitude has always been an attitude of unwillingness to receive the benefits so freely offered, "Ye would not!" These two facts are clearly shown in the verses we are to study today, for in them we find God's grace manifested in Jesus, the Christ, and the unbelief of men concerning Him.

I. THE MANIFESTATION OF GOD'S GRACE

Vss. 37-39

The grace of God is seen in the invitation Jesus gave on the great feast day. Many years before, God had led Isaiah to stand and cry, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1). Now Jesus takes up the cry, and continues the invitation. Hear Him! "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." Four things are apparent in this invitation. They are,—

1. The great need of men, "If any man thirst."
2. The grace of God's invitation, "Let him come and drink."
3. The Scriptural faith, "He that believeth as the Scriptures have said."
4. The abounding life, "Out of his innermost being shall flow rivers of living water."

1. *The great need of men is shown here.* This need is their need of life, and consequently their need of Jesus. This world is a hungry old world. It is a thirsty world. The terrible famine conditions which prevail throughout many lands today are but a suggestive picture of a far greater famine which is not so apparent as the physical. The famine of life and peace and satisfaction for human souls is the greatest of all famines, and there is no relief for it save in Jesus. What this old war-worn, devil-ridden world needs is Jesus. Just Jesus. And what the weary, defeated, discouraged, sin-sick souls of men need is Jesus. Many lands are crying for peace. Many souls are crying from the depths of misery and wretchedness and despair for deliverance, and for life and joy and hope. These things can only be found in Jesus, but they may be found in Him, abundantly. Matt. 5:6, Rom. 5:12, Phil. 4:19, II Cor. 8:9.

2. *The grace of God's invitation is also evident in these verses.* A needy and willing soul is all the qualification a man need have to become a recipient of God's waters of life. Dr. Bernardo was once approached by a little street waif who asked to be admitted into his orphans' home. Thinking to test the little fellow, he asked, "Have you anyone to recommend you, and to testify of your need?" "Anyone to recommend me!" shouted the little fellow. "If these here rags don't speak for me, I guess nobody else could!" And he waved his ragged sleeve. That was all that was needed. He was admitted, and cared for. God invites all men to receive in Jesus the life and satisfaction they need, but they must recognize their need, and must be willing to receive His provision before He can do anything for them, so He stands and invites them. Rev. 7:16, Rev. 22:17, Matt. 9:12.

3. *A Scriptural faith is also seen here.*

"He that believeth on me, as the Scriptures have said." This is the pre-requisite to an abounding life. It is possible for men to believe in Jesus and to be saved, without abounding in His grace. But that man who believes in Jesus as He is revealed in the Word of God is in a place to receive the abundance of blessing which God is eager to give to all. A Scriptural faith means faith in a Scriptural Christ. It means not only to accept Jesus as the Lamb of God Which taketh away the sin of the world, but also to yield the life to Him as Lord and Master; to trust Him not only for salvation from the penalty of sin, but also for salvation from the power of sin. Many do trust Jesus as Saviour and are saved who have not reached the high standard God has set in these verses. He wants men to drink, and He wants them to drink deeply. He wants to save them, and He also wants to satisfy them. Rom. 12:1-2, II Pet. 3:18.

4. *The result of exercising this Scriptural faith is that men do receive God's abundance. They enjoy an abounding life.* Jesus said, on another occasion, "I am come that they might have life, and that they might have it more abundantly" (Jno. 10:10). The promise to the man who enjoys this abundance of life is that "Out of his belly shall flow rivers of living water." This man receives more than enough for his own needs. He receives more than satisfaction for himself. He becomes the channel through which God's blessing flows into the lives of others. The abounding life is a life of service. It is a life of sharing with others the blessings which God has bestowed on us. Matt. 4:19, Eph. 3:20, I Cor. 2:9-10.

In these things we see that God is willing and indeed eager to bless men without measure. Not only does He want to save them, but He also wants to satisfy them, and use them to bring the same blessings

to many others. And He is willing to do this without price. Herein is grace! But the great pity is that men are constantly spurning His invitation.

II. THE UNBELIEF OF MEN

Vss. 40-52.

Three characteristics are manifest in the unbelief of these people, and they characterize unbelief in all time.

1. A partial faith.
2. A blind and unreasoning prejudice.
3. An appeal to scholarship which is opposed to faith and which repudiates Scriptural authority.

In no time in the history of mankind have men been more guilty of unbelief than at the present time, and never have these three characteristics of unbelief been more manifest.

1. "Some said, 'This is the prophet.'" "Others said, 'This is the Christ.'" As a matter of fact He was both. So we see that these people had a partial faith. Their faith was sufficient to save them,

for they did believe that He was the fulfillment of Scripture promises, and we are told that if any man believes that Jesus is the Christ he is born of God. But these people stopped short, and did not receive the fullness of the blessing God wanted to give them. Many today have a partial faith. Some believe in Jesus as their Saviour, and are saved but never grow in grace. Still others have partial faith which is not sufficient to save. They do not believe in His death on their behalf, though they do believe that there was an historical person by the name of Jesus, and that He was "a good man," "a moral reformer," and indeed, "much in advance of His times." But such faith cannot save. It only adds to their condemnation. I Jno. 5:1, I Cor. 3:1-2.

2. Others said, "Shall Christ come out of Galilee? Hath not the Scripture said that Christ cometh of the seed of David and out of the town of Bethlehem?" A little investigation would have proven to these people that Jesus was the Christ, for the Scriptures do declare that He should come out of Galilee, as well as from Beth-

lehem. And Jesus was born of the seed of David, and in the town of Bethlehem. But these people did not want to be convinced. They were blindly prejudiced and unwilling to take the trouble to investigate and learn the truth. In this they are like multitudes in our own time. Isa. 9:1-2, Matt. 4:12-16, Matt. 2:1, Rom. 1:3, Jno. 5:39-40.

3. Many are appealing to "Scholarship" to excuse their unbelief and rejection of God's Word today. The chief priests and the Pharisees boasted a superior knowledge of the "law" and scorned the people who "knew not the law." Their argument was, "Have any of the rulers of the Pharisees believed on Him?" Then, when they were convicted by the testimony of the law itself in the mouth of a Pharisee who did secretly believe in Jesus, they took refuge in denial of the Word, and in superficial argument. So today many who sit in seats of learning are opposing their "Scholarship" to the faith of men, and to the Revelation of God. They attribute the faith of believers to ignorance, and take refuge in shelters of lies and professed wisdom. Rom. 1:22, I Cor. 1:22-28.

Lesson 12

Sunday, March 25, 1923

THE OUTCAST SINNER

John 8:1-11

Memory Verse, I Tim. 1:15

The story of this poor sinful woman teaches us somewhat of the depths of God's love, and of the extent of the power of the cross. We must not suppose that it teaches that God winks at sin, or treats it lightly. On the contrary it shows that He takes sin into account, and recognizes its damnable character, but that in spite of it He purposes to save the sinner who will simply trust Him. It shows us, too, that the outcast, and the fallen are not the only ones who need this manifestation of God's grace, but that the need is universal and just as great for the moralist as for the degenerate.

I. THE SINNER CONDEMNED BY THE LAW

Vss. 1-9

There is no doubt of the guilt of this poor creature. She had been taken in the very act. And Jesus does not deny her guilt, for though the act had never been committed, still the eye which reads the hearts of men, discerns the guilt which lies like a load on every human heart. The sin which had been committed was one which was worthy of death. The law did provide that adulterers and adulteresses should be stoned to death, and the New Testament teaches that those who are guilty of this sin are shut out forever from the presence of God, unless His grace intervenes to save them. So, as this woman stood in the presence of Jesus she was convicted of sin, and condemned by the law. Rom. 3:23, Luke 20:10, I Cor. 6:9-10.

Jesus confirmed the Law and applied it in its full force. He did not seek to excuse the sin of the woman. He did not seek to deny the authority of the Law, nor its application to the present case. He merely gave orders for the execution to proceed. He ordered the woman to be stoned to death. He said, "Let him that is without sin among you cast the first stone."

But ah! He did more than confirm the sentence of death provided by the Law to punish such sin. He applied the Law as

God intended it to be applied, and threw the responsibility for judgment on those who were innocent. What a searching command He gave. He commanded that the sentence of the Law be executed. He commanded that the stoning continue. But He forbade those who were themselves sinful to judge another for the sin of which they themselves were guilty. This was characteristic of Jesus' ministry. He constantly applied the Law in its full force, and showed that only condemnation for all was to be found therein, and no hope of salvation. Rom. 2:1-3, 17-23.

The accusers were themselves condemned by the Law they had cited to convict another. The Jews were constantly limiting the application of the Law to outward actions. God meant it to discern the hearts, and to judge the intents and purposes of men. So these self-righteous Jews, boasting in their outward freedom from such sin as this woman had fallen into, were made to realize that their own thoughts and secret sins were known to God, and that the Law condemned them just as severely as it did the more gross, outbreaching sins. Perhaps none of them had been guilty of the actual act of adultery, but they had been guilty of adulterous and sinful thoughts. Truly the Law of God is as a sharp two-edged sword. When men try to use it to condemn another it becomes their judge. In the glaring, noonday light of the Law as Jesus applied it all saw themselves guilty and undone before God. And being convicted by their consciences which were thus enlightened, they went out one by one. Rom. 3:9-20, Gal. 3:11, Gal. 2:16.

II. THE FAITH OF THE SINNER

Vss. 9-11

The sinful woman believed in the Saviour. Only a moment before she had been cringing, weeping and guilty in His presence. Doubtless she covered before the hail of stone she expected to follow His

sentence. But as her accusers went out one by one, she gained courage to lift her head, and perceiving that the sentence of Jesus had been passed upon all alike, and that her accusers were condemned with her, she was filled with gratitude toward the One Who had so signally delivered her from a disgraceful death. By faith she perceived that the One Who so thoroughly understood the secrets of men's hearts, as to condemn them with a word, also had power to free them from their sins. She perceived that the grace manifested in delivering her from the physical punishment for her sin spoke of still greater grace to be manifested in forgiving that sin. She was willing to trust the One Who had so successfully undertaken to plead her case against the Jews, to plead her case before the Father in Heaven. Jno. 3:14-18, Col. 1:14, Heb. 11:6.

This faith is evident from three things. The woman knew her guilt as fully as the men recognized theirs. Had she not believed and trusted Jesus for forgiveness she would not have remained in His presence, but when the last restraining hand had been removed she would have taken advantage of her opportunity to escape. The very fact that she remained in the presence of Him Whose word had only so recently condemned her, shows clearly that she realized that forgiveness awaited her, and believed in Him. Her faith is indicated, too, by the manner in which she addressed Jesus in answer to His question, "Has no man condemned thee?" Her answer was the faint voicing of the faith which had just been born in her soul, "No man, Lord." Jesus was more than "Rabbi, teacher," to her. He was her "Lord," her Saviour, for no man can say that Jesus is Lord but by the Holy Spirit. She believed in Him. She trusted Him for salvation. In addition to this evidence of her faith we have unmistakable evidence in Jesus' words to her. "Neither do I condemn thee, go and sin no more." He did not deny her guilt, for the words "sin no more" are an

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admission that He believed her a sinner. But He did forgive this sin. God cannot forgive sin without faith, so the very fact that Jesus forgave her proves that she believed in Him. I Cor. 12:3, Jno. 3:18-21, Heb. 11:6.

III. THE FORGIVENESS OF THE SINNER

VS. 11

What wonderful grace was manifested in the forgiveness of this sinner. By the Word of the Law, and by the Word of Jesus she deserved to die, but instead she received this assurance of forgiveness from the lips of Him Who by right was her Judge. The very contrast between the iniquity of the woman and the attitude of Jesus throws a flood of light upon God's grace in His dealing with men. He saves and forgives us not because of our merit, but because of our faith in Himself. Jesus' mind looked forward to Calvary. He saw the sin of this woman laid upon His own body there. He saw God's wrath poured out upon Himself because of that sin. So He could say to the woman that day, "Neither do I condemn thee." Those few simple words cost Jesus infinite suffering, spoken quietly and calmly as they were. They cost Jesus the suffering of the cross. They cost Him His very life blood. They cost Him the agonies of Hell. He could forgive this woman her sin, because He purposed to suffer for it Himself. God's justice must be satisfied, but He was willing to die that He might satisfy the claims of justice. So when the poor, weak, defiled sinner creeps up to the foot of the Cross, and, looking into the face of Jesus, says, "Lord," he hears the proclamation of pardon. It costs him nothing. All he does is to believe. But, ah! It cost the Son of God everything! Believers, should we not prize more highly the gift of God's love? I Pet. 2:24, 3:18, Col. 2:14, Acts 13:39, Acts 10:43.

The forgiveness of the sinner should be manifested in a life of holiness. Jesus said to that woman, "Go and sin no more." so He desires that all of His children should walk in holiness because He has forgiven their sins. His appeals to the believer are based upon His mercies. He desires that the world may realize by our changed lives that He has forgiven us and cleansed us from our sins. The forgiveness of our sins does not make it impossible for us to sin further, but such sin does not make us any the less His children. Should we not seek so to yield to Him that by their very holiness our lives shall become a testimony to His saving and keeping power? Rom. 12:1-2, Col. 3:1-5.

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"Eighteen Prin." (cont. from p 139)
shows it with special clearness in a summarizing statement in I Cor. 15:23-25:

"But every man in his own order: Christ the first fruits; afterward they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the Kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet."

A careful analysis of these words reveals a plainly stated order of events.

1. The Resurrection of Christ.

"Christ the firstfruits," * * of the resurrection. (Between this event and the next named event, a known period of nearly two thousand years already exists. If a lengthy period occurs between the first two events named, a similar period could occur between subsequently listed events).

2. The Resurrection of Believers and the Second Coming.

"Afterward they that are Christ's at His coming," * * shall be resurrected. (This event is ahead of us. Judging from many significant facts, it is quite reasonable and scriptural to say that it seems to be JUST AHEAD, but to set a date is sin!)

3. The Personal Reign, the Millennium, the Kingdom.

"For He must reign until He has put all enemies under His feet." (Thus we see the Spirit of God places the Second Coming before the personal reign;—indeed, how could it be otherwise?)

4. The Delivery of the Kingdom to the Father, and Resurrection of the Remaining Dead.

"Then cometh the end, * * (of the resurrection) when He shall have delivered up the Kingdom to the Father."

This clear-cut passage is the Holy Spirit's answer to the cavils and the scoffings of the Post-millennialist. It is the DIRECT STATEMENT of God on the

question of the Second Coming. The return of the Lord precedes the millennium.

There are many more of these summarizing statements in God's Word, but the three examples which we have examined are sufficient to open before the eager Bible student a fruitful and profitable field of study.

The Direct Statement Principle Illustrated by Divine Guidance in Personal Problems

IT is a sad fact that with many professing Christians, simple dependence on the Lord for leading in the problems of life is not regarded as a practical thing. But throughout the Bible God is constantly encouraging His people to lean harder upon Him in times of trial and tribulation, and to confidently expect Him to direct their pathways through darkness and through dangers to ultimate victory. "God is able" is comforting to the soul that finds itself confronted by obstacles which are seemingly insurmountable.

Does the human need for guidance open a field for the activity of the Direct Statement Principle? It does.

In a nearby city, not long ago, there lived a Christian woman of some means, and of deep consecration. She invited a Bible Class to meet once a week in her beautiful home. Within a short time she found that the joy of having public Bible Classes in her home was greatly reduced by the fact that her furniture was suffering many a scratch and that an astonishing amount of mud and sand was carried in on her rugs and carpets. She was about to tell the teacher of the class that some other meeting place would have to be secured, when she decided to take the question to God, asking for His guidance. This she did for several days without avail. During this period she was reading, at her devotional times, the book of Hebrews. The fact that her furniture was being injured finally became so pressing in her mind that she decided that some indication of God's will must be had without delay. She went to God in special prayer appealing to Him for guidance. It came to her mind that the Bible was God's Word and that she had a right to expect definite help from that Book. She picked it up, saying—"Lord, give to my soul from this Book, some simple word which will satisfy me as being your leading in this hour of perplexity. She resumed her devotional reading at Hebrews 10:32 where she had left off some hours before. In a moment her eyes were resting on these words,—

"Ye * * took joyfully THE SPOILING OF YOUR GOODS knowing in yourselves that ye have in heaven a better and an enduring substance." (Heb. 10:34).

Without hesitation she thanked God for His definite and direct answer from His Word and the Bible Class remained. It was an example of the Direct Statement Principle manifested in Divine guidance.

A few years ago in St. Louis, Mo., a young man was seated alone at his desk in a banking institution reading his Bible at the tenth of Romans. He had been a Christian only a few months. He had kept his conversion a secret from the worldly group of young bank clerks who were his associates. He knew he would

become the subject of many a gibe if his conversion became known, so he decided the easiest way out was to be a "secret disciple," and keep his testimony "under his hat." As he finished reading the tenth verse of that great chapter, he thought he heard a foot-step immediately behind him. The hot blood mounted to his cheek and brow. His heart thumped with fear and chagrin. In a flash he had slammed the Bible into the drawer of his desk, had banged the drawer shut, and had turned with assumed indifference to face the intruder. But there was no one there. With the consciousness of his cowardice cutting deep into his soul, he re-opened his Bible and began reading again. The very next words in the chapter were these:

"For the Scripture saith, whosoever believeth on Him shall not be ashamed." (Rom. 10:11).

It went home. He fell on his knees and told the Lord that men should know he was a Christian. Today he is a minister of the gospel. Men are safe, very safe, when they allow their lives to be guided by the DIRECT STATEMENTS of God's Word.

Another Christian young man became very much perplexed on the subject of personal work. He began to question the advisability of ever speaking to the lost about their soul's salvation. He argued with himself that to talk with a man about eternal things only brought about embarrassing situations and frequently ended in estrangement when a happy and easy-going friendship might have continued indefinitely. While in this frame of mind he met an earnest Christian worker, who soon discovered his spiritually depressed condition and raised this question:

"Do you think a man ought to faithfully do what the Scripture says to do?"

"Yes," was his quick reply.

"Then listen to the words of Jesus:"

"Follow me, and I will make you fishers of men." (Matt. 4:19).

The young man saw at once the fact that his position was contradicted by Jesus Himself, and gave himself to soul-winning without further parleying.

The realm of Divine guidance in the practical problems of life, is one of the most vital realms in which the Direct Statement Principle is operative. Ah, that more men were willing to be guided by the direct statements of God's Word.

Young man, just beginning to realize the complexity of the problems of life, just beginning to sense the awful impact of this world's impurity upon your soul, there is a sure way to avoid mistakes; there is a sure way to escape danger; there is a sure way to be victorious over sin. The Direct Statement Principle indicates it:

"Wherewithal shall a young man cleanse his way? By taking heed thereto according TO THY WORD." (Ps. 119:9.)

Take heed thereto according to God's Word. This ancient piece of inspired advice holds good today. No matter how rationalists may seek to strip the soul of its faith, or the Bible of its power, the Direct Statement Principle is still true, —God says what He means and means what He says.

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An Open Letter on Pentecostalism

(Spec. reference to Mrs. McPherson)

by

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"I praise God for the great blessing D. B. I. has been to me. This school, sound in doctrine and thorough in work, with a deeply spiritual atmosphere and evangelistic tone, is the school one should go to, to receive the best training for Christian work. D. B. I. magnifies my Saviour. My training there has greatly enlarged my ministry."

"As a graduate of the Denver Bible Institute I must urge that all Christian young people get a thorough training in some Bible School before entering a college or university. I have been over a year in University training since I left D. B. I. and shall never be sorry that I took my Bible training first. I venture to say that few young people who have not had Bible School training can come out of a modern University unshaken in their faith. A further, I believe that the Denver Bible Institute qualified in the strictest and most absolute sense to give the training in the precious Word of God which all Christians need."

"The knowledge of the truths of God's Word which I received through the teaching of the Denver Bible Institute has been a great stimulus to my faith, and has made the Bible a new Book to me."

"To anyone who has yielded his life to the Lord Jesus Christ for service I can recommend no better place than D. B. I. in which to receive training for that service. There you are taught how to study the Bible by comparing Scripture with Scripture. Practically all the difficulties which you will meet when you get out into active service are presented and satisfactory answers given. You are taught to rely on God's Word rather than man's. Consequently when you leave the school you know what you believe and why you believe it. Love for the lost and desire to win them to the blessed Saviour are also the inevitable results of the training received at D. B. I. If you are hungry to know what the Bible teaches, and to enjoy sweet Christian fellowship, enroll in D. B. I. at once."

"I thank God every day for the crystallized teaching of His Word which I received at dear old D. B. I. The courses of study are unique and invaluable. The student is taught to believe and trust implicitly in the Word, to expose false teaching, to preach the Word without qualification or compromise, and to keep the eyes fixed on Jesus all the while."

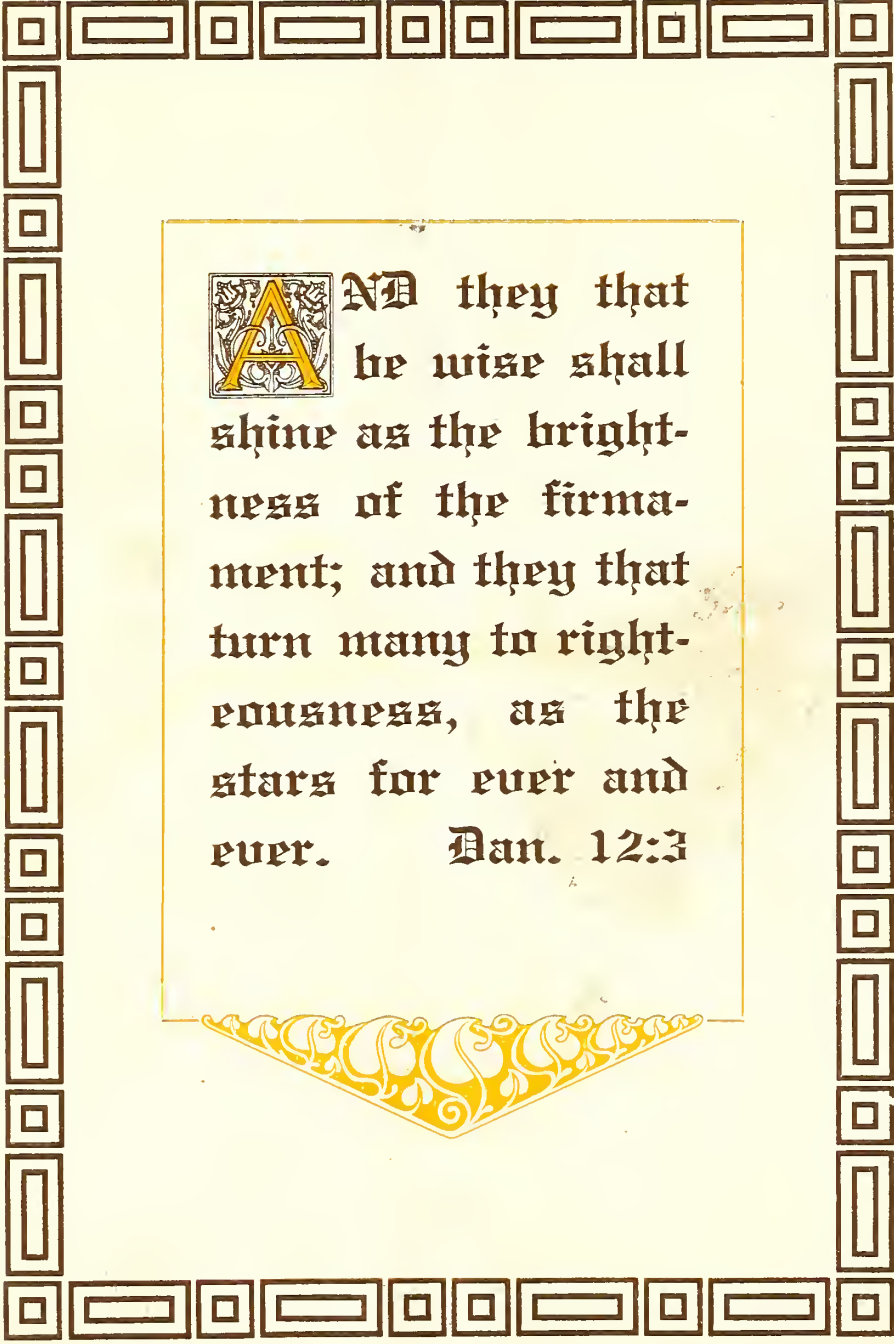
"The Denver Bible Institute has saved me from the infidelity of Modernism. Its teaching has answered the questions and solved the problems of my own soul, and I find a joy and freedom and power in Christian service which I never could have experienced without that teaching. To the earnest Christian young man or woman who desires the best training for effective Christian service I can say with all my heart, 'Take your training in dear old D. B. I.'"

NOTE—The men and women whose testimonies appear on this page are actively engaged in many kinds of Christian work. They have all found that the course offered in D. B. I. has given them just the training which is most essential in preparation for their own particular work.




LOBBY D. B. I.

The Denver Bible Institute
A TRAINING SCHOOL FOR CHRISTIAN WORKERS
2047 Glenarm Place, Denver, Colorado
 FOR CATALOG AND INFORMATION ADDRESS DEAN CLIFTON L. FOWLER



AND they that
be wise shall
shine as the bright-
ness of the firma-
ment; and they that
turn many to right-
eousness, as the
stars for ever and
ever. Dan. 12:3



"Grace and Truth came by Jesus Christ." John 1:17

"GRACE AND TRUTH"



A Bible Study Magazine
for Earnest Men and Women
Everywhere

Clifton L. Fowler, Editor

RIGHT DIVISION
NUMBER

Apr. '23

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One Dollar Fifty the Year.

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"GRACE AND TRUTH"

"THE MEN AT THE HELM"

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THE DENVER BIBLE INSTITUTE

The Bible Training Center of the Rocky Mountain Region

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Doctrinal Statement of the Denver Bible Institute and of "Grace and Truth"

We believe:

1. In the triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno. 4:24.
2. In the verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.
3. In the personality of Satan. Job 1:6-7.
4. In the depravity and lost condition of all men by nature. Rom. 3:19.
5. In the virgin birth and deity of Jesus Christ. Luke 1:35.
6. In the shed blood of Jesus Christ, the only atonement for sins. Rom 3:25.
7. In the bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.
8. That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.
9. That the Holy Spirit is a person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer. Jno. 16:8; I Cor. 3:16.
10. In the eternal security of all believers. Jno. 10:28-29.
11. In the personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.
12. In the eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.
13. That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.
14. That all believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.
15. In the obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

"GRACE AND TRUTH"

As the Editor Sees It

Right Division

THE heart of the observant and spiritually minded child of God has had much occasion for sorrow during recent years because of the satanic tide of antagonism to rightly dividing the Word of Truth which has been steadily setting in. This is easily recognized as one of the phases of the horrid apostasy which Scripture predicts shall mark the end of the age. Hence, it is for God's children to squarely face the issue, recognizing that the enemy is in fighting mood. May God, in the hour of special need, give us many workmen "who need not to be ashamed."

The correct division of the Word of God, both from the standpoint of its literary structure and from the standpoint of its doctrinal content are of supreme importance to a balanced, scriptural, and tenable apprehension of its message. To ignore the right division of Scripture is to open the door for confusion worse confounded, and to invite into our fellowship those who have swallowed the wild vagaries of modern isms.

Many earnest Christians are awaking to the importance of the correct division of God's Word, and in spite of insidious opposition from the powers of darkness, are boldly and faithfully unfolding the truth wherever a Bible Class can be formed.

May the awful darkness of this hour of spiritual declension, and false teachers who repudiate the right division truths, be marked by an increasingly earnest band of consecrated teachers who shall not fear the heartless criticisms of men, and who with heaven-given assurance shall rightly divide the Word of Truth, thus being used of God to turn on the light.

The Devil

MODERNISM grows more arrogant and haughty with each succeeding hour. The Christian Century, one of modernism's organs, makes a flat-footed denial which is so blatant as to call for special mention. We quote:

"We do not believe in the devil."

This is what the devil wants. One of his chief aims is to persuade men that there is no devil. The way to let men and the *devil* know that one is completely under the delusion and power of the *devil*, is to look out upon the

We send forth the Right Division Number of "Grace and Truth" with a heart full of thanksgiving for those noble and faithful warriors for Truth,— Scofield, Ottman, Brookes, Moody, Pettingill, Tucker, Chafer, Gaebelein, Gray, Torrey and others whose teachings have meant so much to the Bible students of the world. May their tribe increase.

onward march of this present evil world dominated and cursed by the works of the *devil*, and then to deny the existence of the *devil*.

Modernism denies the personality of the devil but the Scriptures say:

"Then was Jesus led up of the Spirit into the wilderness to be tempted of THE DEVIL."

Modernism repudiates the very existence of the devil, but God's Word says:

"Be sober, be vigilant: because your adversary THE DEVIL, as a roaring lion, walketh about, seeking whom he may devour."

The Scripture teaches that the devil is a real being. He not only exists, but he has successfully "roped in" the modernist, and now employs the modernist's books and publications to fill the

world with this lie of which he is so fond,—"There is no devil!"

Retired

OLD fashioned believers in the Gospel all over the country have been astonished at the action of the Nebraska Conference of the Methodist Episcopal Church in retiring the Rev. J. D. M. Buckner from the active ministry. The ostensible reason for putting this preacher out of business was because he was a modernist. This is what has so completely astonished the conservative.

Every informed student of modern religious movements knows that the Methodist Episcopal Church is the greatest stronghold of modernism among the so-called evangelical denominations. As the Methodism of yesterday led the way into glorious faith and Scriptural spirituality, just so is the Methodism of today leading the way into abominable denials of the truths of the Bible. Methodism is avowedly modernistic, hence, infidel in its present trend.

Since Methodism's drifting into the infidel teachings of modernism is no secret, it caused no small wonderment among the conservative believers in the old faith that an infidel church should turn out an infidel preacher because he was an infidel. We all knew there was a "nigger in the wood-pile" but we did not know his name.

We have a question which clamors for an answer. Why should this fellow have been so unceremoniously removed from active service? All he did was to preach

YES. WE ARE STILL AFTER THE ONE THOUSAND NEW ONES!

the ordinary "liberal" or "modernistic" views. His preaching was no more "advanced" than the average Methodist preacher of today. It is very easy for any one to find out what he was preaching. His views are spread forth before the nation in the "World's Work." They are the ordinary modernistic views with the customary denials of the integrity and authority of the Bible,—nothing different from the general run of modern Methodist teachings. Just the familiar infidelity which is cursing the church of today. Why discriminate against Buckner? The Methodist Church is full of modernists! Why not turn out the rest of them?

It has remained for The Christian Century, (a modernist Journal published in Chicago) to convey to us the desired information.

The Christian Century, speaking of Buckner, says:

" * * * He probably *does not differ greatly* from a large proportion of the Methodist ministry who have had the advantages of seminary training. But he has made himself the target of unfavorable comment by the pointed and somewhat crude manner in which he has exploited his opinions.

"This became a cause of irritation in the administrative work of the Methodist Church * * * .

"To all appearances Mr. Buckner shares the ordinary views of MODERN STUDENTS of the Bible, * * * but has an unhappy faculty of pursuing an extremely unpedagogical and irritating method. He * * * exhibits a singular ineptness and lack of discretion * * * ."

These utterances, appearing in a journal which stands for modernism, are astonishingly candid. They are indeed, a revelation. We did not expect to hear the truth so bluntly told. In fact, we are inclined to think that they "spilled" more of the "beans" than they intended to.

Why was Buckner "retired?" He teaches the same wicked doctrines that his brethren in the ministry are teaching. Why this apparent injustice? The answer is clearly given. He was too "pointed." His manner was "crude." He was not "pedagogical." He was "inept" and was lacking in "discretion." He had aroused "unfavorable comment." What an insight this gives us to the plans and purposes of modernism. Buckner was not retired because he was teaching modernism. Buckner was retired because of his indiscreet methods of teaching modernism. Buckner is not sufficiently smooth, and oily, and suave for the modernistic infidels to retain within their camp. He would spoil their little game by his unnecessary bluntness. He is too crass to trot in their class. Poor Buckner.

This reveals to us one of the necessary qualifications of a good modernist. He must have special aptitude in hiding blasphemous denials of God's Word under a mantle of culture and discretion. He must be able to feed the sheep of God on the husks of Tom Paine and Bob Ingersoll but do it so persuasively that the sheep are convinced they have a square meal of heavenly fodder. A modernist who can hold his job is one who can sugar-coat heresy so it tastes like the true faith. A modernist must be specially adroit in catching souls and heading them for hell in order to be acceptable to his brother modernists. With unblushing candor this liberal editor tells us that modernists put a premium on a crafty and artful presentation of the deadly error for which they stand. Tricks of ecclesiastical cunning are virtues whereby one's job may be made safe. Buckner was so unwise as to be honest. He openly, frankly, clearly stated the positions of modernist brethren, whereas they wanted him to hush

up his "pointed" and "indiscreet" remarks and join them in their adroit and cunning methods of presentation. Although our faith in God's Word forbids our endorsing Buckner's teaching, his honesty is worthy of the highest commendation.

When such facts concerning the modernist's unholy schemes and methods are uncovered and we see plainly their perfidy in seeking to slyly snatch the souls of men from the joy and bliss of eternal life which was provided at the fearful cost of the shed blood of Jesus, then righteous indignation surges to the depths of our inmost being and we cry out,

"DOWN WITH MODERNISM!"

This Month's Chart

This month's chart (see page 155) sets forth in a general way the classification of the books of the Bible from the standpoint of the Dispensations. In studying this chart it must be kept constantly in mind that it is the INTERPRETATION of the books which is under consideration rather than the APPLICATIONAL message. The correct and scriptural application of any given passage in God's Book is placed within easy reach when the interpretation is understood. But when the interpretation is not apprehended the danger of an incorrect and absolutely unscriptural application is great. Hence, the primary importance of accurate knowledge of the interpretative message of each book in the Bible.

Even though from the interpretation standpoint, some of the books are "Jewish" and some "Church," this comforting and wholesome fact must not be forgotten, that every word of the "Jewish" books has a strong, helpful, illuminating, and uplifting applicational message for the soul of the individual believer. Those who stand for dispensational truth have been accused of robbing the believer of certain parts of the Bible. This is quite untrue. On the contrary, a sane recognition of the distinction between interpretation and application places in the hands of the Child of God, not only a Rightly Divided Bible, but a Bible every word of which is pregnant and vibrant with living messages for his own soul.

It is most unfortunate that any one should think himself called to contend for either of these extremes, to the exclusion of the other.

IS IT FANATICAL

To believe that Christ will come again?

The sane and balanced teaching of God's Word on this important theme will be found in our

Second Coming Number

May 1923

THE COMING OF CHRIST I. M. Haldeman
THE TRANSLATION OF THE SAINTS ... C. C. Cook
THE PRACTICAL RESULTS OF
SECOND COMING TEACHING ... H. A. Wilson
WHAT IS THE DIFFERENCE BETWEEN
POST-MILLENNIALISM AND PRE-
MILLENNIALISM Wm. Avery McClure
THE NEW AIM AND MESSAGE
OF THE CHURCH Frank S. Weston
THE FIRST OCCURRENCE PRINCIPLE ... Editor
FORTY PROPOSITIONS ON THE SEVEN
DISPENSATIONS (Third Proposition) Editor

"GRACE AND TRUTH"

HAVE YOU FACED THE FACTS SET FORTH ON PAGE 180?

The Practical Value of Dispensational Study

by H. A. WILSON

IN order to appreciate the practical value of Dispensational Bible study it is necessary first to understand what Dispensational study is. And in order to understand this we must consider carefully the nature of the Bible, and the purpose for which it was given.

The Bible is God's revelation to man. First of all it reveals God to him. It reveals His power in creating and sustaining the universe. It reveals His wrath against sin, and it reveals His grace. But this we shall consider more fully when we consider His purpose in giving the Bible. Then, too, the Bible reveals man to himself. As he reads it he sees himself to be fallen and degraded. He sees himself naturally a rebel against God. He sees himself sunken in sin. He sees himself without God, and without hope. He sees himself facing the prospect of God's awful judgment. But he also sees himself the object of an unspeakable love which makes full provision for his every need.

All men need this revelation, and so in the Bible God seeks to give each man the knowledge of those truths which are vital to him. He seeks to meet the needs of men in every place, in every condition, of every nation, and in all times. The Bible is a universal book. It contains God's revelation to the whole human race. It is His one message to men for all time. However, we must remember that the Bible was written for different men, living in different times. We must remember too that though God is the same forever and changes not, yet He is dealing with a changing race, and as men change, His dealings with them must change to meet their varying needs. From this it is apparent that what is addressed to men living in one time and under one set of conditions may not apply fully to men living in another time, and under a different set of conditions. So, though the Bible was written to the whole human race, not all of it was addressed to all men, and every man must conscientiously seek to discover which part of the Bible contains God's particular message to his own soul, and time.

But though different parts of the Bible are written to different people, God's purpose in giving these different parts is always the same. All the Bible is given to convince men of their sin and need of a Saviour, and to reveal to them God's grace, and the way of salvation which He has provided, through the death of Jesus. Because this need is common to men, and because God always deals with the question of the salvation of the sinner in grace, when one rightly understands the particular reason for which each part of the Bible was given, he may then receive much blessing by making an application of the

truths taught in all the Bible. But such an application must always be in accordance with the teaching contained in that part of the Bible which was peculiarly meant for him, and for the time in which he lives.

BEARING these essential facts in mind we can easily understand what Dispensational study is.

Dispensational study of the Bible is that study which pays particular attention to the time, and to the people, to whom that part of the Bible which is under consideration was addressed. It is the conscientious effort of the student to discover from the Bible itself which parts of the Bible belong especially to himself, and which parts belong to some other time, and to some other people. It is the sincere and humble attempt of the student of God's Word to use every part of the Bible only as God intended it should be used. Such study of God's Word is of inestimable value, not only from the theoretical but also from the most intensely practical standpoint.

After studying carefully for only a short time the student of Dispensational truths comes to realize that God has made one outstanding and fundamental distinction which, when clearly recognized and consistently observed, is a master key to all Dispensational distinctions in the Bible. This is the distinction between the Church and the nation Israel. The period during which God is forming the

Church is a great gap in the history of Israel. This period, and the Church which is the outstanding characteristic of the period, are never mentioned in Jewish writings. God kept the Church a mystery, from the beginning of the world, until He gave the Apostle Paul the especial commission to make it known to all men.

The truth of this statement is clearly indicated in Ephesians 3:2-9:

"By revelation He (God) made known unto me the mystery; (as I wrote afore in few words; whereby, when ye read, ye may understand my knowledge in the mystery of Christ,) which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of His promise in Christ by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power.

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all

If you have questioned the real worth of Dispensational Bible Study, read this illuminating article by Wilson. He demonstrates his position and settles the issue, once for all.

YES, WE ARE STILL AFTER THE ONE THOUSAND NEW ONES!

men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God."

The "mystery" which is mentioned in these verses is clearly identified with the Church in Colossians 1:24, 26. (Verse twenty-five is self-evidently an explanatory parenthesis, and may well be omitted so as to make the connection in the meaning clear.)

I "now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church: even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints."

These passages make two facts radiantly clear:

1. The Apostle Paul is given a special revelation concerning the "mystery,"—the Church,—the body of Christ, and he was also given a special commission to make it known to all men.
2. This mystery was never before made known to the sons of men, but was hid in God.

From these two facts another logically follows:

3. Since the Apostle Paul was specially chosen as God's messenger to make the "mystery" known to all men, and since it had never before been revealed, we cannot expect to find any teaching concerning it in any of the writings in the Bible, save in the writings of the Apostle Paul.

Careful search in the rest of the Bible will convince the fair-minded investigator that this is true. We may search in vain throughout the rest of the Scripture and we will find no teaching whatever concerning the "mystery,"—the Church which is Christ's body.

This fact makes possible a general classification of the Bible, as to whom it was addressed by God. Roughly we may divide it thus:

To Israel: Genesis through Acts.

To the Church: Romans through Philemon (Paul's writings).

To Israel: Hebrews through Revelation.

At once we see that this is a real key to Bible study. The student who once fully recognizes this fact can turn with assurance to any part of the Bible, and know whether he is on Jewish or Church ground. Let us bear this fact in mind, that the Church is a mystery, and not to be found in any of the books of the Bible, save those from Romans to Philemon inclusive. Let us also remember that the period during which God is forming the Church is a gap in His revelation of Israel's history. In order that this may be clear in our minds we may well picture Israel's history thus:

X—ISRAEL—(CHURCH)—ISRAEL—X

With these facts before us let us now consider the practical value of studying the Bible with careful observation of this and kindred Dispensational distinctions.

ONE result of such study, which is of exceedingly great value, is that it firmly fixes the believer's faith in the inspiration of the Bible. It enables him to get a bird's-eye view of the Bible which convinces him of its absolute unity, and this convinces him that it must have had one author, though it may have had many

writers. The only author who could possibly have planned such a Book, and who could have so dominated the various writers of the Book as to produce such unity, is God. In addition to this, the student is able to understand many seeming contradictions in the Word through the use of this principle, and this convinces him still further of the inspiration of the Book.

To take a specific example of the value of Dispensational study in explaining difficulties, and consequently fixing the faith of the believer in the inspiration of the Bible, we may cite the Bible's teachings concerning the second coming of Christ. Professor William Newton Clarke, in his book "Sixty Years with the Bible," says, after studying this doctrine:

"It was borne in upon me that the Bible contains material for two opposite and irreconcilable doctrines about the early return of Christ to this world. Both doctrines cannot be true: one of them at least must rest upon misjudgment."

That poor man needed to know and apply Dispensational truth. The Bible does "contain material for two opposite and irreconcilable doctrines" about Christ's coming, if one does not recognize and intelligently apply the fundamental distinction which we have just faced. The fact is that the second coming of Christ is a two-fold event. First, He is to come to receive His Church unto Himself. This is the hope held out to the Church throughout the writings of the Apostle Paul. *And it is not mentioned in any other place in the Bible.* On the other hand, the prospect held out to Israel is an entirely different event, which cannot possibly take place until some time subsequent to His coming for the Church. These two events are not the same, and no attempt, however ingenious it may be, can possibly harmonize the teachings of the Bible on this subject so as to make them apply to the same event. We have already seen the disastrous result of failure to recognize and apply Dispensational distinctions in the life of Professor Clarke. It resulted in his loss of faith in the Bible. But many can testify that when they recognized the distinction between the two parts of Christ's coming the first part distinctly a Church truth and the second belonging to Israel, the doctrine became radiantly clear to them and their faith was more firmly established in the Word of God. No question can arise concerning the Bible's teaching about the second coming of Christ which cannot satisfactorily be answered by the intelligent application of Dispensational distinctions.

ANOTHER most practical result of Dispensational study is that it steadies the soul of the believer in the face of false teaching. Many such teachings find their root in failure to rightly divide the Word of Truth from a Dispensational standpoint. Take for instance the much abused subject of "Divine Healing." Careful study of this doctrine will reveal to the student that all the teaching of the Bible on healing is definitely connected with Israel. It is found exclusively in Jewish books. The promises concerning healing are always given to Israel, and, during the time when they are in force, because God is then dealing with Israel, such promises are literally fulfilled. But no such promises are held out to the Church. And the many attempts of Church believers to appropriate such promises to themselves only result in disappointment, confusion or fanaticism. And there is a very good reason for this. Israel's hope is the coming of the Kingdom, the time of Christ's

personal reign upon the earth. During the Kingdom, healing for the bodies of men will be one of the blessings which God bestows upon the human race. So He gives Israel foregleams of the Kingdom glory, and foretastes of its blessings by performing healing miracles in connection with the Kingdom testimony. It is significant to note that time and time again when God records a healing miracle performed by Jesus, He records in the same connection that He was preaching the gospel of the Kingdom. It is also significant to note that while Paul was preaching, orally, the truths of the Kingdom (for Paul had an oral testimony to Israel, as well as his special written revelation to the Church) he was able to heal diseases in a remarkable fashion.

But when he writes to the Church, and gives God's revelation to the Church, he teaches the postponement of the Kingdom, and never holds out any healing promises.

Now consider the effect upon the soul of a believer when he faces such a clear passage as Mark 16:17-18:


"And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover."

Suppose he implicitly believes his Bible, but is ignorant of Dispensational Truth. Suppose also that he is strong in his faith, and that he attempts to rest upon this promise. What will happen? Within the last year two evangelists affirmed in the pulpit their absolute faith in this promise, and stated that they would be willing to permit a serpent to bite them in order to prove to their congregation that God did have this power. The next day a box was brought to them containing a copperhead snake. They both thrust their hands into the box, and permitted the snake to strike them. As a result one of them died, and the other lay at the point of death for some time before he finally recovered. Imagine the shock it must have been to their faith. Imagine the shock it must have been to the faith of their followers. But on the other hand, let the student recognize that God gave this promise to Israel, and that it was not intended for the Church, and he will find no difficulty, but will be saved from fanaticism and disappointment. He will recognize that this and many other such promises are literally fulfilled in the time, and for

the people to whom they belong, but that it is foolishness for us now to attempt to steal for ourselves that which belongs to Israel.

MANY other illustrations of the practical value of Dispensational study might be considered, but all may be summed up by saying that the man who studies the Bible in the light of Dispensational distinctions finds them a master-key to the rich truths of God's Word. When one possesses the calm, sane, balanced attitude which such study brings to a man, the Bible becomes a new and living book to him. He believes it literally,

and is able to interpret it as God intended it should be interpreted, but applies it only as it should be applied. When he studies the parts which belong to Israel he receives rich blessing, because such study reveals the unchangeable grace of God. He sees in the love which God manifested to Israel, the matchless love which He has toward his own soul. He sees in the experiences through which Israel passed a picture of his own spiritual struggles, and blessings. He sees in the material blessings which God gave to His chosen nation a vivid picture of the unsearchable riches given to his own soul in Christ Jesus. He sees in the miracles which God literally wrought for Israel a picture of the marvelous power manifested in saving his own soul. Thus when a man understands Dispensational distinctions he is able sanely to interpret and to apply the rich truths of the whole Bible. He receives a clear and satisfying understanding of the Word, which is entirely foreign to the one who is ignorant of such distinctions. And he finds that his faith in God's Word is firmly established and greatly augmented. If it is practical for a believer to have an

 HERE are many who are in utter confusion of mind about the meaning of the Bible, because even in preaching, the children's meat is constantly thrown to the dogs, and passages that relate only to the unregenerate are addressed to believers, and the Jew and the Christian are all mixed up without the slightest discrimination.

Jas. H. Brookes

intelligent faith in the Word of God, then Dispensational study is exceedingly practical, for it contributes in an inestimable measure to producing such a faith in the soul of the student. Wherefore

"Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the Word of Truth." (II Timothy 2:15).

A WORD

The Editor disclaims responsibility for the details of interpretation in contributed articles and addresses.

YES, WE ARE STILL AFTER THE ONE THOUSAND NEW ONES!

Is "Divine Healing" Divine?

by R. S. BEAL

DIVINE healing is a serious question to every one desirous of doing the whole will of God. His will is found upon the pages of His verbally inspired, infallible and authoritative Bible. To this we turn in the discussion of the subject. What is God's will concerning the healing of the body? Has He spoken, or has God completely ignored all physical suffering? Is it ever within the scope of God's will to resort to human instrumentality in sickness?

The past decade has witnessed an unparalleled revival of this whole issue. Many earnest Christian people believe that to resort to medicine is a mark of unbelief and distrust in God. They say that He is ever ready to heal those who trust in Him.

Before setting forth the teaching of the Word of God concerning bodily healing I want to call attention to another interesting phase of healing. Bodily healing may be effected by Satanic power. The devil, a personality, has power to work miracles and the Scriptures certainly teach that the time is coming when by his miracles he will deceive many, "And then shall that Wicked be revealed whose coming is after the working of Satan with all power and signs and lying wonders and with all deceivableness of unrighteousness in them that perish." (II Thes. 2:8-10). Not all that comes in the name of Christ even with a sugar coating of religion, has its origin in God. "And no marvel; for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." (II Cor. 11:14-15.) Behind the masks of deception, imitation and hypocrisy he has ever worked. All miraculous bodily healing does not come from God. To those unenlightened by the Word and Spirit, it is as difficult to distinguish between divine and satanic cures as between the wheat and tares of which Jesus speaks.

I wish to present this subject in the form of four questions.

FIRST—Does the gospel message embrace the healing of the body? In other words, is physical healing a part of the gospel? First Corinthians 15:3-4 declares what the gospel is and what it includes: "Christ died for our sins according to the Scriptures, and that He was buried and that He rose again on the third day according to the Scriptures." The statement does not include healing. Every apostle and preacher from Pentecost on, laid emphasis upon the death and resurrec-

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tion of the Lord Jesus Christ. The apostles possessed the healing gift in great power but never preached it as a part of the gospel message. Christians must learn to leave the truth of physical healing where the Spirit has put it and not try to force it into the gospel story.

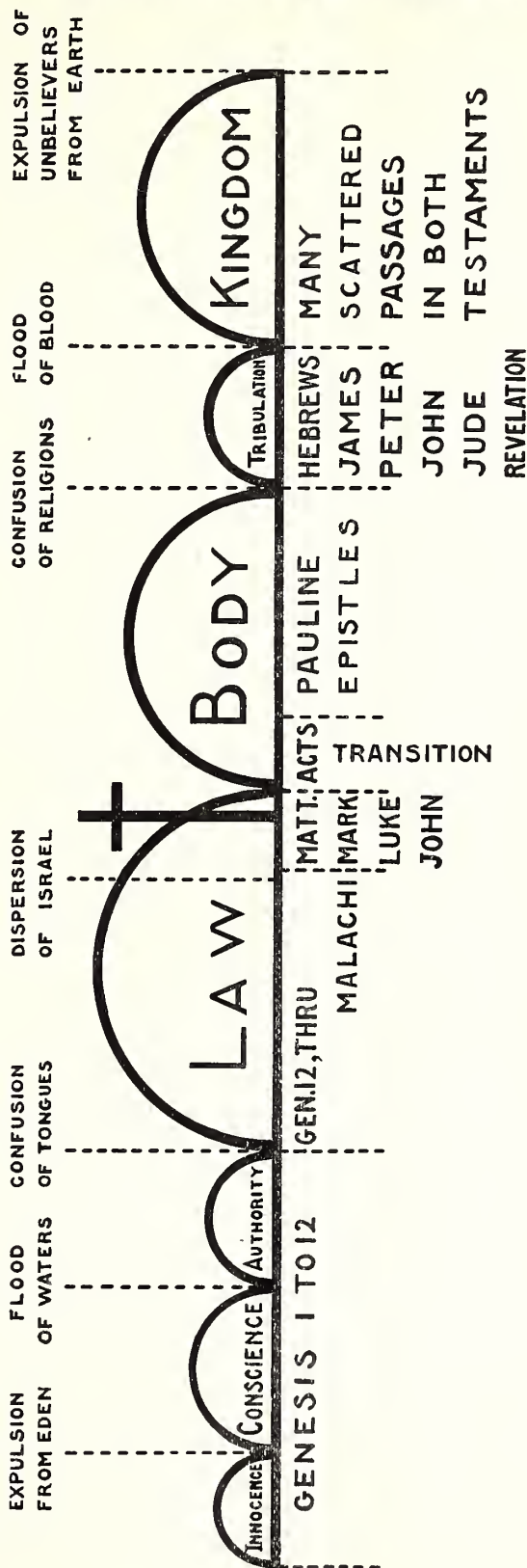
SECOND—Does God provide for the healing of the body in the atonement of the Lord Jesus? The simple answer is, yes. Every blessing bestowed upon the believer finds its origin in Calvary's bleeding victim. And every blessing he is to possess in the future has its source in His sacrifice. Calvary is all inclusive and embraces every dispensation of God's dealings with men. The cross holds out bodily healing for an age future to ours. (Isa. 35)

That age is known as the millennium to be ushered in by the personal appearing of the Redeemer. Every blessing of the cross of Christ is not for the present. Many of the good things of God are for the future but are as certain as the promises of God. In that day there will be no sickness.

THIRD—Does the Word of God teach universal healing of the body now? This is an important question. Many say yes and quote Scripture to prove their position. Let us examine some of the most used passages. "And as you go, preach, saying the Kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out demons; freely ye have received freely give." (Matt. 10:7-8). If the divine healer resorts to this in support of this position, he must of necessity accept all or none of it. If he can heal the sick, then he can raise the dead. Further, he must remember that this commission was never given to any save the twelve apostles whose ministry was confined to the "lost sheep of the house of Israel." The day is coming when these things will be done, but not until God again turns to the nation Israel and the gospel of the Kingdom becomes the burden of the ministry. Another favorite passage often used is Mark 16:17-18: "And these signs shall follow them that believe; in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; and they shall lay hands on the sick and they shall recover." You will note that the Lord definitely says "these signs *shall* follow." If they do not, then one of two things is evident, namely, there are no believers, or else the passage has a fulfillment in an age different from ours. What applies to the former passage applies to this also.

HAVE YOU FACED THE FACTS SET FORTH ON PAGE 180?

THE BOOKS OF THE BIBLE CLASSIFIED AS TO THEIR DISPENSATIONAL MESSAGE



II TIM. 2:15 — "STUDY TO SHOW THYSELF APPROVED UNTO GOD,
A WORKMAN THAT NEEDETH NOT TO BE ASHAMED,
RIGHTLY DIVIDING THE WORD OF TRUTH."

PHIL. 1:10 — "DISTINGUISH THE THINGS THAT DIFFER." — DEAN ALFORD.

Let us notice another familiar to so many: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do because I go to my Father." (John 14:12.) This is indeed a favorite with a large class of professed healers. If the believer of this dispensation is to do the works that Jesus did, let him remember that He fed a great and hungry multitude with a few small loaves and fishes; that He restored the ear of an enemy when not so much as faith was required; and that He raised the dead. The verse has a beautiful spiritual application for the Christian of the church age, but by way of interpretation refers to that tribulational age following the age in which we are living when miracles will again be in order and according to God's plan.

FOURTH—Does God care for the body? He certainly does. In what way does He care for it and what is His will concerning it? No one questions the truth that the God of the Bible is able to heal. He is able because He is God, the omnipotent One. No one questions the truth that God has healed, for both Testaments bear record to this end. We may go a step further and say that God does heal. There are too many authentic cases to deny this. Even physicians have been compelled to bear testimony to this end. But how different is God's healing to much that is supposed to pass for Divine healing. When God healed no cases were gradual, partial or temporary. All were done in perfection and completion and instantly.

If God has healed and if He does heal, then why are

Christians sick? What saith the Scriptures? It is not always God's purpose to heal. Often times He sees fit to use sickness for the purpose of chastening (I Cor. 11:30); and further, to manifest His glory and power (John 9:11) or to prove that there are Christians sustained in suffering (II Cor. 12:9); and also for the purpose of testing His children that their faith might be stronger. (Heb. 11:35-39). Sickness may be and often is, an instrument in His hands.

James, the apostle, speaks of the prayer of faith and anointing with oil: (James 5:13-15.) This is a favorite passage with many who totally ignore its address, context and dispensational setting. The writer of this brief epistle has addressed his message "to the twelve tribes which are scattered abroad." Why try to force a Jewish passage into the church age? This passage will find a blessed fulfillment in the day that God has ordained.

The gift of healing (I Cor. 12) may be imparted today by the Holy Spirit, but certainly not with any marked emphasis, for it is one of the lesser gifts. Even with this gift Paul told Timothy to use a little wine for his stomach's sake and his often infirmities. And wrote in his second epistle to young Timothy, "but Trophimus have I left at Miletus, sick."

What is the Christian to do in the hour of sickness? He is to submit his case to God, pray earnestly for recovery and if he sees fit to resort to means of human instrumentality, let him do so. "They that be whole need not a physician, but they that are sick." His faith is not in the doctor or his remedies, but in God, looking to Him to use the doctor.

The Soul and the Two Natures

by WM. AVERY McCLURE

NOT infrequently good Christians actually grow angry under the slightest provocation. Often it would appear that some grow angry without any provocation whatever. Perhaps the wind blew from the wrong direction, or the sun failed to shine, or some unexpected circumstance arose that caused disappointment,—trivialities that twenty-four hours time could erase from the memory, but at the moment were sufficient to be provoking.

O, no, they do not intend to be angry, display temper, and say and do things which they afterwards regret. They do not mean to be peevish and irritable; they do not wish to exhibit an ugly disposition and wound those who know them, but the fact is that even the most spiritual Christians occasionally *do*.

This is a dismaying thing to the believer who in his Bible study has not been taught to observe the principle of rightly dividing the Word. For the Christian not to understand himself is vastly more serious than to be misunderstood by others. A countless number of God's earnest children,—born-again ones, have questioned the reality of their salvation by reason of the fact that they have not understood their soul-struggles in the light of the Bible. Not long ago a man who has been a Christian for several years, committed a sin which utterly dismayed

and discouraged him. During a trying experience he had become angry and cursed one of his neighbors. He was sorry for it afterwards, but both he and those Christians who knew of the affair, declared that he could never have done such a thing had he been truly converted. He doubted his salvation; so did his friends. He did not scripturally understand his experience; neither did they. But the skepticism into which he drifted was a profitable thing, for it made him seek to know the truth about himself. A knowledge of the Right Division Principle enabling him to distinguish between the soul and the old and new natures filled the need in his life.

IN the seventh chapter of Romans in the short compass of twelve verses (14-25), the personal pronoun "I" occurs twenty-seven times. This passage has perplexed scores of God's dear children and has led to much misapprehension of the real state of the man whose experience is here described. It is sheer folly to seek to interpret this section without carefully employing the Right Division Principle. The context also, must be observed thoughtfully. The problem is, to what does the pronoun "I" refer? Does it in every occurrence refer to the soul?

The passage in question is closely connected with the preceding chapter which might be appropriately called,

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"Dead to Sin." Death is God's means of deliverance from sin;—not our death, but the death of Christ. "Knowing this that our *old man* is crucified with him that the body of sin might be destroyed that henceforth we should not serve sin." (Rom. 6:6.) From this verse it is seen that there is an *old man*. It is the old Adam nature (human nature) the fruitful source of all actual transgression,—the instrument of Satan. Thank God, that in His view the old man was crucified when Jesus died on the cross, though in our earth state he is very much alive and entirely too active. The old man is elsewhere referred to in the Scriptures as the "flesh," "sin," "carnal mind," "iniquity," "uncleanness," etc. The presence of this wicked old nature in the Christian's body is the secret of his sinfulness. Through the sin of Adam, sin and death have come upon all.

But there is a happier fact than this. In every Christian's body there is also another *man* whose attributes are holiness and purity. It is the new nature received when the soul was born-again,—the new man, "which after God is created in righteousness and true holiness." (Eph. 4:24.) It is "Christ in you the hope of glory." (Col. 1:27.) The new man is referred to as "the new creature," "righteousness," "newness of life," "obedience," "the gift of God," etc. But it must be remembered that only those who have received Jesus Christ as a personal Saviour are possessors of it.

Now the soul is another entity apart from these two natures, and is separate and distinct from them. It exists as it were, between the two, and can be a servant of either. Thus in the opening verses of Romans seven the Holy Spirit employed to illustrate this truth, a figure which everyone can understand,—a woman with two husbands. The soul represents the woman. The old man represents the first husband and the new man represents the second. Each of these husbands is constantly seeking service and obedience from the woman who must obey one or the other. To obey the old man, since he is to be reckoned dead, is to commit spiritual adultery. This is the sin of which the Christian is guilty when he yields to any old nature impulse or influence. To obey the new man is to do the will of God and have as a result peace and happiness and joy unspeakable.

IN view of the existence in every Christian of these three separate and distinct entities, it is seen that the Right Division Principle is absolutely indispensable in correctly interpreting such a passage as Romans 7:14-25. What a muddle it would be without the principle,—but how clear it becomes when we observe the admonition of II Tim. 2:15 to "rightly divide the word of truth":

"For we know that the law is spiritual: but I (soul) am carnal sold under sin (old nature). For that

which I (old nature) do I (soul) allow not, for what I (soul) would that do I (old nature) not, but what I (soul) hate, that do I (old nature). If then I (old nature) do that which I (soul) would not, I (old nature) consent unto the law that it is good. Now then it is no more I (soul) that do it, but sin (old nature) that dwelleth in me. For I (soul) know that in me (that is in my flesh) dwelleth no good thing; for to will (new nature) is present with me (soul): but how to perform that which is good I (soul) find not. For the good that I (soul) would I (old nature) do not; but the evil which I (soul) would not, that I (old nature) do. Now if I (old nature) do that I (soul) would not, it is no more I (soul) that do it, but sin that dwelleth in me. I (soul) find then a law that when I (soul) would do good, evil (old nature) is present with me. For I (soul) delight in the law of God after the inward man (new nature). But I (soul) see another law (old nature) in my members warring against the law of my mind (new nature) and bringing me (soul) into captivity to the law of sin (old nature) which is in my members. O, wretched man that I (soul) am. Who shall deliver me (soul) from the body of this death (old nature). I (soul) thank God through Jesus Christ our Lord. So then with the mind I (soul) myself serve the law of God; but with the flesh the law of sin."

When the Scripture is "rightly divided," God's distinctions between things which differ are faithfully observed, not only in Dispensational Truth, but in many of the other vital truths of God's Holy Book. McClure's study on "The Soul and the Two Natures" is most helpful in this realm.

Thus it is clear that in this wonderful chapter there are two distinct and opposing "I's" in addition to the "I" which is the man himself,—the soul. There is the old nature, the tool of the devil constantly attempting to lure the soul away from God and into satanic things. And there is the new nature, God's representative, — the new life, which just as persistently seeks to point the soul toward Jesus and to remind it of the Saviour's love. These two natures are conflicting forces and cannot be reconciled one to the other, for the one is carnal and the other is spiritual. That which the one does can never be right,—it is devilish. That which the other does can

never be wrong—it is Divine. Until there is a recognition of these unlike and ever conflicting natures resident within the body of and influencing the soul of every believer in Jesus Christ, there can be no understanding, no growth, no comfort, no accounting for ten thousand things in the Christian life. The one does not become like the other; the one is not changed in its essential tendencies by the other; but both remain unchanged and unchangeable to the end of the story.

HOW then is victory to be achieved? In the last verse of the chapter the answer is found. "I thank God through Jesus Christ our Lord." Keep the eye riveted solely upon Jesus,—fixed upon Him to the exclusion of everything else. To be occupied with self and self-failures is enough to plunge one into the depths of despair and wretchedness. Never until the mind is stayed on a far brighter object than self can there be any peace or any joy. The rule laid down years ago by a saint now with the Lord, is a correct one,—"If you would be distracted, look around; if you would be miserable, look within; if you would be peaceful, look up." Look up!

YES, WE ARE STILL AFTER THE ONE THOUSAND NEW ONES!

The Resurrections

by MAURICE G. DAMETZ

THE question, "If a man die, shall he live again?" (Job 14:14) has come ringing down through the ages. To this interrogation the Holy Spirit through Paul answers, "But if there be no resurrection of the dead, then Christ is not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain." (I Cor. 15:13-14.)

According to God's Word there are three kinds of resurrections. First, there will be a national resurrection for Israel which is now dead. (Hos. 6.) Second, there is a spiritual resurrection, which is the resurrection of God's children into personal identification with Christ. (Eph. 2:1-6; Rom. 6:11.) Third, a physical resurrection is taught in the clearest and most positive terms. (Dan. 12:2; Jno. 5:28-29; I Cor. 15.) To this latter resurrection we shall confine our attention.

All the dead will be raised, but all are not raised at one time. A common conception is that there will be one, general, simultaneous resurrection of all the dead, both the righteous and the wicked. Many "Outlines of Theology" and "Manuals of Doctrine" teach this idea. Since God's Word is our only authority on spiritual things, we must rightly divide it; and when we see its teaching on any subject, we must accept it. All the dead will be raised, "But every man in his own order." (I Cor. 15:22-23.) The word translated "order" means "company" or "division." This passage teaches that the dead will be raised in divisions. Jesus definitely taught two resurrections differing in respect to subjects and time. He distinguished between them representing them as the "resurrection of life" and the "resurrection of damnation." (Jno. 5:28-29.) Going to Rev. 20:4-6 we find a direct statement. Speaking of the resurrection of the saints, God says, "THIS IS THE FIRST RESURRECTION." (Vs. 5.) In the same verse we read of the resurrection of the "rest of the dead" one thousand years later. The distinction is clear. There is a resurrection of the just (Lu. 14:14), and there is a resurrection of the wicked. (Rev. 20:5, 12-14.) We shall follow this two-fold division which the Scriptures have made.

The resurrection is God's "amen" to Christ's "It is finished." Instead of the epitaph over His tomb being "Here lies," it was "He is not here, He is risen." What joyous words! What a promise in His resurrection,—as firstfruits He was the pledge of more to follow in due time and in their own order.

Second: After Jesus arose many saints were raised. (Matt. 27:51-53.) They came forth "after His resurrection." They could not precede Him as He was the firstfruits. Though there is much mystery concerning this resurrection the effect of the finished work was manifested. The resurrection was made possible by His death and resurrection. What a mighty, supernatural witness to what had been wrought!

Third: There will be a resurrection of the believers of the Body dispensation. The time is the end of this present age when Jesus comes in the air. The key passage is I Thess. 4:15-17. The Lord will instantly appear. The first event will be the instantaneous resurrection of the dead in Christ of this age. "The dead in Christ shall rise first"—what words of jubilant triumph! Coincident with the resurrection of this company shall be the rapture of the living believers. When Christ, our Head, appears, each member of His Body will appear with Him. This is the goal of the Church,—resurrection, rapture, glorification. What a wondrous moment awaits us!

Fourth: Still future is the resurrection of the Jewish saints of all Jewish ages. A bright prospect was always before the resurrection and participation in the millennial Kingdom. The Scriptures are one in teaching this. They shall be visited after many days in resurrection. (Isa. 24:22.) Other passages are clear on this point. (Isa. 26:19; Ezek. 37:11-14; Dan. 12:3; Rev. 20:4-5.) These passages teach clearly that the believing Jews of all Jewish ages will be raised at the inception of the Kingdom age. They will be raised to regal glory and honor.

These four companies of the righteous make up the first resurrection.

THE FIRST RESURRECTION falls into four companies:

First: Jesus was the first man ever raised from the dead never to die again. He is the firstfruits, the first-begotten of the dead. (I Cor. 15:23; Rev. 1:5, 18.)

THE SECOND RESURRECTION remains to be considered. This resurrection consists of the wicked dead who will be raised after the Kingdom. (Rev. 20:5.) The unbelieving dead will be raised

The Right Division Principle of Bible study is graphically illustrated by the following valuable studies:

The Resurrections
by Maurice G. Dametz
Security and Assurance
by J. T. Goodman
Hades and Hell
by Jesse Roy Jones
Israel and The Church
by L. J. Fowler

Only folly of the worst sort could lead a man to doubt the existence, the activity, or importance of the Right Division Principle.

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and summoned to the bar of eternal justice. (Rev. 20:12.) They will be silenced, sentenced, shamed and sent away to suffer as Satan's companions under eternal fire. (Rev. 20:11-15; Dan. 12:2; Matt. 25:41.) It is unpleasant to think of the sad state of the unbeliever, but "These sayings are faithful and true." (Rev. 21:5.)

How clear is God's Word on the resurrections! Every man shall be raised "in his own order." God's Word rightly divided does not leave us in havoc and confusion. Instead of wandering in the maze of mis-applied truth, let us be settled in the study of the sweep of Scripture rightly divided.

Security and Assurance

by J. T. GOODMAN

"AND Lord save us in heaven at last. Amen." Standing with bowed heads, how often have our hearts been stirred to the depths as a dear brother in the Lord poured out his heart unto God and closed his benediction thus. Upon leaving the church each heart was lifted to the Throne of Grace in silent prayer petitioning the great God that in that final day we might be found worthy to stand in His presence.

How many earnest, God-fearing souls have lived and died with just such a prayer in their hearts and upon their lips! Souls who had accepted the vicarious work of the Lord Jesus upon Calvary's cross, thus being gloriously saved, in the innocence and integrity of their hearts, went through life with the burden of the *supposed* possibility of passing into eternity apart from their Saviour. Had they but rightly divided God's Holy Word the peace and quiet assurance which God alone can give to a soul, would have been theirs, dispelling all doubts and fears.

As truly as the means of salvation is revealed in God's Word, so too, is it revealed that the believer may have full assurance of that salvation.

When I was a young Christian I was utterly uninstructed in the things of God's Word and knew naught but how I was saved. When the question of whether or no I was saved disturbed me, I at once reasoned with myself,—"I was first saved by simple faith in Jesus' substitutionary work upon the cross; since I don't know whether I am now saved, I will accept Jesus again and dispel all fear from my soul." How simple, what an easy means of finding temporary peace for my soul! But only *temporary* it was, for again and again would I have to go through this same experience as the questions and doubts filled my mind. I never questioned that Jesus' death upon the cross saved my soul, but I was depending upon how I felt to find my assurance of that security. I could not have made a more grievous mistake. As surely as my salvation is wholly dependent upon Jesus, so too, is the assurance of that salvation wholly dependent upon Him. The one is as much of Him as the other. They are inseparable.

Recognizing this, let us turn to God's Word and learn of Him. In I Jno. 5:13 we read: "These things have I written unto you that believe on the name of the Son of God; that ye may *KNOW* that ye have eternal life."

As I recall the story of the Passover Night when the death angel passed over Egypt, I can picture two families of the Children of Israel, both believing yet obviously, differently situated. In the midst of one I find the utmost excitement prevailing. I ask, "Why such distress?" The first-born answers, "The death angel is to pass over Egypt tonight and I fear lest my life may be taken." "But," I answer, "have you not obeyed God's commandment and covered the door posts and lintels with the blood of the Lamb?" He replies, "Yes, but I cannot feel assured. I must wait all night till the angel has passed, then will I know."

Now, let us pass to the next house. Peace and perfect harmony reign. The Lamb is being eaten, each member of the household is found in his place in readiness for the departure, staff in hand, loins girded. I ask, "And how is it that you are so at ease while your neighbor is so excited and fearful?" The first-born again replies, "Have we not obeyed God's commandment concerning the blood, thus securing our safety? And has God not given His word that 'When I see the blood I will pass over you?' What need of fear have we?"

What a difference in the outlook of these two! Each one equally secured from harm, yet one ill at ease because of trusting to *feeling* rather than taking God at His Word. Is an act of God any more sure than His Word? Could a soul be more *secure* than when under His blood, or more *assured* than when backed by His Word? Feelings are deceptive because they are changeable. One evening at a gospel service, a mother was happily converted and brought to rejoicing in the Lord. The following morning she was found to be most despondent, feeling sure she had lost her salvation. Her little boy, running for the Bible, upon finding the passage which the minister had quoted, cried out, "It still says 'hath,' it still says 'hath'." (John 5:24.)

Thank God, the Book still says "hath." Though our feelings fluctuate with the wind, yet God's Word standeth sure. Our Saviour and Redeemer is One Who is "the same yesterday, today, and forever." Oh, friend, let go of self and of feelings; trust God's Word and rest in His precious promise. "Being confident of this very thing that He which hath begun a good work in you will perform it until the day of Jesus Christ." (Phil. 1:6.)



YES. WE ARE STILL AFTER THE ONE THOUSAND NEW ONES!

Hades and Hell

by JESSE ROY JONES

"Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." (Ps. 16:10.)

NOT long ago a friend of mine stumbled over this passage because he said it seemed to teach that the righteous went to hell. Unfortunately, my friend knew nothing about the self-interpreting fact or the Right Division Principle of Bible study. But, had he observed the context of this passage, he would not have made such a gross mistake in his interpretation. The whole difficulty, of course, in this verse, lies in the fact that the word translated "hell" in the Authorized Version has more than one meaning. It comes from the Hebrew word "sheol" and may mean "grave, pit, hell, or the world of the dead (as if a subterranean retreat) including its accessories and inmates." (Strong's Concordance.) It carries exactly the same meaning as the New Testament Greek word "Hades" (place of departed souls, underworld, unseen world), and is uniformly translated thus in the Rotherham Translation of the Bible. The word *hell* as we think of it, comes from the word *gehenna* (a Hebrew word used only in the New Testament in Greek) and means the *place of everlasting punishment*. It is spoken of in the Revelation as the Lake of Fire. Recognizing the truth back of that much quoted expression, "We must learn to distinguish between things that differ," let us face six facts concerning *hades* and *hell* and prove each one, as briefly as possible, from the Bible.

FIRST: HADES IS A TEMPORARY PLACE. It is sometimes spoken of as the "underworld," or "unseen world," or "place of departed souls." The passage which my friend stumbled over proves the fact that *hades* is but a temporary place. "Thou wilt not leave my soul in Hades." (Ps. 16:10.) Peter also, in Acts 2:31 R. V., referring to the same passage, says, "He (this is, David) foreseeing this spake of the resurrection of the Christ, that neither was he left unto *Hades* nor, did his flesh see corruption."

SECOND: HELL IS A PERMANENT PLACE. The Scripture has not a great deal to say about hell but what it does say is very definite and conclusive. Hell is spoken of by our Saviour as a place "prepared" and "everlasting." (Matt. 25:41.) The Seventh Day Adventists and many others, believe that hell is just a temporary place as is *Hades*. But the Bible declares that "The smoke of their torment ascendeth up for ever and ever * * * *"

and they shall be tormented day and night for ever and ever." (Rev. 14:11; 20:10.)

THIRD: HADES IS NOW INHABITED. A careful reading of the parable of the Rich Man and Lazarus (Lu. 16:19-31 R. V.) will convince any honest seeker for the truth of this fact. The "us" and "they" in the twenty-sixth verse especially remind us of the fact that the inhabitants of *Hades* are in the plural number.

FOURTH: HELL IS NOT NOW INHABITED. Nowhere in the Bible do we find any support for the idea that hell is now occupied. Wherever any mention is made of the truth concerning hell and its occupants, it is always spoken of as being future. Jesus, Himself, when speaking of those who are to be punished

in hell, uses the expression, "*shall cast them into a furnace of fire * * **" (Matt. 13:42, 50.) The twentieth chapter of Revelation has more to say about hell or everlasting punishment, than any other chapter in the Scriptures and every reputable Bible student and teacher recognizes that Revelation is futuristic in its message.

FIFTH: HADES BEFORE AND AFTER CHRIST'S RESURRECTION. Before the resurrection of our Lord Jesus, He referred to *Hades* as being the place where the souls of both the righteous and wicked dead went. (Lu. 16:19-31 R. V.) The following facts will be observed as we study the passage:

1. A great gulf separated the righteous from the wicked in *Hades* so that they could not pass back and forth. Hence, there were two divisions in *Hades* before the resurrection of Jesus. (Luke 16:26.)

2. *Hades* is a place of absolute consciousness. Lazarus was in Abraham's bosom *comforted*. The rich man was tormented in the flames. (Lu. 16:22-25.) Hence, those in *Hades* have sight, hearing, feeling, speech, and reasoning power.

3. *Hades*, (or the unseen world) is a place where communication between its inhabitants and the inhabitants of this world is impossible. (Lu. 16:27-31.) Hence, the modern spiritualistic movement is unscriptural.

The Bible teaches that when Jesus arose from the dead "He led captivity captive." (Eph. 4:8-10.) Now when a person who has trusted in Jesus dies he is said to be "absent from the body and present with the Lord." (II Cor. 5:8.) Hence, we arrive at the conclusion that that part of *hades* which was occupied by the believing

The Word of Truth has right divisions. . . . Any study of that Word which ignores those divisions must be in large measure profitless and confusing.

C. I. SCOFIELD

souls was transferred at the time of Jesus' resurrection, to a place above where He now "sitteth at the right hand of the Father." (Rom. 8:34.) Jesus, Himself, designated the place where believing souls go at death as paradise. (Lu. 23:43.) Before the resurrection, paradise was located in hades (the regions below,) now paradise is located in heaven (or the regions above). "He (Paul) was caught up into paradise." (II Cor. 12:4.)

SIXTH: HADES AND HELL IN THE

FUTURE. "And death and Hades were cast into the lake of fire. This is the second death. * * * And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever." (Rev. 20:14, 10 R. V.) Hence, from the Direct Statement of God's own Word we conclude that in the future, Hades (the place of the wicked dead) shall be merged into Hell, and Hell shall continue without end.

Israel and the Church

by L. J. FOWLER

AUTUMN among the trees of the woods is a time of real enchantment. What extravagant colorings! What rich blending of tones! What harmony of tints! A thousand hues meet the eye. Variety is everywhere and variety speaks of a mind which is capable of making distinctions. The oak, the ash, the poplar carry their special colorings, and with each variety is to be found countless shades. Distinction is everywhere manifested. Surely the One Whose hand created these glories of nature has the power of making distinctions beyond all human imagination.

The One Who has made such unmistakable distinctions in nature is the One Who breathed the Eternal Word to men. He is the author of infinite distinctions. If He has made such a wealth of distinctions in the realm of His passing creative work, would we not expect to find distinctions of even greater moment when we come to His Eternal and Unchanging Revelation? In fact, intelligent expression is impossible without distinctions. It must follow, therefore, that the expressions of infinite intelligence will carry distinctions beyond the ken of mortal mind.

That distinctions in nature exist would never be denied, but that the same God Whose creative power brought into existence the innumerable distinctions in nature has differentiated in His Word between the things which differ is continually denied. Two movements within the Church of Jesus Christ in recent years have led in an effort to banish the law of distinctions from the Scripture. They are Post-millennialism and Pentecostalism. The first is the seed-plot of modern destructive criticism of the Bible, and the second is fanaticism, even demonism, in embryo. These movements have both left the path of correct Biblical interpretation at the same place—the Right Division Principle. Furthermore, both have been guilty of ignoring the same distinction

which God has made in His Word—the distinction between Israel and the Church. One would make God a liar by robbing Israel of her literal promises and transferring them, in a sort of a spiritual sense, to the Church; and the other would make God the author of confusion by conferring upon the Church Israel's special sign gifts.

The Right Division Principle, then, from the very nature of God Himself, must be present in Scripture. The Holy Spirit's statement in II Tim. 2:15 is of itself sufficient to end all controversy. We simply assume that it is there because God says so. Our primary purpose in this article is not to prove its presence but to determine whether or not in the truths concerning Israel and the Church the Right Division Principle is active. Our first inquiry will be, "Does God apply the Right Division Principle to the truths concerning Israel and the Church?" If we find that He does, then will follow the inquiry, "Of what importance is the recognition of this distinction in Bible study?"



A working
knowledge of
the Dispensations is the
only pathway to the
happy enjoyment of the
whole Bible.

C. L. F.



THAT there is a clear distinction made in the Scripture between Israel and the Church may be demonstrated by abundant evidence. We will consider but three simple proofs of the existence of the distinction.

First, since we acknowledge the Bible to be self-interpreting it is absolutely necessary that the Holy Spirit will never use identical terms to express different ideas. If we are to depend in our Bible study upon the self-interpreting fact, then it is imperative that like terms shall never be used to express divergent ideas. If the Holy Spirit ever calls white, black or black, white, then confusion must reign. We come to the Bible with this self-interpreting fact. We find that God persistently calls Israel, Israel, and the Church, the Church. Never does the Holy Spirit call Israel, the Church, and the Church, Israel. So from the simple outstanding fact

YES, WE ARE STILL AFTER THE ONE THOUSAND NEW ONES!

of Bible study—the Bible is self-interpreting—we know that God has made a distinction which must be recognized in Scripture between Israel and the Church.

Second, from Colossians 1:24-26, Ephesians 3:1-9 and other passages we learn that the Church as revealed by Paul—the Church which is the mystery, the Body of Christ—was never before revealed until the Holy Spirit declared it through him. It was hid in God until this time. It was not hid in the Old Testament. It was hid in God. It was not hid in the types. It was hid in God, according to the declaration of the Word itself. Therefore Israel could not be a type of the Church without making Paul's statement untrue. If Israel were a type of the Church, as some contend, then the Church would have been hidden in the Old Testament. This Paul did not say. He said that it was hidden in God from the foundation of the world. Paul reveals the Church as an innovation, a departure, a mystery. From the inescapable distinction which the Holy Spirit makes in these passages concerning the revelation of the Mystery, the Body of Christ, we must conclude that the distinction between Israel and the Church does exist.

A third fact which reveals that there is a clear line of demarkation between Israel and the Church is the difference in the character of the promises made to these two bodies. The promise upon which God's whole plan for the human race is built is the promise of the Redeemer. No blessing to human kind is possible except through the fulfillment of this promise. There are, however, numerous promises made to Israel and the Church, the two great corporate bodies through which God is dealing with the race. God's grace is offered to all men, but God's grace is made efficacious only to these two bodies. They represent those who accept the gift of God's grace, even Jesus Christ. Our proposition is that the very character of the promises made to these two bodies is sufficient to make clear that a mighty distinction exists.

Paul declares in Rom. 9:4 that to Israel "pertaineth ... * the promises." These promises of which the Apostle spoke, were made at the very outset of Israel's history. God promised to Abraham the requisites of a kingdom—a people, a land and a king. They are material promises. They are literal promises. They find their fulfillment in the finite realm. If God can be trusted to say what He means, then we can say without fear of error that a kingdom upon this earth, with Jesus Christ Himself as ruler, is coming to Israel.

When we come to the Church we find that the character of the promises is entirely changed. As members of the Body of Christ we are said to be "blessed with all spiritual blessings in the heavenlies." Our citizenship is said to be "in heaven."

Let it not be thought that the believer in this age will not also share in Israel's blessed reign upon this earth, nor that Israel will not receive eternal blessings. Both will share in blessings which are for time and blessings which are for eternity. The distinction is in the emphasis

which is placed upon the character of the blessings which each is to receive. The promises to Israel are characterized by that which is physical; the promises to the Church by that which is spiritual. Thus we conclude from the character of the promises made to Israel and to the Church that we have come upon one of God's mighty distinctions in Scripture.

HAVING recognized from these three facts that distinction exists, let us seek the answer to our other inquiry: "What is the importance of the observance of this distinction in Bible study?"

First. If the distinction between Israel and the Church is not made then the self-interpreting fact is rejected and utter confusion in Bible study must prevail, for if the Bible be not self-interpreting, then the human race is as completely in the dark as though no revelation from God existed.

Second. If the distinction is ignored, then the truth of Paul's declaration in Colossians 1:24-26 and Ephesians 3:1-9 is denied. To thus reject one portion of Scripture is to reject the whole of Scripture, since it claims equal inspiration throughout.

Third. If the distinction between Israel and the Church be not observed, then the door is opened for countless delusions. The difference in the character of the purposes which God has for Israel and the Church, as manifested through the promises, necessarily calls for difference in character of ministries. The ministry of Israel anticipates the coming of a kingdom and is characterized by outward signs and miracles. The ministry of the Church anticipates the reign of apostasy followed by the Rapture, and is characterized by the absence of all physical manifestations. If this distinction were observed, the lie of the Post-millennialists that the job of the Church is to "bring in the Kingdom" would be impossible, since the promise of a Kingdom was made to Israel and has never been transferred to the Church. Post-millennialism could not exist if its adherents would recognize the Right Division Principle. Likewise, the delusive teaching of Pentecostalism would never have found its way into the modern church if the differentiation which God has made between Israel and the Church were observed. The working of miracles, tongues, healing, prophecies, etc., are sign gifts and are distinctly Jewish. They are outward manifestations and outward manifestations are characteristic of the ministry of Israel. This is the age of God's silence. The Church walks "by faith and not by sight." It is the failure to observe this simple distinction which has opened the door for the delusions of Post-millennialism and Pentecostalism.

MAY the children of God see more and more clearly that our God is a God who makes mighty distinctions, not only in His creative work, but also in His Eternal Word, and thus be protected against the modern perverters of Scripture.

Dispensational Truth is God's
Doubt Eradicator.

C. L. F.

HAVE YOU FACED THE FACTS SET FORTH ON PAGE 180 ?

This Is Not That

by LUTHER A. ARTHUR, Huntington Beach, Calif.

A reply to Mrs. Aimee Semple McPherson's book "THIS IS THAT."

Acts 2:16, R. V., "But this is that which hath been spoken through the prophet Joel."

AT first glance my theme appears to be a contradiction of my text, but instead it is a contradiction of a false interpretation of my text. Within the past twelve or fourteen years there has been developed in this country what is known as the Pentecostal or Tongues Movement in its modern manifestation. This movement bears the earmarks of all false cults in that it makes great and superior claims for itself, yet it has never amounted to very much until within the past two or three years, because it has never been able to produce a leader of any importance.

The principal and outstanding personage in the Tongues Movement at the present time, the one who has done more to make it popular, is Mrs. Aimee Semple McPherson; who may be a good, but certainly is a deluded woman. I have read Mrs. McPherson's book, "This is That," in which she claims the Pentecostal Movement is a restoration of the power which was in the early church; but which was lost during the dark ages and has only come to light within the past few years. It was certainly all right for Peter to say at Pentecost, "This is that which was spoken through the Prophet Joel," but I declare unto you that this modern Tongues Movement is not that which was spoken through the Prophet Joel. **THIS IS NOT THAT!**

WHY do I say, this is not that? First of all because Joel was a prophet to the Jews and not to the Gentiles or the Church of God. The only way to rightly understand the Word of God is by "rightly dividing" the Word of God. God has divided the world into three classes of people: "the Jews * * * the Gentiles * * * the Church of God," (I Cor. 10:32) and to each of these three classes He has spoken a definite message in His book. In our Bible teaching, unless we notice to whom God is speaking, we are sure to have confusion. If the ignorant colored people down on Azusa Street in Los Angeles, had heeded a proper division of the Scriptures, this movement would never have originated with them. When Joel spoke he was not speaking to or of the Church, but to and of Israel. When Peter spoke at Pentecost, he was speaking to his own nation according to the flesh, and he had a right to say, "This is that which was spoken through the prophet Joel." If you have your Bible with you, look at the second chapter of Acts, verses fourteen and twenty-two: "Ye men

Pentecostalism is given a sane and faithful exposure in this fearless sermon-lecture by Luther A. Arthur. We are grateful to God for such a testimony in this hour of need.

of JUDEA and all ye *THAT DWELL AT JERUSALEM*, be this known unto *YOU*, and hearken to my words: (22) *YE MEN OF ISRAEL*, hear these words." Peter did not say ye men of the Gentiles, or ye men of the Church, hear these words, but "*ye men of Israel*." Peter did not address his words to the Church or to believers, but when he began to quote Joel's prophecy he was replying to those who "were all amazed, and—in doubt, and mocking," because they thought the Spirit-filled Church was "full of new wine." The great outstanding truth here is, this prophecy of Joel was not quoted to the Gentiles, nor to the Church for all time, but to the unbelieving Jews for that particular time. It is true there will be a time when the prophecy of Joel will apply to all; and the baptism of the Spirit will be upon all flesh,"

but this time is fixed by the expression, "it shall come to pass in the **LAST DAYS**" (17). The "last days" here mean the "last days" of Israel and not the "last days" of the Church: this is proved by the context. It is possible we are living in the last days of the Church, but the last days for Israel will not be until God has ceased to deal with the Church as He is now; and has turned to the Jews again as He has promised. Study carefully the Book of Revelation and you will see God dealing with Israel again, and you will see "Wonders in heaven above, and signs in the earth beneath: blood, and fire, and vapor of smoke, the sun turned into darkness, and the moon into blood, before that great and notable day of the Lord come" (Acts 2:19-20). This is the context which proves that the prophecy does not apply to this age, because nothing like this is happening in this age. The "great and notable day" is "the Great Tribulation" (Rev. 7:14 R. V.), which will be in the vicinity of Jerusalem, and upon the Jewish race, and God has promised to Israel through the prophet Joel, that in these "last days" He will pour out His Spirit upon "all flesh" and great signs will be seen in "heaven above, and in the earth beneath." Why the Pentecostal people do not emphasize the rest of Joel's prophecy as I have done, is easy to see. There is nothing in this present age to correspond to it, and they would have trouble trying to explain it. Then why are they so positive that the "tongues" part of the prophecy applies to us? Simply because they have a manifestation among themselves which they think is the same as was heard at Pentecost.

YES, WE ARE STILL AFTER THE ONE THOUSAND NEW ONES!

BUT it is not the same. **THIS IS NOT THAT.** At Pentecost there were men from every "nation under heaven" (vs. 5) and "every man heard them speak in his own language" (vs. 6). There were at least sixteen different languages represented at Pentecost, and the disciples spoke "with other tongues, as the Spirit gave them utterance" (vs. 4), so those who spoke the sixteen different languages could understand what the disciples were talking about.

Mrs. McPherson says in her book, "Lost and Restored," page 30, "All who receive the baptism of the Holy Spirit speak with tongues as the Spirit gives utterance, but **VERY FEW** receive the real gift of tongues so that they are enabled to speak at will to foreigners." (See note at end of manuscript.) "Very few," she says, are able "to speak at will to foreigners." I challenge her or any one else to produce any one who can, without learning the language. At Pentecost they could and did speak to foreigners. (Acts 2:8-11.) I do not believe that any in this modern movement can speak to foreigners in a language they have not learned: Mrs. McPherson admits "**VERY FEW**" can, therefore, I contend that **THIS IS NOT THAT**, because at Pentecost they could and did speak to foreigners. If "This is That," they ought to be able to do the same thing in this modern movement.

MRS. MCPHERSON TEACHES (Lost and Restored, p. 30) **THAT THERE IS A DIFFERENCE BETWEEN SPEAKING** "with tongues as the Spirit gives utterance," **AND THE GIFT OF TONGUES MENTIONED IN CORINTHIANS** (I Cor. 12:10, etc.). She teaches that Corinthians is telling us of the gift of tongues, which she says, is the ability to speak at will to foreigners in their own language, which you have never learned. She teaches that in Acts 2:4, they were speaking in "other tongues as the Spirit gave them utterance" and this method of speaking in tongues is seldom or never understood by any one. Unfortunately for her teaching, this method of speaking in tongues was understood by **EVERY ONE** present, as any one can see by reading Acts 2:8, 11. In the modern movement which Mrs. McPherson represents, according to her own admission, "**VERY FEW** are able to speak at will to foreigners." The modern movement is proved unscriptural, because when they received the filling of the Spirit at Pentecost they did speak to foreigners. The modern tongues are not understood by any one, therefore, it is not the same as at Pentecost. **THIS IS NOT THAT!**

MRS. MCPHERSON, and many of the teachers of the so-called Pentecostal movement, are unsound, false; and misleading in their teaching. She, and many of them, teach that unless you "**SPEAK WITH TONGUES**" **YOU HAVE NOT RECEIVED THE BAPTISM OF THE HOLY SPIRIT.** Let me quote her own words (Lost and Restored, p. 30), "All who receive the baptism of the Holy Spirit, speak with tongues as the Spirit gives utterance." In other words (as it is constantly said and inferred through-

out her writings) unless you have at some time in your Christian experience, spoken in tongues, you have not been baptized with the Holy Spirit. What right has any person, or any number of persons to teach anything of the kind? We are told in the Word of God (I Cor. 4:6), to learn not to go above (or beyond, R. V.) what is written. Terrible plagues are pronounced on those who add to or take from the Word of God. (Rev. 22:18-19.) I challenge any one to produce a single sentence from the Bible which says a Christian is not baptized with the Holy Spirit unless he speaks in tongues. In New Testament times when some were filled with the Holy Spirit they spoke in tongues; so Mrs. McPherson has inferred that "all who receive the baptism of the Holy Spirit will speak with tongues." If we accept her teaching on this, then we would believe that Moody, and hundreds of others who have led more souls to Christ than all the Pentecostal workers put together, did their wonderful work without the baptism of the Holy Spirit. The baptism of the Holy Spirit, according to her teaching, has been lost to the Church until it was restored through the colored people down on Azusa Street in Los Angeles. All through these years such men as Chrysostom, Spurgeon, Moody, Torrey, Talmage, Finney, and thousands of lesser lights have been doing their wonderful work without the baptism of the Holy Spirit.

It is a significant fact that the world's outstanding teachers of the Bible during the past fifty years were men who faithfully observed the Right Division Principle. * * * * *

BUT THIS IS NOT THE WORST: **MRS. MCPHERSON GOES A STEP FURTHER AND TEACHES THAT "MANY" CHRISTIANS DO NOT HAVE THE HOLY SPIRIT.** I will quote what she says (Lost and Restored, pp. 28 and 30), "Many blessed children of the Lord stop short at salvation and consecration and **FAIL TO RECEIVE** the Holy Spirit." The word "blessed" is never used in

the Scriptures except of saved people, and none are called "children of the Lord" except saved people. Mrs. McPherson is using the expression with the same meaning, and so far, she is right; but when she says these "blessed children of the Lord" have not received the "Holy Spirit," she is wrong. This is a plain contradiction of the Word of God and any "babe in Christ" ought to know better, to say nothing of one who claims to have had a baptism of the Holy Spirit so superior to the rest of us.

Now, mind you, the message I have just quoted from, was received, according to Mrs. McPherson's claim, directly from the Holy Spirit, just as the Old Testament prophets received the Word of the Lord (read carefully the two middle paragraphs on page six of "Lost and Restored"). I don't know who the spirit was that gave her this message, but I am sure it was not the Holy Spirit, because the Holy Spirit does not contradict Himself, and this is a plain contradiction of what the Holy Spirit taught through Paul and others. In Rom. 8:9 He says, "Now if **ANY MAN** have not the Spirit of Christ he is none of His." Mrs. McPherson says, "Many blessed children of the Lord stop short at salvation and consecration and **FAIL TO RECEIVE** the Holy Spirit." The Bible says that you are not a child of God unless you have the Spirit

HAVE YOU FACED THE FACTS SET FORTH ON PAGE 180?



of Christ. Mrs. McPherson says, "Many blessed children of the Lord" do not have "the Holy Spirit." This is a plain contradiction; so **THIS IS NOT THAT!** The Holy Spirit says in Rom. 8:15, "Ye have not received the spirit of bondage again to fear, but ye **HAVE RECEIVED** the Spirit of adoption, whereby we cry, Abba, Father." The "Spirit of adoption" is the Holy Spirit, and we cannot cry "Abba, Father," and we are not "blessed children of the Lord," until we receive the Holy Spirit; Mrs. McPherson says we are; Mrs. McPherson is wrong.

The Holy Spirit says in Rom. 8:16: "The Spirit Himself (R. V.) beareth witness with our spirit that we are the children of God"; then again in I John 5:10, "He that believeth on the Son of God hath the witness in himself." As the witness mentioned here is the Holy Spirit, and as every believer "on the Son of God" has the witness in himself, therefore, every believer has the Holy Spirit in himself, so Mrs. McPherson is again wrong. **THIS IS NOT THAT!**

I CANNOT help but ask why, if Mrs. McPherson has such a superior experience to what many of the rest of us have, why with this special endowment of the Holy Spirit she has made so many errors in scriptural interpretation when it is the work of the Holy Spirit to "lead and guide into all truth" (Jno. 16:13). She has been led into error because **THIS IS NOT THAT!** The Holy Spirit plainly teaches us in the Scriptures, that we are sealed with the Holy Spirit when we believe (Eph. 1:13, R. V.); that every believer is a temple of the Holy Spirit (I Cor. 6:19); and by the Holy Spirit we have been baptized into the Body of Christ which is the true Church (I Cor. 12:13, R. V.) "in one Spirit **WERE WE ALL** baptized into one body." The Holy Spirit in Gal. 3:27 says, "As many of you as were baptized into Christ did put on Christ." It is the baptism of the Holy Spirit which puts us into Christ, and Christ into us. It is the supernatural act of God whereby He translates us out of the kingdom of darkness into the kingdom of the Son of His love. It takes place when we believe and is not a second work of grace or something for which the saint is to seek. All the "blessed children of the Lord" have Christ, and have all that is coming to them except as they may more completely surrender to Him and be used more fully by Him.

"Thou, O Christ, art all I want,

More than all
in Thee I
find."

NOTE: Since writing "This is Not That" I have bought and examined the latest edition of "This is That," by Mrs. Aimee Semple McPherson. I find, like Mrs. Eddy, she has made some changes. Of course, this would be all right if it were an

acknowledgment on her part that she was wrong; but when you see she leaves out about ten lines from a message which she claims came by direct inspiration of the Holy Spirit, then it is an acknowledgment on her part that the spirit who inspired her was wrong. The following I quote from what she claims is a spirit-inspired message: (Pages 380 and 381, old edition; pages 487 and 488, new edition, "This is That"):

"AS I SAW IT IN MY VISION"

"The following message was given under the inspiration of the Holy Ghost in London, England—the Lord took control of my tongue, my lips and vocal organs, and began to speak through me,—in English. *The Spirit spoke in prophecy*, and as *He* spoke, *I did not know what the next word was to be*; certainly the water did flow, not from my head but from the innermost depths of my being, *without my having ought to do with it.*" Then p. 489 new edition, or 382 old edition: "I have in the following pages written the message as it was given. It is He, not I, who is worthy of praise forever."

On p. 404 of the old edition of this message which she says was inspired of the Holy Spirit, it says this, "All who receive the baptism of the Holy Spirit speak with tongues as the Spirit gives utterance, but very few receive the real GIFT of tongues so that they are enabled to speak at will to foreigners." On p. 510 of the new edition where this same statement ought to be, if it came by inspiration of God as she claims, it is left out. If this message came by inspiration of God, these words should not have been omitted. If it did not come by inspiration of God, then the entire chapter should have been left out because it contains other statements equally as false and unscriptural.

To me this is positive proof of what I said,—that the spirit which inspired Mrs. McPherson in this particular message was not the Holy Spirit, and she, to say the least, is, to a certain extent, a deceived woman and therefore, not a safe teacher.

Interpretation vs. Application by THE EDITOR

If the child of God will resort to the Word of God and to the place of prayer, shutting the soul away from the confused voices which prattle of the traditions of men, then and then only will the Inspired Book yield up its priceless and eternal treasures.

Every jewel of definite interpretation will instantly flash with the radiant light of its own age and group while every golden ingot of application, yielding to perfect laws which lie imbedded in the Scripture, will display in unparalleled beauty the fabulous wealth of promises which belong to the individual soul.

DR. HALDEMAN SAYS:

No matter what may be the equipment of the Christian, no matter what intellectual, moral, or



spiritual endowment he may have, unless he understands dispensational truth he will never fully lay hold of Bible doctrine.



YES. WE ARE STILL AFTER THE ONE THOUSAND NEW ONES!

A Railway Incident

by JAMES H. BROOKES

A SERVANT of the Lord was on his way to a country town three or four hours distant from his home to engage in service for the Master. Scarcely had he taken his seat in the train, before a young man of gentlemanly appearance and intelligent countenance addressed him by name. This led to a conversation, and in answer to some remark by the minister, he said gravely, and sadly, "I am not a professing Christian."

"It is more to the purpose just now," was the rejoinder, "to ask if you are a *possessing* Christian? That is to say, do you *possess* Christ by faith in Him as your personal Saviour? For you know it is written, 'He that hath the Son, hath life; and he that hath not the Son of God, hath not life,' (I John 5:12.) You might be a professing Christian, and yet go down into eternal death; but you cannot be a possessing Christian without having everlasting life."

"I am afraid that I do not possess Christ," he seriously replied, "although I am not indifferent to Him. My father is a preacher of the Gospel, and my mother is a woman of sincere piety; so that I have been taught the truth since my childhood. But I have never been able to make it personal to myself. I believe that Jesus Christ is the Saviour, and the only Saviour of men. I believe that I am a sinner, and need salvation; and, so far from being skeptical or unconcerned with regard to the teaching of the Bible, I have thought and prayed much about it, but I make no headway whatever, and, indeed my mind is quite confused with respect to the whole subject."

"You say that you believe Jesus Christ is the only Saviour of men, and that you need salvation; why then do you not believe that He is able and willing to save you?"

"I suppose it is because I have not repented enough."

"But here is my Bible, and you state that you have been instructed in the Scriptures from your childhood; will you please show me where it is written 'a sinner must repent enough,' before he can be saved? Do you not see that you can never tell whether you have repented enough, that repentance is the judgment which you pronounce upon yourself as a sinner in view of the love of God in Christ, that it is the tear faith drops when it gazes at Jesus upon the cross, that you will never get it by looking at yourself, 'not knowing that the GOODNESS of God leadeth thee to repentance?' (Rom. 2:4.)

"But I surely thought I must have a certain amount of feeling."

"A certain amount! how indefinite that is! what is a certain amount? Have you enough feeling to know your need of Him, to desire His salvation, to go to Him were He bodily and visibly upon the earth? Think of the thousands who came to Him, when He was down here, with very various feelings, many of them exceedingly ignorant and sinful; and did He ever spurn any of them? It is the same Jesus in heaven, who went up from the Mount of Olives, (Acts 1:11), 'Jesus Christ, the same yesterday, and today, and forever,' (Heb. 13:8); and don't you know that He waits to be gracious, that you

can approach Him as you are, and at this moment, without waiting for feeling? Mark it; the word *feeling* occurs but twice in the Bible, and in neither instance in the sense in which you use it. Here we are, rushing along through the darkness at the rate of thirty miles an hour; and in less than one minute the train may be wrecked, and you may be in hell. My friend, you have no time for feeling."

"Well, that looks as if it must be so," he thoughtfully responded, "but I have never been satisfied with my faith, and it seems to be impossible for me to believe in the right way."

"There you go again, self-occupied, your eye turned away from Christ, and fixed upon yourself. Thank God that you are not satisfied with your faith, and that you cannot believe in the right way, for your remark shows that you are trying to make a Saviour out of your faith, instead of finding an all-sufficient and living Saviour in Jesus. Here is my Bible, and you will be good enough to point out where a sinner is required to be satisfied with his faith, or to believe in the right way. It is written, 'Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me HATH everlasting life, and shall not come into judgment; but is passed from death unto life,' (Jno. 5:42); 'To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins,' (Acts 10:43); and similar language is found in hundreds of texts; but not a word about believing in the right way."

"And yet certainly we will pray, and come to the Lord's table, and seek to live holy lives, and strive to do all the good we can, if we truly believe in Him."

"Undoubtedly; but do you not see that you are putting the cart before the horse, that you are expecting fruit before the tree is made alive? These things, however good in themselves, are called 'dead works' in the Bible, until they spring from faith in Jesus Christ. Up to the moment you believe in Him, and this you are authorized, entreated, and commanded to do without delay of a single minute, you are dead. But the instant you receive Him, you are born of God, (Jno. 1:13); you are a child of God by faith in Christ Jesus, (Gal. 3:26); you are justified from all things, (Acts 13:39); your faith, without work of any kind, without stirring from your seat, is counted to you for righteousness, (Rom. 4:5); and 'whosoever believeth that Jesus is the Christ, is born of God,' (I Jno. 5:1.) You are to do absolutely nothing for salvation; but when saved through faith alone, then go to work like a horse."

WITH many other words did the servant of the Lord testify to the grace of God, and the finished work of Christ, before they parted. Two days afterwards the young man came to him with a new light in his eyes, and said, "Thank you for the words you spoke to me on the train; they have brought to me unutterable peace and joy."

The Scientific Spirit of the Last Days

by FRANK S. WESTON

"They are willingly ignorant." (2Peter 3:5)

ALL second epistles deal with last day conditions. Every one warns and encourages the believer in view of the moral and intellectual difficulties which are found in the period preceding the Lord's return. In the first chapter of Second Peter we have two classes of Christians. In the second chapter are two classes of false teachers. In the third chapter we have the scientific spirit which marks the end of the age. The principle which is here ascribed to science is the one now generally accepted. It is known as the principle of uniformity. "All things continue as they are." Science states it in this way: "No great fundamental disturbance of nature is now possible because of the uniformity of the laws of nature." A writer says, "There never was a day when men were so content to assume that since creation all phenomena proceed along fixed lines, which are continuous because they are determined by fixed forces." Another writes, "Our modern world has attained the condition that all things are bound together by a chain of causes and effects which suffer no interruptions." If this is true it cuts off all hope of Christ's return.

If this class of men hope for better things on earth, it is not through heaven's interference, but man's progress. The supernatural is not looked for. The revelation from God is ignored. It is the source of all wisdom but is not so regarded. What is right and what is wrong with this scientific assertion?

1. THE CONSTANCY OF THE LAWS OF NATURE IS NOTED IN SCRIPTURE. There is an order in the universe. There is regularity in every part of nature. The hosts of heaven are a witness to the steadfastness of the laws of nature. (Ps. 119:90; Gen. 8:22.)

The various laws of astronomy, meteorology, chemistry, are established in these passages alone. When the modern skeptic looks ahead and reports "all things continue as they were," the Christian replies, "They continue this day according to thine ordinances for all things are thy servants." (Ps. 119:91.)

2. WHERE THEN DO THE WORDS OF SCIENCE DEPART FROM THE WORD OF GOD? What leads these men to deny the Lord's return

and the accompanying physical changes? The scientist is guilty of two assumptions;

First, He assumes that law exists without a Lawgiver.

Second, He assumes that past experience furnishes full guidance for the future. These assumptions are false and dangerous. The laws of nature are not self-existent. Things do not go on as they are independent of a Power that is above nature. Laws are God's methods. The world did not make itself. (Gen. 1:1.) It does not run itself. (Heb. 1:1.) The order of the universe is upheld by the Word of God. And if laws were established by Him, He can suspend, reverse or annul them. Why not? They depend on His pleasure. The change may

be essential to the Divine purpose. Present laws are for a world of sin. But sin is not always to prevail. When it ceases a new order will come. New laws will come.

This second falsehood is that our knowledge of natural laws is a sufficient guide as to the future. God has once shown that continuance of things and the fixity of laws depend on His will. The old world changed. If God has once changed nature, He can do so again. The word says He will change things. (II Peter 3:10.)

The author of this article is Dr. Frank Weston, an instructor in English Bible in the Toronto Bible College, Toronto, Canada. The messages of Dr. Weston are marked by faithfulness to the Word of God and a virility which is most attractive.

THE science of our schools and the living Word cannot today

dwell in the same heart. One or the other will cease to have any hold. We must discard the assertions of science so-called, as to the *fixed* order of nature, or surrender our faith in the Lord's advent and a new order of things. Systemized knowledge, the *real* science, has no conflict with the Word of God. It is never in opposition to the Bible, but most that passes today as "science" is speculation and assumption. There are no proofs of its reality. Further, it is perpetually undergoing change. What was taught fifty years ago is rejected now. In another half century *our* science will be as far out of date. *The Word of God abideth forever.* In that Word is our wisdom and salvation.

YES, WE ARE STILL AFTER THE ONE THOUSAND NEW ONES!

The Eighteen Principles of Divine Revelation

Principle No. 4 — The RIGHT DIVISION PRINCIPLE — by THE EDITOR

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THE principle which comes before us in this study is the Right Division Principle. When rightly understood and rightly used, this principle is one of the most important of all the Eighteen Principles. When wrongly applied, this principle can become most dangerous. This is true, however, of every good and worthy blessing. Fire, kept within its proper bounds, brings warmth and comfort, but fire, outside those proper bounds, brings destruction, chaos and death. The Right Division Principle has been wrongly used by a few teachers and has, consequently, been evil spoken of. This is most unjust. Why should we blame the principle which God placed in His Book for the extreme positions and extravagances of some men? Rather, let us frankly blame the men who have wrongly applied the principle. Shall I curse food because some men die of indigestion? Shall I refuse to drink because a friend of mine was drowned? Shall I reject the Right Division Principle because some men have perverted it and become faddists?

In one way or another, Satan attacks practically all of the principles of Divine revelation. His attack upon the Direct Statement Principle, which principle was discussed in "Grace and Truth" last month, is made through modernists, but his attack upon the Right Division Principle is being made by those who are otherwise apparently sound in their lives and testimonies. This is most sad and becomes the occasion of stumbling among those who are just coming into truth.

The importance of a correct observance of the Right Division Principle in the study of God's inspired Word can scarcely be over stated. To recognize this principle and employ it in meeting the problems of Bible study, means that the Bible becomes a gloriously open Book; means that difficulties which previously had disturbed the soul are dissipated like mist before the noon-day sun; means that the child of God is lifted from perplexity to understanding. To close the door of the mind to the Right Division Principle is to doom the soul to darkness. To open the door of the mind to the Right Division Principle is to let in God's own light upon the Bible which He has given.

The definition of the Right Division Principle is:

THE RIGHT DIVISION PRINCIPLE IS THAT PRINCIPLE OF DIVINE REVELATION

(a) Under which God distinguishes between things which differ.

Follow the Serial Bible Courses. Master the Principles of Divine Revelation. Memorize the proof passages. Organize Bible Classes. Spread the Truth and bring honor to the name of Him Who is the Son of God.

The Right Division Principle is Simon-pure common sense. It is not theory. It is fact. The Right Division Principle is the Bible's demonstration of the common sense of God. That distinguishing between things that differ is nothing more nor less than common sense is declared by the Holy Spirit in Phil. 1:9-10. The Authorized Version is not faithful to the original Greek. The correct translation follows:

"And this I pray that your love may abound yet more and more in knowledge and in all SENSE, that ye may distinguish THE THINGS THAT DIFFER."

The accuracy of this translation is endorsed by no less an authority than Dean Alford. In his notes, he gives a translation which he says is "more literal" than the authorized version. The Dean renders

the important clause in the first part of verse 10,—*"With a view to your distinguishing things that are different."* This makes the teaching of the passage most clear. It is the business of the teacher of God's Word to "abound yet more and more in KNOWLEDGE and SENSE." The result of this "abounding more and more" or growth in common sense will be that the child of God shall be able to "distinguish the things that differ." The goal that the Holy Spirit sets before us in this passage is expressed in the simple words,—*"distinguish the things that differ."* Alas, how much of the so-called Bible teaching of today is only a futile effort to deny the God-established differences in the truths of the Bible. Some men deny the difference in the judgments, teaching a general judgment. Others repudiate the distinction which God makes between the resurrections, teaching a general resurrection. While others seek to tear down dispensational truth, that bulwark of the God-revealed ages, that heaven-given key to many of the Bible's most difficult problems. These enemies of the Right Division Principle may be able to muster some lofty names to their colors, but their teaching is none the less both destructive and subversive of truth. They call faithful followers of the Saviour modernistic, while they themselves practice the tactics of modernism. The inquiring child of God must needs go slow; prove all things and hold fast to that which agrees with the Bible.

AS was shown under the Direct Statement Principle, God places somewhere in Scripture a summarization of the doctrines of outstanding importance. Eph. 2:8-9 summarizes the truth about grace; John 7:17 summarizes the truth about the Willingness Principle; II Tim. 3:16-17 summarizes the truth about

HAVE YOU FACED THE FACTS SET FORTH ON PAGE 180?

the plenary inspiration of the Bible; and as we enter the study of this exceedingly important principle of Bible study, we find that God has not neglected this subject but has placed in His Word a summarizing statement of great clarity and perspicuity. It is II Tim. 2:15:

"Study to show thyself approved unto God, a workman that needeth not to be ashamed **RIGHTLY DIVIDING THE WORD OF TRUTH.**"

This valuable passage is correctly translated in the Authorized Version, but the enemies of the Right Division Principle have allowed themselves to be most bitter, rabid, and unchristian in their denunciation of those who seek to humbly obey God's clear command to "rightly divide." Some have gone so far as to offer a substitute translation. One writer says:

"There has arisen a misunderstanding of II Tim. 2:15, 'Rightly dividing the Word of truth,' whereas the rendering, 'Handling the Word of truth aright' may better give a true idea of what the apostle meant—i. e., using it honestly, intelligently and reverently, allowing it to speak for itself."

The Greek word under fire is "ORTHOTOMEQ." Its primary meaning is "rightly dividing" or "cutting straight" or "dissecting correctly." The writer just quoted insists that the secondary meaning of this word is the only one which will give a "true idea of what the apostle meant. But there is no ground on which this gratuitous claim can be demonstrated. The primary meaning of the word is "RIGHTLY DIVIDING." The primary meaning must be employed in translation unless some unusually strong grammatical, scriptural, or logical reason can be advanced to force us to resort to the secondary, or derived meaning of the word. NO SUCH REASON EXISTS! This man asks us to accept his spurious translation simply because his view happens to disagree with the correct translation. This method of dealing with the passage is so typically modernistic that we cannot forget that the same author has fiercely declared that believers in dispensational truth are "modernists."

It is passing strange indeed, that the enemies of this important principle should furiously denounce those who accept the Right Division Principle as modernists, and should then be forced to resort to modernistic make-shifts in order to support their positions.

But some one may say, is "rightly dividing," or "cutting straight," or "dissecting correctly," the primary meaning of this word? To this we must reply by citing the Greek authorities. Their testimony follows:

Young: To cut straight or right.

Strong: To make a straight cut, to dissect correctly.

Weymouth: Literally, "cutting" or "laying out,"

like a new road.

Worrell: Rightly dividing.

Wilson: Cutting straight.

Thayer: Primary meaning, to cut straight. Secondary meaning, to make straight and smooth, to handle aright.

There the evidence stands. The correct and primary meaning of the Greek word "ORTHOTOMEQ" is "rightly dividing." Our authorized version is accurately translated and the summarizing statement which God has given for the Right Division Principle remains unhurt by the attacks of its enemies.

WHEN the simple beauty and rationality of the teaching of II Tim. 2:15 is considered, it is surprising indeed that any one has ever listened to those who would undermine its teaching. The command to "rightly divide," is but the behest of the Holy Spirit to "distinguish between those things which differ." Why object to so sensible and so scriptural a law? Men

are not opposed to distinguishing between elephants and cats! Why should they object to our distinguishing between the resurrection of life and the resurrection of the damned? In recognizing the difference we are simply observing the Right Division Principle and distinguishing between the things which differ. Men do not protest when we decline to neglect distinguishing between the ordinary things of life. Why should they grow perturbed when the same careful and sensible distinguishing between the things which differ is carried into the study of God's Word? But whether they object or no, since God commands to "rightly divide," that we must do.

It needs scarcely be said that if we divide the Bible **RIGHTLY**, it must be divided according to its own clearly defined statements, for the *Bible is self-interpreting!* We must not seek unto men in order to discover the right divisions.

Here then, is a principle which is plainly revealed to be in the Bible; a principle which must be observed in order to be an unashamed workman; and a principle which has come in for special antipathy from the adversary because when properly understood, it causes the Word of God to open up to the seeking soul with ever increasing helpfulness, clarity, and blessing. We turn to some illustrations of this principle.

The Right Division Principle Illustrated by the Bible Teaching Concerning the Judgments

THE truth about the judgments has been obscured to the confusion of those who have failed to rightly divide the Word. The Word of God classifies the judgments so that perplexity, uncertainty, and doubt need no longer annoy the mind of God's child. The Word of God deals with six kinds of judgments:

1. There are seven Dispensational Judgments.
2. There is one National Judgment.
3. There are five Individual Judgments.
4. There are two Judgments of the Spirit Beings.
5. There are two Earth Judgments.
6. There is one Universal Judgment.

If the passages concerning these judgments are mixed the most inconsistent and absurd teaching may be adduced. It is an unfortunate fact that in most of the Bible teaching of today passages relating to the Individual Judgments are confused with the passages concerning Dispensational Judgments, with the result that violent contradictions are produced. Young men just entering into the truth of God's Word, having minds that are quick and alert, readily detect these inconsistencies. They naturally assume that their teachers know their business. The effect upon their minds is almost inevitable. Their confidence in the inerrancy of the Word is undermined and their faith soon wrecked. Bible teaching which ignores the Right Division Principle does not commend itself to men who think nor to men of faith.

THE DISPENSATIONAL JUDGMENTS

The Dispensational Judgments are so familiar that they do not call for a lengthy exposition. They are:

1. The Expulsion of the Race from the Garden.
2. The Flood of Waters.
3. The Confusion of Tongues.
4. The Dispersion of Israel.
5. The Confusion of Religions.
6. The Flood of Blood.
7. The Expulsion of the Unbelieving of the Race from the Earth.

These are the terrific judgments with which God marks

YES, WE ARE STILL AFTER THE ONE THOUSAND NEW ONES!

the ends of the dispensations.

It is the first dispensation, the Dispensation of Innocence, which is terminated by the Expulsion,—the mandate of God under which the original man is cast forth from the Garden of Eden. (Gen. 3:23.)

The Dispensation of Conscience starts man with a clean page and the knowledge of good and evil. Within a millennium and a half the appalling fact is recorded that man was only evil continually, and God terminates the second dispensation by the Flood of Waters. (Gen. 6:5; Gen. 7 and 8.)

The third principle, or dispensation, under which God tests man, is Human Authority. Within a very few hundred years man's perfidy and sin is revealed and God places His hand of judgment upon man in the Confusion of Tongues. (Gen. 11:7.)

The fourth dispensation is a national dispensation. In it God chooses a family which He develops into the Nation of Israel. This nation, His chosen people, are called upon to walk in His commandments, but they are a wretched failure. The judgment which manifests God's disapproval upon them is their Dispersion brought about first, through the fall of Samaria, and then the fall of Jerusalem. (Ezek. 34:6; Jer. 50:7.)

The fifth dispensation is the dispensation of the Body of Christ. This is the dispensation in which we of today live, and is called by the Apostle Paul "the dispensation of grace." The appalling judgment which is prophesied as marking the latter end of this dispensation is the great apostasy, or the Confusion of Religions. This judgment is stalking in our midst at the present hour. (I Tim. 4:1-4; II Tim. 3:1-7; II Tim. 4:3-4.)

The sixth dispensation is spoken of by our Saviour and specifically named the Great Tribulation. The judgment which terminates this dispensation is the Flood of Blood which occurs in connection with the second coming of our Lord in the destruction of Anti-Christ's hosts. (Rev. 14:14-20.)

The seventh and last dispensation, is the Millennium, —the personal reign of our Lord and Saviour, Jesus Christ, upon the earth,—the Kingdom. This dispensation shall be indeed, the reign of peace. But man shall yield unto the Saviour who sits upon the Throne of David, in many instances, only feigned allegiance, so that the reappearance of the devil at the end of the thousand years shall be but the signal for a general rebellion, and an army like the sands of the sea shall be formed. God's judgment upon the wickedness of man at the end of this age is the Expulsion of the Unbelieving of the Entire Race from the Earth. (Rev. 20:7-9; Rev. 21:8.)

That these dispensational judgments should be carefully distinguished from the other judgments which the Scripture records, should go without saying, but alas, many men follow an unbridled freedom in utterly disregarding the definite teaching of God's Word to "distinguish the things that differ," and to "rightly divide the word of truth."

THE NATIONAL JUDGMENT

There is but one judgment which falls under the next classification. We have called it the National Judgment. It is a judgment which does not take place at the *terminus* of a dispensation but which occurs at the *beginning* of a dispensation,—the beginning of the Kingdom. This judgment is a great assize in which our Lord Jesus decides which nations may participate in the Kingdom and which are excluded from the Kingdom. His decision being based upon the dealing of the nations with Israel. The full description of this remarkable judgment occurs in Matt.

25:31-46. A recognition of the national character of this judgment is the solution of the many questions which have been raised concerning this passage. The proof of the national character is to be found in the symbols employed by the Holy Spirit,—“sheep” standing for Israel, and “goats” standing for the Gentile nations.

THE INDIVIDUAL JUDGMENTS

The Individual Judgments make up the third group in the study of this subject as set forth in the Word of God. These judgments are of various characters involving different beings and occurring at different times. They have one characteristic in common. They are all judgments on the ground of works. They are as follows:

1. The Judgment Seat of Christ.
2. The Judgment of the Believing Dead of the Non-Church Ages.
3. The Judgment at the Great White Throne.
4. The Judgment of the Believer by Chastening.
5. The Judgment of Self by the Believer.

The Judgment Seat of Christ occurs at the end of the Dispensation of the Body. It is there that our Lord Jesus gives out the rewards for service. (I Cor. 3:11-15; I Cor. 5:10.)

The Judgment of the Believing Dead of the Non-Church Ages occurs at the end of the Great Tribulation and is also a judgment in which rewards on the basis of works are given forth. (Rev. 20:4; Dan. 12:1-2.)

The Judgment at the Great White Throne is a judgment in which only unbelievers come before the tribunal. It occurs at the end of the Kingdom age. It also, is a works judgment. It differs from the judgments of the believing dead in that in the former judgments God has designated the heavenly degrees which have been attained by His people, whereas, in the latter, He is consigning those who have rejected the Lord Jesus to that degree in hell which their works merit. The Bible teaches degrees in both heaven and hell. (Rev. 20:11.)

The Judgment of the Believer by Chastening is a judgment in which our Lord is as much the Judge as in the Judgment Seat of Christ, or the Judgment of the Believing Dead of the Non-Church Ages, or the Judgment at the Great White Throne. But in the Judgment of the Believer by Chastening, the Lord does not wait for a dispensational climax in which to manifest Himself. Instead He enters into the very events of the present hour in the believer's life, and in His love, brings to pass those testings, chastenings, and disappointments which He knows will bring His child to a closer walk with Him, increase patience, augment tenderness, and produce unselfishness and sympathy in the heart that has been self-centered and utterly destitute of the finer sensibilities and appreciations. (I Cor. 11:32; Heb. 12:5-11.)

The Judgment of Self by the Believer, like the four preceding Individual Judgments, is a judgment of works, but differs from the others in this,—the judge is the believer himself instead of the Lord. God calls every child of His to rightly estimate himself, to see his own sins and shortcomings, and as Paul puts it, “judge himself that he might not be condemned with the world.” (I Cor. 11:31; I Jno. 1:9.)

What a pity that there is so little adequate recognition of the distinction existing between the works judgments of the Scripture! It takes but little study to reveal what hopeless confusion would be produced by applying any of these passages to the wrong judgment. God Himself, has warned us of the danger in commanding us to “rightly divide the word of truth.”

THE JUDGMENT OF THE SPIRIT BEINGS

There are two of these Judgments indicated in the Scripture and the details concerning them are exceedingly meager. One is the judgment of the angels mentioned in I Cor. 6:1-3, and the other is the judgment of the demons implied in Matt. 8:29.

THE EARTH JUDGMENTS

The Earth Judgments occur at the beginning and ending of the history of man as connected with the dispensations. In the first verse of Genesis we find the earth after having been created perfect, plunged by God completely out of sight in the waters. This is the first of the Earth Judgments. The second shall occur at the end of the Kingdom and the instrument employed by God shall be fire. Both of these judgments are set before us in II Pet. 3:5-7.

THE UNIVERSAL JUDGMENT

Only one judgment occurs under the last classification. The Universal Judgment is the Grace Judgment which God hath wrought at Calvary. This judgment is the mystery of the ages. This judgment is a vicarious judgment in which He gathered together all of the sins of the world and caused them to light upon the innocent head of His only Son, and then the judgment fell! Judgment upon the Innocent! Judgment upon the Guiltless! A judgment in which He cries out, "All of thy waves and thy billows have passed over me." A judgment so terrible that Jesus finds Himself hanging upon Calvary forsaken by the Father. Alas, alas, how few have entered into the mystery, the joy, and the blessings of this sacred judgment. Man's rebellious heart to the present hour opposes faith in this judgment. There is scarcely a text book on modernism but that somewhere within its pages a disparaging thing will be said concerning the actuality and efficacy of this,—the climacteric judgment of the ages. Have you, dear reader, placed faith in this judgment which God hath wrought in the person of His Son in order that you might live with Him forever? We call this the Universal Judgment because at Calvary we find Jesus "tasting death for every man." (I Pet. 3:18; Heb. 2:9.)

It takes little more than a casual study of this tremendous subject of the judgments in the Word of God to cause the student to recognize instantly the vital value, yea, the imperative necessity of this principle of which the judgments furnish so remarkable an example. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, *rightly dividing the word of truth.*"

The Right Division Principle Illustrated by the Bible Teaching Concerning Salvation and Rewards

THIS is one of the most important truths in God's Book. A failure to rightly divide between the passages which relate to salvation and the passages which relate to rewards, can but have the most deadly effect upon the Christian life. The difference between the two lines of thought is so radical that to allow the least mixing of the passages relating to the two lines of thought is but to fling wide the door to heresy and skepticism. Four simple, Scriptural facts concerning these two themes will instantly demonstrate the presence of the Right Division Principle in the Word of the living God:

SALVATION:

REWARDS:

- | | |
|--|--|
| 1. Salvation is provided for
ALL the world.
Jno. 3:16.
Heb. 2:9. Isa. 53:6. | 1. Reward is designed for
ALL the saved.
I Cor. 3:8-9. |
|--|--|

- | | |
|---|---|
| 2. Salvation is a present possession of the believer.
Jno. 3:36.
Jno. 5:24.
Eph. 1:3.
I Jno. 5:13. | 2. Reward is a future attainment.
Rev. 22:12. |
| 3. Salvation is not of works,—it is a GIFT.
Eph. 2:8-9.
Rom. 6:23.
Titus 3:5. | 3. Reward is not a gift, but depends upon works.
Rev. 22:12. |
| 4. Salvation cannot be lost.
Jno. 10:28.
Jno. 5:24.
I Jno. 5:17.
Phil. 1:6.
Rom. 8:38-39.
II Tim. 2:13. | 4. Reward may be lost.
II Jno. 8. |

The failure to apprehend the right division between these two lines of thought has produced in the life of many a Christian heart-breaking unhappiness. Some earnest soul discovers that in spite of prayer and earnest effort to walk with the Lord, some hated temptation is gaining an evil grip upon the life. Instantly that soul leaps to the conclusion that it has lost its salvation. This unhappy decision with all its attendant despondency and discouragement, could have been avoided if only the Bible had been rightly divided to that Christian in the early days of his experience. If at that time he had been clearly shown that it was indeed possible for him to lose something, but that something which he could lose was not his salvation. It was the reward which was to be his in the future and the present joy of walking with the Lord. Salvation is eternal. Salvation has no end. Salvation cannot be lost.

Failure to "rightly divide" between salvation and rewards is fatal. Because of this failure to "rightly divide" some have interpreted reward passages to mean salvation and have, consequently, taught that salvation was a future attainment, that it depended upon works, and might be lost.

"But," someone may say, "what is the value of this principle in the personal life of the Christian? It may have a practical value from the Bible standpoint, but has it a practical value in drawing the soul nearer to Him who loved us and gave Himself for us?" The answer to this inquiry is, the Right Division Principle not only illuminates the Word of God but it strengthens Christians, builds them up in the most holy faith, leads them forth into a larger confidence in God and in His revelation than they have ever had before, and fills them with the spirit of evangelism.

A young man whose soul had been poisoned by the kind of Bible teaching which ignores the right divisions of the Word, was led by the Spirit, into contact with Scriptural teaching. He writes as follows:

"Thank God, for the simplicity, accuracy, and beauty of the Bible when rightly divided. I was plunged into that which was the equivalent of insanity by the seeming contradictions of the Bible until I saw the Right Division Principle, particularly the dispensational application of the Principle. The failure to rightly divide the Word of Truth by those who had been my teachers had left me without a God upon whom I could depend, without a reliable Christ, without a Bible, and utterly devoid of faith. The Right Division Principle has given me a thinkable conception of God, a gloriously reliable and dependable Saviour, a flawless Bible, and a faith that knows no bounds. Hallelujah!"

YES, WE ARE STILL AFTER THE ONE THOUSAND NEW ONES!

Outlines for God's Workmen

Conducted by R. S. BEAL

The Perplexing Problem of Practical Perfection

Matt. 5:48

- I. THE PRECEPT OF PERFECTION.
Matt. 5:48.
Heb. 6:1.
II Cor. 13:11.
I Cor. 2:6.
- II. THE PATTERN OF PERFECTION.
Luke 6:40.
Heb. 7:26.
I Pet. 2:21.
I John 2:6.
I John 3:3.
- III. THE PRICE OF PERFECTION.
Heb. 10:1, 4.
Heb. 7:11, 19.
- IV. THE POSITION OF PERFECTION.
Col. 2:10.
Eph. 1:6.
I John 4:17.
Rom. 4:17.
- V. THE POSSESSION OF PERFECTION.
I John 3:9.
- VI. THE PROCESS OF PERFECTION.
Gal. 3:3.
Heb. 13:20, 21.
II Tim. 3:16, 17.
Jas. 1:4.
I Pet. 5:10.
- VII. THE PASSION FOR PERFECTION.
Phil. 3:12-14.
- VIII. THE PROMOTION OF PERFECTION.
I Cor. 13:10.
Prov. 4:18.
Heb. 12:23.
Col. 1:28.

The Truth of the Virgin Birth

- I. THE UNAVOIDABLE TRUTH.
Inescapably placed upon Sacred Page.
Gen. 3:15.
Isa. 7:14.
Isa. 2:6; 9:6.
Gal. 4:4.
I Tim. 2:15.
Matthew.
Luke.
- II. THE UNPARALLELED TRUTH.
Stands alone—nothing in universe like it.
Isa. 7:14. *A Sign.*
Not a sign if born after natural manner.
- III. THE UNDERESTIMATED TRUTH.
Positively fundamental.
Jesus only sinful man if not begotten of Holy Ghost.
Luke 1:35.

IV. THE UNPALATABLE TRUTH.

I Cor. 2:9-10, 14.

V. THE UPLIFTING TRUTH.

John 1:14.

The Practical Power of His Personal Return

The Second Coming of Jesus, a Utilitarian Doctrine
Heb 9:28 John 14:3

- I. IT PROMPTS GODLY LIVING.
I John 3:3.
I Thess. 3:12-13.
I John 2:28.
I Cor. 4:5.
- II. IT PROMOTES SACRIFICIAL SERVICE.
II Tim. 4:1-3.
I Pet. 5:1-4.
Acts 1:8-11.
- III. IT PROCLAIMS COMFORT FOR SORROWING SOULS.
John 14:1-3.
I Thess. 4:18.
- IV. IT PRODUCES PATIENCE AND REJOICING UNDER SEVEREST TRIAL.
James 5:7-8.
I Pet. 1:6-7.
I Pet. 4:11-13.
- V. IT PERFECTS WATCHFULNESS.
I Thess. 5:6.
Luke 12:37.
Rom. 13:11-14.
- VI. IT PREVENTS UNSCRIPTURALNESS AND APOSTASY.
Key to the Word.

What Jesus Taught about Worship

John 4

- I. THE APPREHENSION OF WORSHIP.
V. 21. "Woman, *Believe Me.*"
- II. THE PLACE OF WORSHIP.
V. 21. "Neither in this mountain nor yet at Jerusalem."
Phil. 3:3.
- III. THE INTELLIGENCE IN WORSHIP.
V. 22. "Ye worship ye know not what, we know what we worship, for salvation is of the Jews."
- IV. THE TIME OF WORSHIP.
V. 23. "The hour cometh and now is."
- V. THE OBJECT OF WORSHIP.
V. 23. "The Father."
Rev. 22:9.
Matt. 4:10.
- VI. THE GROUND OF WORSHIP.
V. 23. "The true worshippers shall worship"—the *Truth.*
- VII. THE IMPORTANCE OF WORSHIP.
V. 23. "The Father seeketh such."
- VIII. THE METHOD OF WORSHIP.
V. 23, 24. "In Spirit and in Truth."

HAVE YOU FACED THE FACTS SET FORTH ON PAGE 180 ?

D. B. I. at Home and Abroad

by JESSE ROY JONES

The Cook Campaign



In spite of the inclemency of the weather, and the fact that Dr. Cook was in bed with the "flu" for fully one-half of the time of the two weeks special evangelistic meetings, conducted by the Student Body of D. B. I. and Church of the Open Bible, God

graciously blessed in the salvation of souls and the building up of His people. Dean Fowler, Rev. Wilson, Mr. Meldau and Mr. Losh brought exceedingly helpful messages when Dr. Cook was unable to speak.

Through the influence of the meetings themselves, together with various street meetings and shop meetings, through personal dealing and invitation, the Chairman of the Personal Workers' Committee reports forty-two definite decisions; seven of these were yielded lives, eight restorations, and twenty-seven conversions.

A Wise Fisherman

Roy E. Tureman, a second year student in the day school, gave an unusual testimony at the last meeting of the C. C. Cook campaign. His testimony was so interesting that we requested him to write it for the benefit of "Grace and Truth" readers. This he kindly consented to do and we are glad that we can furnish our readers this opportunity to share with us one of the many blessings we received in the Cook meetings:

"On Sunday, February 19, 1923, after conducting Sunday School at Fort Logan, I felt somewhat discouraged and cast down because of the coldness of the meeting and because of the absence of so many who should have been there. I questioned whether God wanted me at Fort Logan or not. With this thought in my mind, I started to walk back to Englewood, and as I walked leisurely along, I read my Bible. Approaching a bridge which crossed the river, I saw a man seated on the railing. My first impulse was to close my Bible and put it in my pocket, but I concluded that would be cowardly; so I determined to continue reading. As I came within speaking distance of the man, I recognized him to be an acquaintance whom I had met about four years before. I also remembered that just recently, his mother had asked me to talk with him about Jesus if I ever had the opportunity. Having my Bible already open, I began immediately to talk to him about his soul's need. The young man was about twenty years of age and very pleasant to talk to.

I told him that all men were sinners and under the judgment of God, and then showed him how Jesus died for his sins. I did not hurry because I thought I had plenty of time, but just as I was about to urge him to make a definite decision, another young man stepped up from the side of the road. After greeting this second young man, I proceeded to tell him the Gospel story, covering much the same ground as I had with my friend. I was again at the point of pressing both young men for a decision, when five other young men came up to the bridge where we were standing. I thought to myself, 'Well, everything is all up now'; but my friend at once introduced me to these newcomers with the remark that I had something to tell them. I asked them all to be seated on the railing of the bridge and immediately proceeded to preach the Gospel to them, all the while praying that God would give me at least one soul for Jesus.

"When I had finished my little sermon I pleaded with all seven to decide for Christ and six of them got down from the railing and definitely accepted Jesus. The other man did not respond so readily, but after answering some questions which he had in his mind, he too accepted the Saviour. Having given them the message of eternal security, I distributed Testaments to those who had none, and started for home.

"Just as I was leaving, a man about forty years of age came up and asked to take me to Denver. I consented and we entered his auto which I had previously noticed standing near the bridge. As we rode along he told me he had that morning been to Sunday School at one of the leading churches of the city, but felt so despondent that he had come down here and had crawled under the bridge hardly knowing what else to do. 'But,' said he, 'I heard all that you said to those young men and it brought me great blessing, and now I would like to talk to you about my own need.' After an extended conversation, in which I answered some of his questions, he came back to the Lord and promised to attend services at D. B. I. in the near future."

God's Faithfulness on the Mission Field

To those who have had a part in the monthly missionary offerings which are taken at the D. B. I. Sunday School for the Nelsons, who are faithfully giving forth the Gospel in dark Africa, the following letter will prove of special interest and blessing:

"Dear Friends of D. B. I.: We are in receipt of a gift sent by you to the Brooklyn office for us in June. It is dated Brooklyn June 19th, and reached us the very last of October.

"At one of our out schools located at Kabita (Kabeeta), we needed to put a new roof on the chapel but had no funds available and the chief refused to give us any men to do the work. Only a few believers are there and they were not able to do it, so we planned to do the work ourselves by paying outsiders to bring grass and poles and rope. Meanwhile, we prayed our heavenly Father to help us find money to meet this added expense and ere the work was finished we received your contribution, which was just the amount we needed at Kabita.

"I am telling you this so you may see that you are having a direct share in the work here. Two persons have accepted Christ at Kabita since that time, and you folks have helped to make it possible to carry on the work there. We certainly do rejoice that you are willing to give that others may have the opportunity to hear the Gospel of salvation. There have been and still are many things to hinder the work, but "here is an open door and there are many adversaries." So we wish to ask you all to remember us in your prayers.

"With Christian greetings to D. B. I. S. S., and the whole D. B. I. family, we are ever,

Your brother and sister in Christ,

Erdie and Ella Nelson."

Surely this should not only be an incentive for D. B. I. Sunday School members to increase their offerings but it should also inspire others (perhaps many "Grace and Truth" readers) to direct their missionary offerings to the support of workers where every penny will go for the actual proclamation and furtherance of the "Good News."

Gospel Truck "Emmanuel"

Our dear Brother Harry Sprague writes to Dean Fowler as follows from Delhi, Colorado:

"We have been having very good meetings. The Lord has blessed and the harvest has been abundant, not as great as we desire, but abundant nevertheless. The Lord willing, we shall be in new territory from now on. We are planning to go to a dug-out about half as big as your office and hold meetings. There are about twelve to fifteen families near there.

"Remember us in prayer.

Harry A. Sprague."

Let us be faithful in remembering our dear Brother and Sister Sprague before the Throne of Grace as they go forward in the proclamation of the "Good News."

YES, WE ARE STILL AFTER THE ONE THOUSAND NEW ONES!

The Fundamental Sunday School Lessons

Expositions by H. A. WILSON

Lesson 13 -

Sunday, April 1, 1923

JESUS, THE LIGHT OF THE WORLD

John 8:12-50

Memory Verses, John 8:32,36

The passage which we study in this lesson opens with a clear testimony to the light-giving power of Jesus. This is followed by Jesus' teaching on some of the most important truths concerning His Person and work, and His relation to men. In these teachings our souls and minds are enlightened, and we are given a practical demonstration of the truth which is first stated.

I. JESUS TESTIFIES THAT HE IS THE LIGHT OF THE WORLD

Vss. 12-20

Jesus is truly the light of the world. He has shown us all we know about God, for He is the revelator of the Father. He has brought to light all we know about spiritual truths, and in Him all such truths find their consummation. A clear illustration of this may be found in a natural phenomenon which is familiar to all of us. The sun, which God placed in the heavens as a picture of His Son, Jesus, is the source of all the light this world receives. Our two principal sources of light are the sun and the moon. In the one case direct light, and in the other reflected, but both are the light of the sun. Other sources of light are candles, oil lamps, gas lights, and electric lights. Candles are composed of two materials, a cotton wick, and tallow, or paraffin. The cotton of which the candle-wick is made grows by the action of the sun's rays, and the sheep or other animal from which the tallow comes could not live without the light of the sun, or without the food which the sun prepares in the herbs which grow by its rays. The paraffin is a by-product of oil refining. Petroleum is believed to be produced from decomposing organic matter, which of course depended largely upon the sun for its existence. Gas comes from coal, or is formed naturally in the same process which produces petroleum. The coal originated in tropical forests which owed their life and existence to the sun. Electricity is produced either by steam power, or by water power, and in either case by the rays of the sun. If steam power is employed, this is produced by burning coal, which in turn came from the sun. If water power is used, that can be traced to the sun, for it was the sun which drew the water up in clouds, thus making possible its precipitation in the highlands, and its running down the channels from which it is taken to run the dynamo. The only other source from which light is commonly obtained is calcium carbide, which, when acted upon by water, gives off acetylene gas. This is produced, in its commercial form, from lime and coal, and by means of the electric furnace. Lime is prepared by heat,

so both the ingredients used and the power operative in the production of this chemical can be traced again to the sun. In these facts lies a tremendous lesson. If the sun is the source of this world's light, whence came the sun? We are reminded that it came directly from the hand of God, and that it is held in its place by His power. Jesus is the One by Whom all things "consist" or hold together, so He is the true source of all physical light, as He is of all spiritual light. How staggeringly true it is that Jesus is the light of the world. Col. 1:17; II Cor. 4:6; II Tim. 1:10; Rev. 22:5; Rev. 21:23.

II. JESUS FORETELLS HIS DEATH AND RESURRECTION

Vss. 21-30.

The Jews could not receive the great truth that Jesus was the light of the world. That left no room for their pride in their intellect and in their ancestry. Those proud Pharisees realized that to accept this teaching would wreck their pretenses to superior knowledge and authority in spiritual matters, so they rejected it. But Jesus showed them how pitifully ignorant they were after all. He told them of His coming ascension into heaven. He spoke of the death He should die,—"lifted up" upon the Cross. He implied His resurrection. These things were as yet mysteries to the Pharisees, though it was only a short time until they should join with the infuriated throng in the cry, "Crucify Him! Crucify Him!" Jesus showed His foreknowledge of these events, but He showed something even more striking than this. He gave evidence of a spiritual knowledge and insight which far surpassed that of the religious leaders of Israel, for when He spoke of His ascension into the presence of God, and told the Pharisees that they could not come whither He went, they did not even know the place, much less the way. Because of their spiritual blindness and ignorance He was compelled to withhold many things from them which they would not receive. Jno. 3:3; Jno. 3:19-21; Jno. 14:6; I Cor. 2:14; II Cor. 4:4.

III. JESUS DEFINES TRUE DISCIPLESHIP

Vss. 31-32.

But others among the throng believed in Him. To these Jesus spoke words of encouragement and admonition. He gave them one of the clearest definitions of true discipleship, and one of the richest promises to be found in the pages of God's Word. "If ye continue in my Word, then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free." This does not mean that their

salvation depended upon their holding out, as some would have us to believe. A disciple is a follower. For a believer to truly follow Jesus he must indeed continue in His Word, wherefore God says, "Grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ." As one continues in His Word, meditating in it, and seeking to apply it to his life he learns to know the truth, and finds that it has wonderful liberating power. True disciples continue in His Word, though one may truly be a believer and a child of God even though he fails to follow. If one believes in Jesus he is saved, and nothing can alter that fact, but all believers should also be disciples by continuing in the Word of the Lord. Jno. 6:37; Jno. 3:36; Matt. 4:19; Jno. 15:5; Psa. 119:9; II Tim. 2:15.

IV. JESUS REBUKES UNBELIEF

Vss. 33-47.

The unbelieving Pharisees in the throng did not realize that Jesus had spoken to the Jews who had believed in Him, and thought He was still talking to them, so they objected to His statement. "They answered Him, 'We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?'" This question was not asked by the believing Jews, but by the unbelieving Pharisees. Jesus administered a stinging rebuke to them, in unmistakable terms. He convicted them of their sin in desiring to kill Him. He showed them that though they were children of Abraham in the flesh, their hearts were utterly destitute of the faith of Abraham. He rebuked their claim to natural divinity, and informed them that they were of their father, the Devil. Ah! How proud and presumptuous the natural man is! "But God seeth not as man seeth, for man looketh on the outward appearance, but God looketh on the heart." The unbeliever is dead in his trespasses and sins. He is naturally the child of God's arch-enemy the Devil. He needs to be born again. Rom. 3:23; Rom. 6:23; Isa. 64:6; I Sam. 16:7; Heb. 4:12; Eph. 2:1.

V. JESUS DECLARES HIS DEITY, AND OFFERS LIFE

Vss. 48-59.

But though Jesus must rebuke sin and unbelief, still He longs to save the sinner. In these verses He offers life to those whom He has just convicted of sin. "If a man keep my saying, he shall never taste of death." To some this sounds like salvation by works, but not so. For a man to keep the sayings of Jesus, is for him to recognize himself as an undone, hell-doomed sinner, unable to keep the Law, or

HAVE YOU FACED THE FACTS SET FORTH ON PAGE 180?

to do anything which will commend him to God. It is for him to believe in God's gracious offering of His Son upon the Cross at Calvary, and to accept Him Who died thereon as his personal Saviour. The one who keeps the sayings of Jesus is the one who accepts Him. Such an one shall live forever, for the word of Jesus is: "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." That is sufficient to save any soul. Jno. 3:16; Jno. 6:37.

The Pharisees realized that only God could make such an offer, and asked, "Who makest thou thyself?" Ah! Well might they ask this question, for Jesus truly was God, for the implication contained in His offer was true. However, He did not stop with mere implication but plainly de-

Lesson 14

Each of the instances of Jesus' dealing with a needy soul which we have studied thus far shows some particular characteristic of the sinner. Nicodemus shows us that though a man may be a moralist, and a religious leader, yet without faith he cannot please God. (Chapter 3.) The Samaritan woman shows us that though one may be outside of the pale of society, still God loves and seeks to save the soul. (Chapter 4.) The paralytic at the pool of Bethesda presents a pitiful picture of the natural helplessness of the sinner. (Chapter 5.) And the poor woman taken in adultery shows us that no matter how sinful a soul may be, both in the eyes of God and man, still God's love is so great that it reaches out even to such an one, and provides an acceptable substitute in the person of Jesus. (Chapter 8.) God wants to save alike the moralist and the degenerate, the religious leader and the social outcast, the robust and the infirm. So the lesson which we study today presents a clear picture of the natural blindness of the sinner, and the marvelous grace of God in dealing with him.

I. THE BLIND MAN A PICTURE OF THE NATURAL BLINDNESS OF THE SINNER

Vss. 1-5.

The sinner is naturally blind to the wonderful truths of the Spirit. God's Word says, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." (I Cor. 2:14.) This condition lies at the root of all misunderstanding of God's Word. No man is in a position to understand the teaching of the Bible until he has first taken the step of accepting Jesus as Saviour. Men need to have their eyes opened before they can appreciate Spiritual truths. Mr. Moody was once approached by a man who said to him, "Mr. Moody, I am not a Christian, but if you will answer my questions about the Bible I will become a Christian." Mr. Moody replied, "Friend, I'm too busy to talk to you just now, but I'll promise you one thing. If you will ac-

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clared His Deity: "Before Abraham was I am." Yes, Jesus is God, and as God He

seeks to save lost and blinded souls. Jno. 3:16; Heb. 2:9; II Pet. 3:9; Rev. 22:17.

Sunday, April 8, 1923

THE BLIND SINNER

John 9:1-17

Memory Verses, I Cor. 2:9-10

cept the Saviour tonight I will answer your questions to your entire satisfaction tomorrow night." The man made his decision to accept the Saviour, and left. He did not appear the next night, and was absent for some time. Finally, several days later, Mr. Moody met him and asked him, "How about those questions?" The man replied, "Why, Mr. Moody, that night after I accepted Jesus as my Saviour, I tried to think of the questions which had bothered me, and I could not think of one. They were all settled when I believed!" So the minds of unbelievers must ever be torn with doubt and perplexity, and questions, but when they recognize the fundamental fact that Jesus Christ died to save their souls, and when they trust Him as their Saviour, they have taken the first step toward the answering of their questions. Their eyes have been opened. The natural man can receive only one of the wonderful truths of the Word,—that Christ Jesus died to save him. When he has acted upon that knowledge, he is in a position to receive God's unfolding of the other truths contained in the Word. Jno. 7:17; II Cor. 3:14-16.

"Man's extremity is God's opportunity" proved true in this sinner's case. His blindness was God's opportunity to manifest His power and grace. Because he was blind, God could open his eyes. He could come to him with revelations which He could not give to those whose eyes were open. So when a sinner recognizes his blindness, and in his blindness trusts God, that is the time of revelation to him. Many brilliant, intellectual, well educated men are utterly ignorant of the truths of God's Word because in their unbelief they imagine they can see clearly, so God cannot come to them with His gracious revelation of Himself. But the poor, ignorant, sinful outcast who will recognize his need furnishes God an opportunity to manifest His grace. Jesus indicated this principle in His statement that this man was not blind on account of some particular sin of his life, or of his parents, but that the works of God should be made manifest in him. I Cor. 12:9; I Tim. 1:15.

II. THE CURE OF THE BLIND MAN A PICTURE OF GOD'S GRACE IN DEALING WITH THE SINNER

Vss. 6-7.

The blind man had no claim upon Jesus, save his need. He was utterly destitute of merit. There was no reason why Jesus should heal him, save that he needed healing. In this he becomes a picture of God's grace, for Jesus did heal him despite his destitution of merit. Perhaps we are inclined to wonder why God should save the depraved, and fallen, and pass by many who are moral, and intellectual. God is not dealing with men on the ground of merit, but on the ground of grace. All are alike sinners in His sight. But He is seeking for willingness, and as He finds willing souls He can and does save them. Had the blind man been unwilling to believe Jesus, He could have done nothing for him, but because He saw in him a willing soul, He wrought this miracle and thus testified to His grace. And if the proud and haughty Pharisee were willing to acknowledge that after all he was blind and poor and needy, Jesus could and would have ministered to his need just as quickly and just as effectively as to the need of the blind man. But in all cases He must deal without taking human worth into account, for He saves only on the basis of grace. Jno. 7:17; Jno. 3:16; II Tim. 1:9.

The blind man was healed through faith. Jesus first anointed his eyes with the clay, and then told him to wash in the pool of Siloam. This was a test of faith. It shows how simple God's plan of salvation really is. The blind man was saved, not because he washed in the pool, but because he believed the word of Jesus. He washed there because he believed. Had he not believed he would not have been careful to wash in that particular pool, but would have tried to substitute the nearest water he could find. Because he believed the word of Jesus, he washed in the place to which he was sent. So if men are to be saved they must believe God's Word. They must put faith in His promise. His promise is "Believe on the

YES, WE ARE STILL AFTER THE THOUSAND NEW ONES!

Lord Jesus Christ, and thou shalt be saved." (Acts 16:31.) Eph. 2:8-10; Heb. 11:6.

III. THE TESTIMONY OF THE BLIND MAN A PICTURE OF GOD'S DESIRE FOR HIS CHILDREN

Vss. 8-17.

The blind man himself was a testimony to God's grace and power. The neighbors and the Pharisees were astonished when they saw the poor fellow who had been groping in darkness step out boldly and fearlessly. "How can this be," they wondered. "Is this the same man?" Yes, the same man, but different. Whereas he was blind, now he can see. Whereas he once walked in darkness, fearful and groping, now he walks in the light and fear is gone, and his face is transformed with new-found joy. So when God has saved

a soul He desires to so transform the life that it shall be a constant testimony to those around that He has power to save a life as well as a soul. Once we were in darkness, now are we light in the Lord. Once we walked with the children of darkness, and shared in their evil deeds. Now we should walk as children of the light, and have no fellowship with the unfruitful works of darkness, but rather live such radiant lives that we shall be a reproof to them. II Cor. 3:2-3; Eph. 5:8-11; Rom. 12:1-2; Eph. 2:4-7.

The blind man told of his benefit. He simply stated the facts of his healing, in plain and clear language. He told what Jesus had done for him. So this poor, sin-stricken world needs that those who have found Jesus and who have found life and light in Him, shall tell others about Him. A little boy four years old was once playing in the street, and fell, soiling his pina-

fore. A lady, living near, saw the accident, and saw the little fellow crying because of his mishap, and took pity upon him. She took him into her home, and took off the soiled pinafore, and washed and ironed it, amusing the little fellow in the meantime. When she had finished she dressed him in the clean garment and sent him away happy. In about thirty minutes she heard a knock at the door and upon opening it she found this little boy with a still smaller boy, dirty and bedraggled. Smiling with the utmost confidence into the face of his benefactress, the little fellow who had been cleaned up, said, "Please, lady, here's another boy with a dirty pinny." Believer in the Lord Jesus—You who have received your sight by the grace of God through faith in Jesus—there is a lesson in these testimonies for you. "Go thou, do likewise." Tell others of what Jesus has done for you. Psa. 107:12; Matt. 4:19.

Lesson 15

Sunday, April 15, 1923

THE BLIND PHARISEE

John 9:18-41.

Memory Verse, I Cor. 2:14.

The attitude of the Pharisees is in striking contrast to that of the blind man, of whom we studied in the preceding verses. The blind man had the simple faith of a little child. He was open and frank about the whole matter, telling in a simple way of his own blindness, and the Saviour's power and grace in healing him. He was willing to hear the voice of the Lord Jesus, and to do His bidding. He was humble in His presence, and when the Pharisees would cast aspersions on Jesus, the blind man boldly spoke in His defense, reaffirming the simple facts of his cure. The Pharisees, however, were skeptical concerning the miracle. Then when they were convinced of its reality, they hypocritically advised that thanks be given to God while at the same time they branded God's Son a sinner. Their bigoted prejudice was evident, and their self-righteousness was flagrant. Then after listening to the simple testimony of this humble believer, they rose up in their intolerance and drove him from the synagogue. The blind man, with his simple faith was blessed by the Son of God, but He held the faithless Pharisees responsible for their blind unbelief.

The six things which were so evident in the unbelief of the Pharisees are characteristic of all unbelief in all time, and we may very profitably study the things which contributed to their blindness, and their responsibility before God because of it.

I. THE SKEPTICISM OF THE PHARISEES

Vss. 18-23.

Unbelief is always skeptical concerning any manifestation of God's power. Unbelief faces the mighty miracle of creation, and invents the evolutionary theory to account for it. Then this purely human invention is hailed as one of the greatest scientific "discoveries" ever made. Hundreds of unbelieving "scientists" hurry to find evidence to support it. They guess the ages of fossils, they imagine evidences of descent from one form of life to another, they twist facts to fit their fancies, they seize with avidity upon a portion of

a skull, and a single tooth, and from it build their "missing link," then they parade their imaginations, inventions, and perversions of fact with a great show of learning, and "resolve" that evolution is a firmly established fact. Really great discoveries may be made which entirely refute their arguments, and which prove the fallacy of their conclusions, but they cling tenaciously to their theories, and scoff at the man who is so simple as to believe that "In the beginning God created the heavens and the earth." Unbelief uses "natural laws" in an attempt to argue out of existence the One Who established those laws. So also unbelief is always ready to explain, on the ground of psychology, the transformation which takes place in the lives of sinners. Unbelief is unwilling to admit the power, and the grace of God, and, like the Pharisees, does not hesitate to attempt to lay unclean hands on the Person of the Son of God, to work Him harm. Psa. 14:1; Rom. 8:7; I Cor. 2:14; I Cor. 1:18, 21-23.

II. THE HYPOCRISY OF THE PHARISEES

Vss. 24-25.

But unbelief does not stop with skepticism. To this sin it adds the sin of hypocrisy. The Pharisees being convinced of the reality of the miracle which had been wrought in their midst, then sought to rob Jesus of the glory for performing it. They said, "Give God the praise: we know that this man is a sinner." O what blind hypocrisy was theirs. They advised giving God the glory when they rejected the Son of God. They did not know God, for had they known Him they would have believed in the One Whom He had sent. And the accusation that Jesus was a sinner they attempted to bolster up by their pretended knowledge. They had sought in vain to convict Him of sin. They deliberately lied when they said, "We know this man is a sinner." They knew no such thing. But this deceptive hypocrisy is manifested constantly in the lives of unbelievers. They constantly seek to be thought more wise, or

more religious than they really are. They constantly pretend moral, or spiritual or intellectual attainments which are really not theirs. Evidence of this lies in common arguments of unbelievers who make their boast in their good works. They argue loudly that they think if they do the best they can God will not condemn them, while in their hearts they know that they have miserably failed to live such lives as would be acceptable to men, if they knew them, and surely much less before God. Unbelief is always hypocritical, and makes many pretenses to conceal the miserable truth. Matt. 23:25-33; Matt. 7:1-5; Eph. 4:22.

III. THE PREJUDICE OF THE PHARISEES

Vss. 26-27.

The Pharisees were so prejudiced against the Lord Jesus that instead of accepting the testimony of the facts, they sought to entangle the healed man in his testimony. There could have been no other reason for their repeating their question as to how he was cured. The testimony of the man who was healed from his blindness was as simple and straightforward as could possibly be. They could not have misunderstood it, but they recognized that the testimony if admitted would make them responsible to accept the Son of God, and this they were determined not to do. So they asked again, "What did He do to thee? How opened He thine eyes?" They sought to get him to contradict himself so they might have an excuse for their unbelief. So it always is with the unbeliever. Instead of facing fairly and honestly the facts of God's grace and power, he seeks to dodge and side-step. He seizes upon the "contradictions" in the Bible, and in the lives of Christians, and by them seeks to excuse his unbelief. Rom. 1:21-23; Rom. 1:28; Rom. 2:3-5; John 3:19-20; II Pet. 3:5.

IV. THE SELF-RIGHTEOUSNESS OF THE PHARISEES

Vss. 28-33.

Self-righteousness also characterized the Pharisees. They reviled the simple be-

liever and said, "Thou art His disciple; but we are Moses' disciples." O what a world of scorn they put into their words. How contemptuously they spoke of Him. So unbelievers are self-righteous. "I'm as good as any of your church members." "There are too many hypocrites in the church. I wouldn't associate with such folk as that." How familiar such self-righteous statements sound to all of us. Isa. 64:6; Rom. 2:17-23.

V. THE INTOLERANCE OF THE PHARISEES

Unbelief is always intolerant, while it is the first to cry toleration. The Pharisees rose up and cast the humble believer in Jesus out of the synagogue for his testimony. They could not tolerate him, for his faith overturned their ideas. So the unbeliever cannot tolerate any faith or teaching which disagrees with his own ideas. The Modernists lead in the cry appealing for Christian toleration. They preach such doctrines as "We can love alike with our hearts, though we may not

think alike in our heads." But anyone who will carefully observe their practice will be convinced that they fail utterly to practice what they preach. They will cry Christian toleration, while they are deliberately planning and working to oust from the ministry any man who dares to be so wicked as to believe in the Lord's second coming. They will distract the attention of the conservative believer with smooth words, while at the same time they are stealing his money, invested in schools, or missionary activities which he thinks to be safe. Then when any protest is made they rise up in high and mighty indignation. The careful observer is bound to realize that "toleration" to the Modernist means that the conservative must tolerate his activity, while expecting no toleration for his own. In this the Modernist fairly represents all unbelief. Prov. 12:10.

VI. THE RESPONSIBILITY OF THE PHARISEES

Vss. 39-41.

God will not excuse the sin of unbelief,

or its kindred sins, but holds the unbeliever responsible. There is coming a time when all sinners shall be judged. Then the thing which God will particularly consider is not how great sinners they have been, but whether they have believed in Jesus. He has already pronounced His sentence. "He that believeth on Him is not condemned, but he that believeth not is condemned already because he hath not believed on the Name of the only begotten Son of God." (Jno. 3:18.) In that day God will judge the secrets of men's hearts. But in the meantime He is holding out to them the offer of eternal life and pardon for their sins if they will only believe. The only difference between the Pharisees and the blind man was willingness. Both were alike sinners in God's sight. Both were poor and sinful and needy. But the blind man was willing to hear and believe the message of God's grace, while the sin-blinded Pharisees were not. Rom. 2:1-2; II Thess. 1:7-10; Jno. 3:16; Jno. 5:24; II Pet. 3:9; II Pet. 2:4-9; II Pet. 3:7; Jno. 7:17.

Lesson 16

JESUS, THE GOOD SHEPHERD

John 10:1-18.

Memory Verse, John 10:9.

When God calls Jesus the Good Shepherd He suggests several truths. He suggests that there are some characteristics which distinguish Jesus from other shepherds who are not good. He suggests that there are sheep who need His care. He suggests that there are dangers which threaten the sheep, and which show clearly the goodness of the Shepherd, because of the way in which He meets these dangers and protects the sheep from them. He suggests that the sheep receive some marked benefits through the ministrations of the Shepherd. These suggestions in the name "The Good Shepherd" are unfolded in rich and blessed teaching in the lesson which we study today.

I. THREE CHARACTERISTICS OF THE SHEPHERD'S LOVE

Vss. 3, 4, 11.

The richness of Jesus' love for His sheep is seen in three statements which are contained in these verses. Each of these statements reveals some characteristic of His love which distinguishes Him from all other "shepherds" and gives to Him alone the right to the name "The Good Shepherd." The first of these statements is, "He calleth His own sheep by name." This shows us that Jesus' love for His sheep is a personal love. He is interested in every one. Nothing can happen to the smallest and weakest without His notice. So minutely does He care for them that He could say, "The very hairs of your head are numbered." (Matt. 10:30.) Yes, Jesus loves each one of His sheep personally. He cares for the smallest details of each life. The second statement is, "When He putteth forth His own sheep, He goeth before them." This shows us that His love is a guiding love. He leads the way before His sheep, in order that He may ward off any dangers that may lie in wait. He leads the way in order that He may choose the best and safest paths for them to walk in. How wonderful and how sweet such love is to the believer! Our paths are

directed by the good Shepherd. No matter where He may call us to go, and no matter how steep and rugged the path, we have His assurance, "When He putteth forth His own sheep, He goeth before them." Surely we can trust such a Shepherd as that. Surely we may safely follow where He leads. The third statement is, "The good Shepherd giveth His life for the sheep." Here we find that Jesus' love is a protecting love. When dangers threaten His sheep He is willing to give His life for them. It is by virtue of His death on the Cross that we are saved from the greatest danger which could threaten any man,—the impending judgment of God upon our sins. Jesus suffered for them on the Cross. And the same death which saves us from the torments of hell, can also deliver us from the power of sin,—from the temptations which

surround us on every hand. We may, if we will but trust Him, overcome all our enemies by the power of His shed blood. Jesus' love is thus greater than that of any mere man, for "Greater love hath no man than this, that a man lay down his life for his friends." "But God commendeth His love toward us in that while we were yet sinners, Christ died for us." John 15:13; Rom. 5:8; Prov. 3:5-6; Psal. 119:105; Heb. 2:9; Rev. 12:11.

II. THREE FACTS ABOUT THE SHEEP

Vss. 4, 5, 12.

God also teaches three facts about the sheep, in three other statements in these verses. Now "sheep" in God's Word is used as a symbol of the believer. It is used particularly to mean believing Israel. But by application it also refers to the

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individual believer, for Israel is typical of the believer's soul. The first of these facts speaks of surrender. It is this: "The sheep follow Him." This does not necessarily mean that the sheep must always follow Him, or else they are not sheep. Not at all. It does not mean that there may not come times of stubbornness, and wandering. But it does mean that the sheep will follow. It may be a very poor following. Some of the sheep may follow afar off, as poor Peter did at one time. Others may become entangled in briars, or marshy places, by the path, or perhaps they may slip and fall, and lie injured. But if this does happen they will not be happy and satisfied. Their hearts will be longing after the shepherd. So believers may sin. They may step aside from the path in which the Shepherd would lead them. But they will not be happy. They will be yearning, perhaps only secretly, yet yearning after the Shepherd. Again, the second fact speaks of separation: "A stranger will they not follow, but will flee from him." The stranger may ensnare the sheep. He may overcome it. But the sheep will always fear the stranger. Never will it be content when in his toils. So the believer should flee from strange teachers, and from the lure of worldliness. He should live a life of separation. And, if at any time he finds that he has slipped unawares into following after a stranger, he should immediately cry out to the Lord Jesus for deliverance and pardon. His attitude toward such wandering believers is beautifully illustrated in the parable of the lost sheep. He loves even the wanderer, and goes after him until He finds him. The third fact speaks of security: "He that is

an hireling - - seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep." The sheep may be scattered. "How strange to say that this speaks of security," some may say. But such is the case. The sheep may be scattered, but they are still sheep. The sheep may be scattered, but they are still the shepherd's own. And have we not the promise that if a sheep be lost He will go after it until He finds it? A believer may backslide, but he can never slip out of the Shepherd's love and saving power. He has the guarantee of restoration, and has the guarantee that he shall never perish. Should we not then be obedient sheep, following the shepherd, and fleeing from strangers? Lu. 15:1-7; Jno. 10:28-29; Rom. 8:32-39; I Pet. 1:5; Ezek. 34:11-13.

III. THREE ENEMIES OF THE SHEEP

Vss. 1, 12

The three enemies of the believer's soul are suggested in these verses. They are the Devil, the flesh, and the demons. First we see that the sheep are in danger from robbers and thieves. This suggests the first enemy, the Devil. He is a thief. He seeks to steal what belongs to the Lord Jesus. When Jesus died on the Cross He purchased the soul of every man. He offers to every one eternal life through faith in Himself. But the Devil deceives men and keeps them from accepting Him, and thus he steals their souls. Then when one has become a believer he is a sheep, belonging to the Lord Jesus. Satan tries to lead the believer astray and thus seeks to rob God of the service which His children should render to Him. The hireling

suggests the flesh. He represents the old nature in the believer, which tries to persuade the soul that he cares for his interest but really does not. And he particularly represents the false, worldly pastors who really do not care for the sheep, but who are serving merely for the wages they receive. God has some very plain things to say in condemnation of such pastors, or "shepherds." Such service as they render is the service of the flesh. Then there is the wolf. The wolf which scatters the flock represents the false teachers who teach instead of the Word of God, the doctrines of demons. Nothing else scatters the flock as do the inroads of false teaching. Jesus seeks to guard His sheep from their three enemies, and surely we need His protection. Ezek. 34:1-10; Matt. 7:15; Acts 20:29-30; I Jno. 2:15-19; I Pet. 1:18-19.

IV. THREE BLESSINGS WHICH THE SHEEP RECEIVE THROUGH JESUS' MINISTRATIONS

Vs. 9.

Three blessings are clearly indicated in this verse, each of which comes to the believer through his relation to Christ. The first and greatest is the blessing of salvation: "By me if any man enter in, he shall be saved." The second is Christian liberty: "And shall go in and out." And the third is nourishment for the soul: "And find pasture." How marvelous the love and care of Jesus for the believer really is. He saves us from the penalty of sin. He sets us at liberty. And He provides the spiritual refreshment which we so sorely need. Ps. 23; Jno. 3:16; Gal. 5:1; Jno. 6:50-54; Jno. 8:36.

Lesson 17

April 29, 1923

JESUS CLAIMS ONENESS WITH THE FATHER

John 10:22-42

Memory Verses, John 10:28-29.

Again and again in the Gospel of John we find Jesus' Deity set forth. The thoughtful reader cannot fail to be impressed with the fact that the main reason for writing the book, viz., to convince the reader that Jesus is the Son of God, is never lost sight of. So in this chapter we find a clear testimony from Jesus' own lips to the fact that He and the Father are one, and we also find some very clear and vital teaching as to what is involved in that fact. His oneness with the Father means judgment to the unbeliever, but it means eternal security to the believer. It offends human thought because it is so much higher than human ideals that the mind of man cannot grasp it. However, men should believe in His Deity because it is manifested in His works. These are the essential facts concerning His Deity which Jesus sets forth here. Jno. 20:31.

I. JESUS' ONENESS WITH THE FATHER BRINGS JUDGMENT TO THE UNBELIEVER.

Vss. 22-26.

If Jesus be one with the Father, as He declares, God must hold them responsible who reject His Son. One cannot honor the Father and refuse to receive the Son. He who rejects the Son can hope for no mercy from the Father, for they are one, and the man who rejects Jesus rejects the Father also. Herein lies the mistake of

the unbelieving Jew. He tries to divorce Jesus the Son and God the Father. He seeks to reject the One and please the Other. It cannot be done. This is the mistake of the Mohammedan. He believes that there is one God, and in this seeks to honor the Father, but he degrades Jesus to a mere human prophet, and second to Mohammed whom he declares to be the prophet of God. In thus rejecting the Son he does despite unto the Father, and cannot please Him. This, too, is the mistake of the unbelieving moralist. He believes in God, but he hopes to be saved by his own good works and can see no necessity for accepting Jesus as his Saviour. In this he fails to realize that God has ordained only one way by which men can come to Him, and please Him, and that Way is Jesus. God provided this Way in grace, seeking thus to save every man, but if the unbeliever will not accept His ordained Way of salvation surely he can hope for mercy on no other grounds. So these Jews who believed not in Jesus were not His sheep and were condemned before God. Jno. 3:18; Acts 4:12; Jno. 14:6; Heb. 11:6; II Thess. 1:7-10.

II. JESUS' ONENESS WITH THE FATHER GUARANTEES THE ETERNAL SECURITY OF THE BELIEVER.

Vss. 27-29.

The fact of Jesus' oneness with the

Father affects the believer in a very different way, for it guarantees his security from judgment. Because Jesus is God it is God Who undertakes to save the believer. And the work of Jesus in the believer's behalf cannot fail to be acceptable to Him. The Judge is the One Who pleads for the sinner, and if He be for us who can be against us? Listen to the promise which fell from His lips that day: "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all; and no man is able to pluck them out of My Father's hand." Five times is this one truth of the believer's security affirmed in this statement. In the first place his salvation is said to be a gift, and the gifts of God are not to be repented of. Then too it is eternal life which the believer receives, and eternal life cannot end. This fact is emphasized by the third affirmation, "They shall never perish." But Jesus does not stop with these glorious affirmations. He pledges His omnipotence to keep the believer secure, "Neither shall any man pluck them out of my hand." And to cap this marvelous teaching Jesus shows that in this He is only in partnership with the Father, for He says, "My Father which gave them me, is greater than all; and no man is able to pluck them out of My Father's hand." How wonderfully secure

the believer is. His security is bound up in the Deity of Christ. The five-fold promise which we find here is the promise of God, and has behind it the guarantee of all of God's power. Praise God for such grace! Jno. 5:24; Rom. 8:32-39; Heb. 7:25; Rom. 11:29.

III. JESUS' ONENESS WITH THE FATHER OFFENDS HUMAN THOUGHT.

Vss. 30-33.

Human thought has never attained the heights presented in the truth of Jesus' Deity, so is offended when this truth is taught. No truth is more fundamental in God's plan of salvation than this, and none has suffered more at the hands of enemies of the truth. The Modernist, the Christian Scientist, the Unitarian, the Jew, the Mohammedan, the Mormon, the Evolutionist, and the infidel are on common ground whenever the Deity of Christ is mentioned. They join hands in the endeavor to disprove this fact. Some do the dastardly deed by blank denial, others do it by claiming for all men the Deity which was His alone. But in the logical end it is all the same. No human philosophy can accept the Deity of Christ. To do that would be to admit the depravity of man, and that would destroy the very foundations of such philosophies. So today we have the shameful spectacle of so-called "Christian" churches and ministers joining with the infidels of all times, and with the Jews of Jesus' own time, in the attempt to discredit His Deity. The Jews would have thrown stones at Jesus, but the Modernist, while trying to smooth over the insult with honeyed words, throws mud at Him. Thank God, their puny attacks can no more shake the eternal fact of His Deity than the buzzing of a mosquito can disturb the poise or dim the radiance of the sun. They may distract the attention of men, but the fact remains in all of its pristine glory. Jesus the Sun of righteousness is the Son of God. John 1:1-5.

IV. JESUS' ONENESS WITH THE FATHER MANIFESTS ITSELF IN HIS WORKS.

Vss. 34-36.

As has already been said, human thought has never risen to the heights suggested by the truth of Jesus' Deity. Those eminences are attainable only to faith. They cannot be reached by reason. Men speak of the sublimity of the conception that all men are divine. But such a conception instead of elevating man drags his ideals of godliness in the dust. The very best productions of human thought can bring man no nearer to the divine, but must besmirch his ideals of divinity. Ever since man, made in God's image, fell from his innocent state he has been trying to excuse his sin by degrading God to his own fallen level. But God has far greater thoughts than those of men. He holds before us a standard which we cannot attain in our own strength, nor comprehend with our intellects. But when we simply believe His Word He lifts us, and makes us to partake in that glorious nature which He has revealed in His Son. This is what the Scripture to which Jesus referred really teaches. It teaches that when men believe in Jesus they are made children of God, and partakers of the Divine Nature. If God can do this for men, how much more shall His Son be

Divine? He is one with the Father. He is God manifest in the flesh. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8-9.) 1 Pet. 1:4; Rom. 1:20-25.

V. JESUS' ONENESS WITH THE FATHER MANIFESTS ITSELF IN HIS WORKS

Vss. 37-42.

One cannot stand in the presence of the Lord Jesus, and consider frankly the facts of His earthly life without being convinced of His Deity. Every word which He uttered,—every deed which He did, breathed the atmosphere of Deity. As we

listen to His teaching we are compelled to say with the temple officers, "Never man spake like this man." As we follow Him from place to place, and see His matchless love and holiness manifest in every step of His life, we are constrained to cry with Peter, "Thou art the Christ, the Son of the living God." As we face the mystery of the grace manifested in His death on the Cross we are moved to exclaim with the centurion, "Truly this man was the Son of God." And as we stand in the presence of the resurrected Christ we cannot but bow in worship and adoration with Thomas, and say with him, "My Lord and my God." Jesus' works bear witness that He is one with the Father. John 7:46; Matt. 16:16; Matt. 27:54; Mark 15:39; John 20:28.

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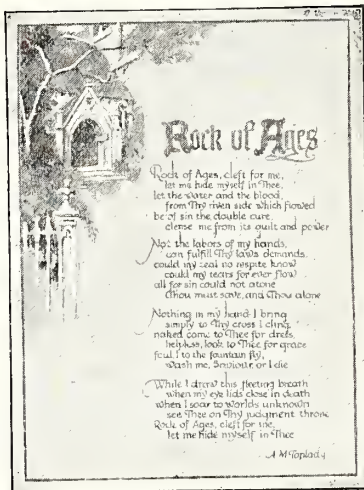
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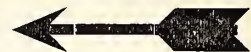
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The first fact which demands our consideration is the fact that God has wonderfully blessed the testimony of "Grace and Truth." From every hand have come words of commendation. A Bible teacher of national reputation, after reading the Editor's second proposition on the Seven Dispensations, pronounced it the most valuable discussion of the subject he had yet found. Another well-known Bible student has written: "Without any question 'Grace and Truth' is the peer of the Bible study magazines." Of a truth, God is blessing the testimony, and we thank Him.

The second fact which we must face is a fact which arises from the one just stated and from the fact of the slowness with which the subscription list has increased. Why, from all appearances, the "Thermometer" has been spending a long winter's night in the Arctic regions. If it be true, as able Bible students declare, that "Grace and Truth" is meeting the need of the hour by a faithful teaching of the deeper truths of God's Word, then why have not the people of God responded with more readiness of spirit? The conclusion is forced upon us that the Christian people of this day have become so engrossed in the things of this world that they find no delight in spiritual truths. They prefer to live on the low plane of Egyptian bondage rather than enjoy the bounties of Canaan. A sad-denying fact, indeed, is the indifference of God's people.

We believe that the "Grace and Truth" family is with us in our effort to spread the knowledge of the truth. We have, therefore, frankly submitted the facts to you. After all, facts are blessed things. They permit us to face problems fairly and squarely and obtain, under God, their solution.

What should be our attitude toward the testimony as we face these two facts? If it be true that God is setting His seal of approval upon "Grace and Truth" and is greatly strengthening souls through the message which it carries, and if it be also true that the Christian men and women of this hour are becoming more and more interested in the passing things of this world and less and less concerned about eternal truths, should not the faithful ones be fired with new zeal to spread the knowledge of His Word and bring those who are drifted back to Him? It may be that God would have us pray more earnestly for the extension of the testimony. Perhaps some will want to use the opportunities which come to them more faithfully in securing new subscribers. Others may be led of God to give much more largely toward the furtherance of the testimony.

That which is God's will for each life is what we desire above all else. Yes, we are still after the thousand new ones! We trust that in the May issue we will be able to report that God has made possible the securing of this number and many more.

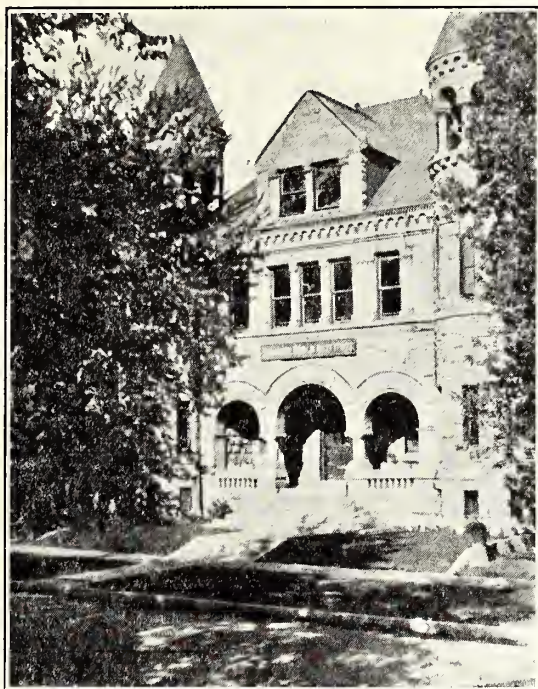
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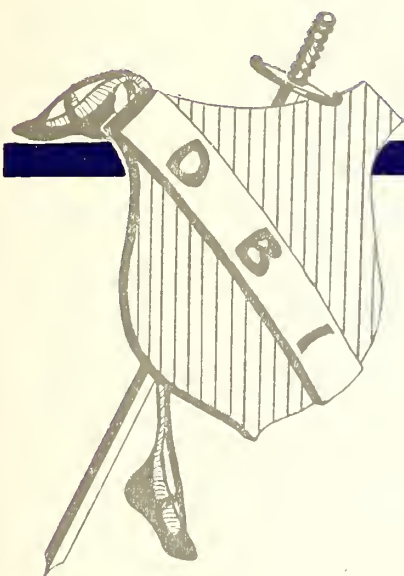
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3. In the personality of Satan. Job 1:6-7.
4. In the depravity and lost condition of all men by nature. Rom. 3:19.
5. In the virgin birth and deity of Jesus Christ. Luke 1:35.
6. In the shed blood of Jesus Christ, the only atonement for sins. Rom 3:25.
7. In the bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.
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9. That the Holy Spirit is a person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer. Jno. 16:8; I Cor. 3:16.
10. In the eternal security of all believers. Jno. 10:28-29.
11. In the personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.
12. In the eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.
13. That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.
14. That all believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.
15. In the obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

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As the Editor Sees It

Lo, He Cometh!

THE truth of the Second Coming as presented in the Word of the living God has suffered much at the hands of its supposed friends. In the years gone by, many of those who have been most aggressive in proclaiming the Second Coming of the Lord have also been astoundingly persistent in setting the date when that Coming would occur. These date-setters have been numerous and the dates for the Lord's return have been almost as numerous as the date-setters. To have lived up to these various dates would have kept the Lord busy for the last sixty to a hundred years coming back again. But these date-setters have lived to become both older and wiser. They have discovered the fallacy of their positions from sad experience simply because they would not read their Bibles and learn that "no man knoweth the day nor the hour." Some of these date-setters are dead and gone to glory. Their absurd prophecies setting the date for the Lord's return are long since forgotten, and an entire new crop of dates has been produced by their logical (or we should say, illogical) successors.

But in spite of the date-setters the glorious fact set forth in God's Word remains,—our Lord is coming back again. For aught we know He is coming soon. It is not within our province to set the date, neither is it within our province to say that our Lord delayeth His coming. It is simply for us to continue earnestly in our labor of love and to "wait for His Son from heaven."

It is a most deplorable fact that this unfortunate craze for setting dates, as well as bringing the teachers who foster it into disrepute, has also brought the sane teaching of Second Coming truth into disrepute. When once this unfair and dangerous result is observed, thinking men will once more give to the neglected truth of the Lord's return its rightful emphasis. Should any truth be despised because some of its devotees are unbalanced?

In spite of the many date-setters who have tramped up and down Christendom crying, "Wolf! Wolf!" when there was no wolf, the fact of the matter is that the Word of God predicts that Jesus is coming again but does not tell us when. Let us not belittle one of God's deepest truths because it has been subjected to perversion, but rather let us reject the perversion and live day by day

Throughout the ages God has kept alive a true testimony on the Second Coming of the Lord. This, the Second Coming Number of "Grace and Truth" is most timely because the Enemy of Souls is at this very hour opposing the teaching of the Lord's Return with unprecedented subtilty, malignity and determination.

eagerly looking for that Great Shepherd of the sheep for it was He Who said, "I will come again."

When will the Church be caught up?

THERE are two passages which are most frequently used in connection with this interesting question. One of these passages really relates to the subject and the other does not. The two passages are I Thes. 4:16-17, and Matt. 24:26-41.

The first passage follows:

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so

shall we ever be with the Lord."

Our Lord Jesus promises to snatch us up to meet Him in the air. Glorious hope of the Church! Wondrous beacon light to guide our feet so prone to wander! Blessed inspiration for weary hearts! Loads of sorrow grow light, and burdens of grief are forgotten in the light of this blessed truth. Jesus shall catch up His own and we shall see Him Whom we love, and for Whom our spirits yearn.

There are two outstanding facts in this passage which are of so great importance as to call for our special attention.

The first fact which stands out in I Thes. 4:16-17 is that the passage does not describe the Second Coming of the Lord, but the "catching up" of His people. It is inaccurate to think of this passage as describing the Second Coming proper. It is rather a description of a most miraculous precursor of the Second Coming. In the Second Coming our Lord comes to the earth, while in this event, He comes into the air.

The second fact which stands out in I Thes. 4:16-17 is that the believers are the ones who are "caught up" while the unbelievers are left. The language of the Holy Spirit leaves no room for dispute on this point. It is the "snatching up" of *God's people*. It is the "Rapture" of the *Church*. Furthermore, the opening verses of chapter five clearly reveal that following this "snatching up" of the Church there will occur a period which the inspired writer describes as "the night" and "wrath," thus show-

ing that when God's people are *taken away* the wicked are *left* upon the earth to pass through the abject horrors of that time of "night" and "wrath" which, according to Paul, shall follow the "Rapture."

Thus the two outstanding points in I Thes. 4:16-17 are seen to be,—

1. The passage is speaking of the "catching up" of the Church, and not of the Second Coming proper.
2. The passage is setting forth the time when the righteous shall be taken away and the wicked left to pass through a time of trouble and tribulation.

The other passage which has been used to answer the question, "When will the Church be caught up?" is Matt. 24:36-41 and is in striking contrast to the Thessalonian passage on the two points which we have noted. This quotation is from the lips of Jesus:

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. For as the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left."

Like the Thessalonian passage these words set forth two outstanding facts.

The first fact which we observe is that these words of our Saviour are a specific and definite reference to His actual return to earth. The expression "that day" used in verse thirty-six demonstrates this, as well as the familiar phrase, "the coming of the Son of Man," in verse thirty-seven. Jesus is speaking of that event which is the very zenith of all Jewish prophecy, the long anticipated coming of the Messiah, the King, to rule and to reign.

The second fact is astoundingly clear. It is that this passage sets forth a time when the evil shall be taken and the righteous left. In the days of Noah those which were "eating and drinking, marrying and giving in marriage," were the ones which were "taken away." It was the righteous who were "left." Jesus emphatically teaches that,

"As the days of Noah were, SO shall also the coming of the Son of Man be * * *. One shall be taken and the other left."

The teaching of the passage is so clear as to be self-demonstrating. In the days of Noah one was taken and another left. In the days of Noah the evil were taken and the righteous left. As the days of Noah were SO shall also the coming of the Son of Man be. "AS * * * SO" settles it. In the coming of the Son of Man the evil shall be taken and the righteous left. "As * * * so" leaves no argument.

Furthermore, as Jesus brings this same discourse to a close in the next chapter of Matthew, He speaks again of the coming of the Son of Man, revealing what earth-condition shall follow that coming:

"When the Son of Man shall come in His glory, and the holy angels with Him, then shall He sit upon the throne of His glory. * * * Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the KINGDOM." (Matt. 25:31-34.)

To those upon the right of His throne He says, "Inherit the Kingdom." The kingdom follows the Second Coming.

The contrast between these two remarkable passages is so pronounced as to be little short of staggering. The presence of this contrast proves that the two passages cannot be speaking of the same event. Let us summarize

the contrast:

I Thess. 4:16-17:

1. Does not set forth the Second Coming proper.
2. Sets forth a time when the righteous are *taken* and the wicked *left* to go through the Tribulation.

Matt. 24:36-41:

1. Does set forth the Second Coming proper.
2. Sets forth a time when the wicked shall be *taken* and the righteous *left* to go through the Kingdom.

The mistake which has been made by many of the teachers is to try to force these two passages in such fashion as to make them descriptions of the same event. In fact, one teacher deliberately bent on forcing the Church through the Great Tribulation, has declared that the Church goes up and the Lord comes down to earth on the same day. It does not take much more than a casual study of the two passages which have been submitted to reveal the absurdity of such a statement, and to convince any open-minded student of the Word of God that the "catching up" of the Church to meet the Lord in the air will occur at the beginning of a period of darkness and wrath, while the taking out of the wicked and the leaving of the righteous upon the earth is that which will occur at the Second Coming of the Lord. It is impossible to apply the two passages in such a way as to make them the description of one day's doings without destroying forever the accuracy of the Word of God.

The striking contrast which exists between these two passages is only another proof of the activity of the Right Division principle in God's Word, and is also a demonstration that the thoughtful student of the Bible cannot escape recognizing the need of "distinguishing between the things that differ."

These two inspired passages show most clearly the place in God's plan for the "Rapture" of the Church. That glorious event for which the believing child of God most eagerly looks will occur at the close of the age in which we live and at the opening of that age of "night" and "wrath" which our Lord Jesus calls "The Great Tribulation."

The Devil Again

IN the last issue of "Grace and Truth" we quoted an editorial from the Christian Century, a modernistic journal published in Chicago, in which the Editor denied the existence of the devil. It is cultured. Its atmosphere is aesthetic. The editors of this paper are past masters at elegance, polish and refinement. The editorials are always in good taste. But, alas, this paper is modernistic and consequently, infidel. As we showed last month, the Christian Century says, "We do not believe in the devil." This is one of Satan's methods of seeking to get human beings to belittle and deny the personality of the devil.

There comes to us from the West Coast an advertising card of a very different sort. In it the devil is spoken

of often. His existence is not denied. But the advertisement presents Satan in burlesque. Although the statement does not occur, the whole mental attitude of those who wrote the "ad" was evidently, "There is no devil. We are not the least bit afraid of him because we don't believe in him; consequently, we'll say anything we want to." The advertisement follows:

EXCURSION TICKET

Good for One Way Trip to Hell with the Devil in Person

See the world's greatest dare devil tonight in dare devil performance at Cadillac Hotel, Corner Ocean Front and Dudley Avenue, at 8:00 p. m. sharp. Also see the six She Devils; also Spot in the Dance of the Seven Veils minus six, on top of building. This ticket is good in hell. Present to "The Devil" or Imp in charge, and receive free one red hot meal at the Devil's Banquet consisting of Boiling Oil Soup, Red Hot Steel Biscuits, Tongues of Fire, Bowl of Thunder, Lightning Salad served in red hot plates of gold, dessert, "Liquid Air."

Also admits to The Devil's Ball, a dance with red hot men and women 1,000 years in hell.

Also one free bath in our Lake of Fire. And last, but not least, a night's lodging, 1,000 years long, in a bed of fire. (Signed) "THE DEVIL."

The editors of the *Christian Century* would not class themselves with the ribald author of the above quotation. But the horrible fact of the matter is that they both teach the same thing. Because they both teach the same thing and both have the same result of belittling the devil and his power, the inevitable conclusion of the thoughtful Christian is that they both come from the same evil source.

It may be most astonishing, but here we find the cultured and the crass in perfect agreement. The pure and the impure take up their abode together. The refined and the coarse find a common cause. The cultivated and the ignorant discover themselves to be brothers. The aesthetic and the sensualist are brought together by common interests. The cause of the devil has produced unexpected bed-fellows. The simple facts of the case reveal that trained or untrained the human heart is utterly at enmity with the teaching of the Word of God and that cultured or uncultured, human beings are agreed in the policy of blinding themselves to the awful reality of Satan, hell, and eternal condemnation.

Bread or Stone, Which?

THE alarming spiritual condition which has been imposed upon our country by the blasphemous denials of modernism has become the theme for many editorial discussions in both modernistic and conservative journals. The deleterious effects of modernism, however, are not confined to the theological seminaries nor to the realm of theological discussions. Inasmuch as modernism robs men of simple faith in the Word of the living God, an attendant breakdown of moral convictions must be expected. This breakdown is seen in almost every department of human life where the infidel teachings of modernism have reached. The business world in the United States of America has been appallingly effected. That lofty sense of personal integrity and business honor which at one time characterized the American business man is looked upon by many as being passe.

What is the solution of this terrible condition which has come upon our land? Some of the greatest business

leaders which we have today, bankers, capitalists and manufacturers, stand paralyzed before the immensity of the problem which they are compelled to face. How can certain monied corporations be brought to practice honesty in business dealing and fairness toward their employees? How can the employee be led to patience toward the employer and a proper recognition of the rights of both owner and earner? Is there any way out of the tangle in which the business world finds itself enmeshed?

Is there any solution to the problems of capital and labor? Is there any balm in Gilead?

The answer of the modernist to these inquiries is, "Yes, there is a solution,—the modernized Gospel and a socialized Christianity as expressed in the Community Church." This cure-all for the world's ills proposed by the modernist, is a fallacy. It is contrary to the Word of God. It ignores the redemptive work of Jesus Christ and does not solve the problem.

The answer of the Bible to these inquiries is, "Preach the Word; be instant in season, out of season." "Marvel not that I said unto thee, Ye must be born again." The one solution presented by God's Holy Book is the mighty power of the Lord Himself saving and transforming individual souls. This is God's answer to these questions concerning the present perplexities found within the business world. It recognizes the redemptive work of Jesus Christ, and, in most marvelous fashion, does solve the problem.

• Perhaps the saddest feature of the entire situation is that many religious journals throughout the world seeing the plight into which big business has fallen, are offering socialized and modernized Christianity as the remedy for the disease. They are advocating open forums, community dances, pageants, plays, theatres, and theatricals of every variety, and Bible smokers,—expecting through these various social and entertainment agencies to improve the souls of men and revolutionize the condition which has come. To seek to quell the evil in the heart of men by social processes is like trying to put out the light in the sun with a watering pot. To offer the business world modernism's socialized Gospel as the panacea for conditions produced by human selfishness is to offer a stone where bread is needed. Since the religious press is so largely subsidized by modernistic capital, the prevalence of modernism's falsehoods in the religious journals of the day is the logical and inevitable outcome.

But God has raised up a voice to defend the truth of the Gospel, and that voice comes from an unexpected source. While the religious editors are giving to their readers the scorpion of modernism, the editor of the *Manufacturers' Record of Baltimore* faces the issue squarely, and although writing in one of the best known business journals in the nation, offers the only effective solution:

"This country needs more than anything else a genuine nation-wide revival of old-time religion—the religion that accepts the teachings of the Bible as Divine * * *. Only through a nation-wide and world-wide revival of the religion of the Cross can the world be saved from chaos." (Quoted from an article in the *Literary Digest*.)

What a burning shame that those who should be faithful messengers of the Cross holding aloft the blood-stained banner of King Emmanuel, and pointing lost souls to Him as the only Solvent for personal, business, or national problems,—what a shame we say, that those from

whom we have a right to expect loyalty and fidelity to the truth are the ones who fail utterly in pointing the way to heaven's solution of earth's problem. But from a worldly business journal from which we do not expect any testimony as pertaining to the things of God, there comes this ringing pronouncement gloriously loyal to the inspired Word of God, and blessedly faithful to the awful need of human souls.

Ten thousand shames upon the recreant religious editors, despising their opportunities and neglectful of responsibility!

From the depths of earnest hearts God's children may well lift praises to Him that in the hour when the prophets are cowardly and their hands hang down, He, in His love, hath raised up voices in the most unexpected quarters to proclaim His message and to point souls to the Light.

The Steam Roller

DR. W. B. RILEY has given forth an important utterance. It is the product of the religious conditions of the hour. We quote a portion of it:

"The two tendencies that have wrought together to disrupt the Baptist denomination are equally potent for division in other evangelical bodies. They are false teachings and autocracy.

"We have spoken repeatedly, and for four years incessantly, against the first. It begins to be apparent that the second is destined to attract to itself an equal amount of attention. Rationalism is not at all content to rest its case with the impressions it is making upon public judgment. It must assume the role of the political potentate, and like another Nero, oppose, oppress and slaughter.

"There is not a single day now passing, but some faithful preacher of the Gospel is being crushed by modernist machinery, and that machinery is being increasingly planned and perfected with a view to its mutilating, killing power.

"Certain denominations have an organization admirably adapted to the steam roller method. This is as true in Methodism as it is of the Papacy, and many of the bishops are using it to crush every Christian Fundamentalist.

"Here is a sample. 'As the bishop of this area, I insist that all our pastors shall oppose premillennialism, and the doctrine shall not be taught by any of our Sunday School teachers in any of our Sunday Schools.'

"We had once supposed that this sort of talk was limited to papistic organizations, but we are beginning to learn that Baptists, Congregationalists, and others can devise ways and means of over lordship equally effective. The recent action in the Northern Baptist Convention standardizing the ministry, an action already approved by Pennsylvania and destined doubtless to be approved by other states, is quite papistic as the above exhibit of authority. It takes out of the hands of an ascended Lord the right to give to the Church 'prophets, apostles, evangelists, and pastors and teachers,' and puts it absolutely into the hands of State superintendents." (Quoted from "The Pilgrim.")

How long will the professing people of God endure this awful condition, and worse than endure it, actually support it with their means?

What Americans Read

THE American reading public is easily satisfied. The modern magazine editor knows what kind of slush will pander to the depraved and sensual tastes of a shallow-souled and pleasure-mad constituency. The modern editor is a psychologist and a success-seeking business man. He does not regard it as his task in life, as did the editors of the past, to mould public opinion into

pure, strong, and noble form. He has one goal. That goal is MONEY. The way to get money is to sell his magazine. The way to sell his magazine is to find out what the lost and unbelieving masses want, and feed them that. And instead of the American reading public rising in revolt, they buy more magazines than ever before in the history of our nation.

A casual perusal of the magazines on sale at the nearest news-stand will convince any skeptical person of the deplorable condition of our American magazines. The articles and stories and pictures are chosen because of their appeal to the low, the selfish, the unclean, the skeptical or the beastly.

Two recent magazines lie upon the Editor's desk. They are not "cheap" nor "shoddy." They are two of America's leading magazines. The subjects covered in these two magazines may be classified as follows:

1. Stories of insanity and murder.
2. Stories of prize-fighting and brutality.
3. Stories of lust and sex abandonment.
4. Stories of spiritualism.
5. Articles exalting men who make money.
6. Articles commending those who break loose from the old faith in the Bible.
7. Pictures of half-clothed or unclothed men and women.
8. General filler.

The magazines are compiled to sell. They are not composed to develop lives. Why should Americans remain silent when the publishers of this hour live in opulence and unprecedented extravagance because they have commercialized the weaknesses and lusts of the boys and girls and the men and women of the nation?

May God in His grace hasten the hour when our blessed Lord shall descend from heaven with a shout, the voice of the archangel and the trump of God, and take us home to be with Him!

The Chart of the Two Comings

The chart on page 187 sets forth the two comings of Jesus to earth and is based on the statements of God's Word. If the Bible is right, the chart is right. Even the enemies of Premillennialism recognize that those who stand for Second Coming truth came to their convictions through faith in God's Word. Professor Harnack of Gneissen, a leading Modernist of a few years back, speaking of Premillennialism, said:

"It has been developed from a belief in a verbal inspiration in the Bible."

Here is where the enemies of those who hold the truth have told the truth. Yes, Premillennialists believe their Bibles, and it is believing their Bibles which has made Premillennialists of them. Modernists question their Bibles, and it is questioning the Bible which has made Postmillennialists and Modernists of them. Sometimes our enemies will say a kind and true word about us. In this case they did. *We do believe in the verbal inspiration of the Bible.*

A study of the chart will show that it is indeed and in truth based upon unquestioning faith in the integrity and accuracy of the Word of God. The chart is a diagrammatic setting forth of what the Bible teaches concerning the first and second comings of our Lord Jesus Christ.

The Coming of Christ

Is the Millennium to come before Christ, or is
Christ to come before the Millennium?

by I. M. HALDEMAN, D. D.

THE Scriptures teach that a period of universal blessing is coming to this world. That period is familiarly known as the "Millennium." The word is compound from *mille*, a thousand, and *annus*, a year, a thousand years. The base of the word is the statement of Revelation 20:4, "They lived and reigned with Christ a thousand years."

During this thousand years men will beat their swords into plowshares, their spears into pruning hooks, wars will cease, peace will prevail, iniquity will be banished, and righteousness will triumph. Human life will be lengthened, the man who dies a hundred years old will be, relatively, an infant, and his sudden death due to Providential judgment. The earth will become fruitful; so that the desert shall blossom as the rose. The heavens will be purified, storms will no longer rage, and the earth shall be at rest in the harmony of the spheres.

Such is the Millennium.

THERE is a certain class of teaching which declares our Lord Jesus Christ will not come till after the Millennium. It is known as Post-millennialism. It holds that the Millennium is to be introduced by the preaching of the Gospel. The Gospel will be preached, the Spirit will operate, all hearts will be regenerated, righteousness will rule the nations and Christ by His Spirit in men will rule the world. At the close of the thousand years Christ will come. He will raise the dead who have fallen asleep in Him and reward them. He will raise the unrighteous dead and cast them into the second death. After that will be the great conflagration and the end of the world.

This is the popular view, the orthodox view, the view of modern theology. In spite of Carlyle's bludgeon phrase about "insane optimism," with much self-satisfaction it assumes itself to be the optimistic view.

The watchword is, "The world is growing better."

All progress in science, art, and culture is hailed as the emphasis of the watchword. Because men can ride in automobiles, have made an advance in rapid transit and can send messages across the sea without wires, it is indisputably evident to the Post-Millennialist that Christianity is moving on to its final conquest of the world. In

other words, every evolution of the natural man along the line of utilitarianism is accepted as a witness of Gospel triumph and sure indication that the threshold of the Millennium is within sight.

This doctrine of the Millennium before Christ refutes itself. That it refutes itself is self-evident. For example: If the world were converted to Christ today there would be necessarily a thousand years before Christ could come in person; but, as at this moment there are some hundreds of millions more unbelievers and pagans in the world than when Christianity began, and as at the present rate of conversion many centuries must elapse before the world can be brought to Christ, no one living for centuries on centuries can possibly behold the Coming of Christ. The Coming of Christ, therefore, is not *imminent*; it cannot be looked for, it cannot be a vital factor in any practical life. If Christ is not coming for hundreds of years, for a thousand at least, then His Coming is not a doctrine which interests me, immediately, at all; nay, it is so far off that I will not bother with it, nor with those who bother me about it.

This is, in truth, the attitude of all genuine Post-millennialism. It repudiates, absolutely, the doctrine of the Second Coming, treats it as a sporadic error of the early Church, looks upon those who hold it now as among the impracticables, and warns the faithful against the demoralizing tendencies which such a doctrine and such teachers are sure to produce.

This is the logical attitude of Post-millennialism; and it is this attitude which brings the refutation of the doctrine which it teaches.

It does so because such an attitude brings it face to face with the fact that one verse in every twenty in the New Testament (it is said) speaks of the Second Coming of Christ; the fact that in the New Testament we are exhorted to be waiting for, watching for, and looking for the Coming of Christ; the fact that Christ Himself announces His Coming in an hour when we think not and bids us watch lest coming suddenly He find us sleeping; the fact that the language used concerning the Second Coming in its simple and primal force signifies that the Coming of Christ is *imminent*, that it might take place in our day; the fact that the exhortation to the highest, holiest and most practical Christian living in the present is based on the assurance that at *any moment* Christ might

The readers of "Grace and Truth" have been greatly blessed by the clear and faithful testimony of Dr. I. M. Haldeman. His unqualified devotion to the Word of God coupled with a logical mind and a love for hard work has been mightily used of God in the production of a most valuable body of writings.

come to inspect our faithfulness or unfaithfulness.

These are facts—facts which on their surface utter a protest against Post-millennialism. Post-millennialism must, therefore, explain these facts. In order to do this, it spiritualizes them.

Such a passage as, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh," is made to signify the coming of death; forgetting that never—not in a single case—is Christ said to *come to the Christian* at death, but always, the Christian at death is said to *go to Christ*, it confounds the Coming of Him who is Life itself with that of which He is the very opposite; forgetting, also, that wherever He comes death flees and life abides. Under the inspiration of this spiritualizing concept it feels quite at liberty to take whole bodies of promises which belong exclusively to Israel and give them to the Church in order to sustain the pleasing and optimistic idea that at the end of this age and as a result of Gospel preaching the knowledge of the Lord shall cover the earth as the waters the face of the deep.

Such a process of exposition violates all scientific, as it does all Scriptural, law of exegesis, and makes the Word of God a nose of wax to be twisted in any direction according to the versatility, or genius, of the spiritualizing expert.

Now, a method of exposition which denies the plain sense of Scripture, violates the basic principle of interpretation and holds out hopes which neither history justifies, nor Scripture warrants, refutes itself; nor is it too much to say that a vast deal of the unbelief in the Church today is due to this fashion of theological fumbling with and perverting of, the Word of God.

The Opposite Doctrine Stated

THE Scriptures teach clearly enough that so far from this world growing better and better till Christ comes it will grow from bad to worse till He comes.

This is the testimony of the Son of God Himself.

In His last discourse on the Mount of Olives He declares that while He is away there will be war and rumors of wars, nation will rise against nation, lawlessness will be multiplied, the love of many will wax cold, there will be false Christs who will rise to deceive many, and Antichrist himself shall appear, setting up his own image in the temple of God. He declares in the Gospel according to Luke that just antecedent to His coming there will be distress of nations, men's hearts failing them for fear, the heavens full of portents, and the sea and the waves roaring as though broken loose from their bounds. In the eighteenth of Luke He asserts in the strongest possible form that when He comes He will not find faith on the earth. He declares, unequivocally, that when He comes back He will find the world in the same moral condition as in the days of Noah.

We know what the world was in the days of Noah; it was so vile, so corrupt that, by a flood, God swept the whole race away, with the exception of eight. He declares that when He comes back He will find the earth in the same condition as in the days of Lot in Sodom. We are not ignorant of the condition of Sodom. That evil city has passed its name into the nomenclature of crime as the word which most fitly expresses the filth and iniquity of man; the stench of that center of human corruption

so filled the nostrils of Jehovah that He sent down fire out of heaven to destroy it. There is no doubt that in many respects even with all its sin and pest spots New York is today outwardly a model of virtue alongside of Sodom; yet the Son of God, the eternal headquarters for truth, testifies that when He comes back the world will equal Sodom in iniquity and that instead of the purpose and the gold of Millennial days He will find the same festering shame and wantonness as were found in the days of Noah. Language could not be plainer concerning the moral condition of the world antecedent to the coming of Christ.

Paul's Testimony

PAUL does not vary from the testimony of his Master. He calls the Ephesian elders around him and assures them that the days are coming in the Church when there shall be false teachers and false doctrines. In his first epistle to Timothy he warns that youthful preacher that in the latter times there will be a departure from the faith, an open apostasy, the coming forth of wandering spirits and the widespread propagation of the doctrine of the disembodied dead, or Spiritism; while, at the same time, he warns of the uprise of that profession in the Church which would teach the merit of fasting and proclaim the doctrine of celibacy.

In his second Epistle, he emphasizes his warning by declaring that in the last days shall come, not the Millennium, but "perilous times." Men, he says, will be lovers of pleasure more than lovers of God, there will be a form of godliness and side by side with it a denying of the power thereof; evil men and seducers shall wax worse and worse, deceiving, and being deceived; and the Church, refusing to listen to doctrinal preaching and turning her ears open to teachers who can tickle them will be turned away from the truth of the written Word to fables, to the constructions and imaginations of men.

In his Epistle to the Thessalonian Church he repeats to them the warning he had already given that at the close of this age there would be an apostasy; that the Day of Christ, the Millennium, could not possibly come until there should come a falling away first, and the man of sin, the son of perdition, the wicked one, the lawless one, the Antichrist, should come, and seating himself in the temple of God, exalt himself above all that is called God, showing himself that he is God.

What James and John Testify

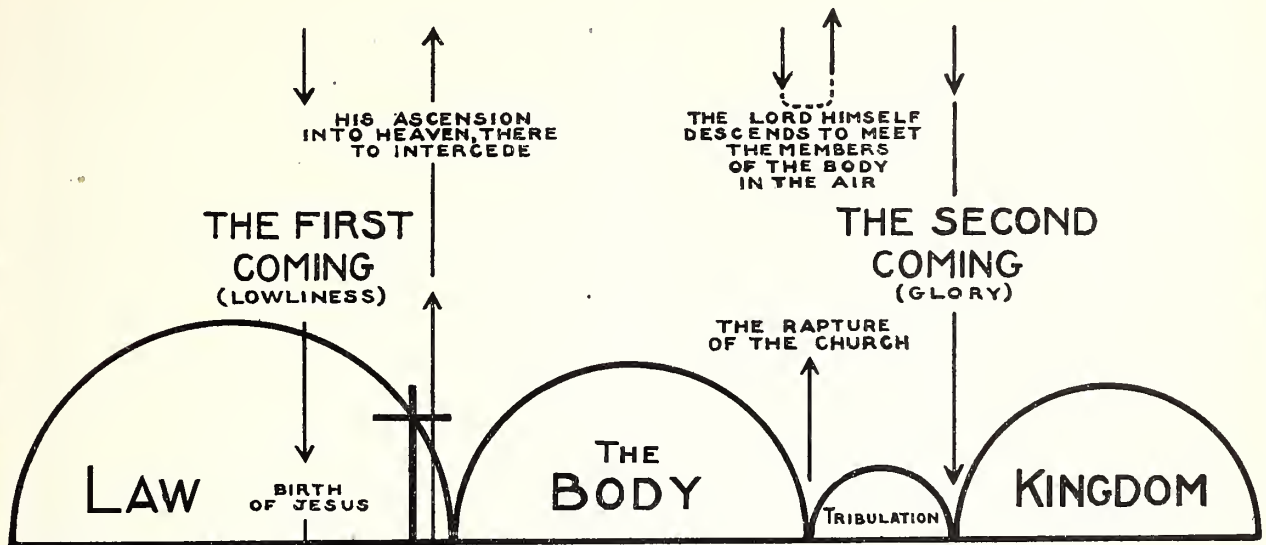
JAMES, the conservative Apostle of Jerusalem, testifies that in the closing hours of this age labor and capital will look at each other with threatening gaze, rich men are warned that they are heaping their treasures together for judgment; the Christian laborer is exhorted not to take things in his own hand by violence; he is exhorted to wait, not till the times shall ameliorate themselves through the preaching of the Gospel and the diffusion of the Spirit of Christ, but to wait patiently, because "the coming of the Lord draweth nigh"; and because He is coming as a Judge, is even at the door.

The Apostle John was the beloved disciple; he lay on the Master's heart and heard the beating of its gentleness and love; if ever a man could have been inspired to speak soft things he would have been that man.

And how does he speak?

He simply adds to the testimony that has gone be-

CHART OF THE TWO COMINGS OF JESUS TO EARTH



HE HATH APPEARED ON EARTH TO PUT AWAY SIN. HEB.9:26

HE NOW APPEARS IN HEAVEN IN THE PRESENCE OF GOD. HEB.9:24

HE SHALL APPEAR ON EARTH THE SECOND TIME. HEB.9:28

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DRAWN BY HELEN WARTBURG.

fore and adds to it an emphasis which cannot be mistaken. He assures the whole Church that the distinctive mark of the closing hours of this era is not the universal spread of Christianity, not a world under the power and domination of Christianity; no, the mark, he says, the sure, certain mark of the last time is the coming Antichrist. "Little children * * * Antichrist shall come; whereby we know that it is the last time."

But when you turn to the nineteenth chapter of the book of Revelation, you have the beloved disciple testifying again with the most scenic effect. He pictures the Second Coming of Christ, he goes into word painting.

Say nothing for the moment about the manner of Christ's coming, just consider the attitude of the world when He does come. Note what He finds. He finds Antichrist, the false prophet, and the confederate nations, organized in open and blasphemous rebellion, a world full of revolt against His name and His laws; as John puts it by the inspiration of the Holy Spirit, "Gathered together to make war against Him that sat on the horse."

A world gathered together to make war against Christ! Could anything more dynamically demonstrate the fallacy of a Millennium before the coming of Christ?

Jesus Christ and the Apostles, therefore, without a single break in the testimony declare that so far from this world growing from bad to better till He comes, it will grow from bad to worse.

The truth of the matter is, the Scriptures teach that the Millennium is not to be introduced by the Gospel, but by judgments at the coming of the Lord.

Judgment First, Then the Kingdom

NAY, so far from a Millennium introduced by the Gospel, that Millennium is to be introduced by judgments at the Coming of our Lord Jesus Christ.

Mark what is done with the tares. They are cast into the fire. So, we are told, it shall be at the end of the age. The angels will come forth and cast the wicked into a furnace of fire; then shall the righteous shine forth in the kingdom.

Judgment first, and then the kingdom.

In the seventh parable of Matthew thirteen a dragnet is brought to the shore, the good fish are gathered into vessels and the bad are thrown away; so, we are told, and by the Lord Jesus Christ Himself, shall it be at the end of this age. The wicked shall be severed from the just, cast into a furnace of fire, and then shall the righteous shine forth in the kingdom of the Father.

Judgment first, and then the kingdom.

In Matthew 25:31-46, Christ is represented coming in glory. He sits on His throne. He separates the sheep from the goats. He casts the latter into the fire, and then the kingdom is set up.

Judgment first, and then the kingdom.

In Luke 19, a nobleman is rejected by his citizens; he goes into a far country to get the title deeds of his kingdom and return. Having received the kingdom in the far country he returns, calls his servants about him, rewards them, summons his enemies, punishes them, and then establishes his kingdom.

The analogy is translucent. The Lord Jesus Christ has been rejected by His citizens. He is in heaven securing the title deeds to His kingdom; when He has received the authority and the full hour to reign is come, He will return, call His Church up about Him, reward them, enter into judgment with His enemies and then set up the promised kingdom.

Judgment first, and then the kingdom.

James testifies that the Lord is coming. And how is He coming? Not as one who bears the olive branch in His hand to match the palm branches and hosannas of a welcoming world, but as a judge who standeth, even at the door ready to smite.

In this place it would be easy to break off the line of New Testament utterance and taking up the Old Testament show that without a single exception wherever the Millennium is spoken of invariably it is preceded by a description of judgments at the Coming of the Lord. Prophet after prophet speaks in glowing terms of that day when the earth shall be filled with the knowledge of the Lord and when all shall know Him from the least unto the greatest; but, so surely as they rise into sublimity of description concerning that era, just so surely do they lift up the voice to proclaim that the day of peace and joy shall be introduced by judgments from heaven, by troubles on earth, and by the swift and fiery coming of the Lord to vindicate righteousness, and execute wrath.

Judgment first, and then the Millennium.

Apocalyptic Testimony

THIS is the rule, this is the testimony, and it never varies. I pass over the immense and almost measureless testimony of the Old Testament and content myself with two pictures in the book of Revelation as all sufficient and final witnesses to the proposition that judgments at the Coming of Christ will introduce the Millennium.

In the sixth chapter of this book of the Consummation you find the world on its knees in an attitude of prayer. And what is the prayer?

Are they crying, "Come, Lord Jesus, and receive the kingdom which has been Thine a thousand years? Come and behold how Thy Spirit rules and reigns in us, and the whole earth is at peace beneath Thy sway? Come, that we may behold Thy face in love?"

Nay, with one voice they cry, "Mountains and rocks, fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand?"

Could language more definitely declare that the Lord is coming to introduce His kingdom by the execution of judgment against a world of sin?

But mark the nineteenth chapter of this book of Revelation.

That chapter gives a portrait of the Coming of Christ. Look at Him. His eyes are a flame of fire. A sword goes out of His mouth. He has on a coat dipped in blood. He is followed by armies. He is coming to make war, to smite the earth, to tread the winepress of the fierceness of the wrath of Almighty God; to rule the earth with a rod of iron and dash it in pieces as a potter's vessel.

Is that the picture, the portrait, of one who is coming to find a Millennial era? Nay, it is the portrait of a Judge holding in his heart the long pent-up judgment due a rebel world.

Note what He does. He casts Antichrist and his company into the lake of fire.

Note what follows: An angel from the presence of the Lord comes down, lays hold on the Devil and binds him a thousand years.

Note further what follows: The Church of Christ sits on thrones, and, it is said, "They lived and reigned with Christ a thousand years."

And when does it occur? *After the Lord descends in judgment.*

Judgment first, and then the Millennium.

The Coming of the Lord first, and *then* the Millennium.

If these two chapters, the nineteenth and the twentieth, were painted by some modern Michael Angelo in three panels in the roof of every church the voice of Post-millennialism and the easy going platitudes of so-called optimism would not be heard in the land. Here are the three panels:

The Lord coming in glory to judge Antichrist and his hosts.

An angel binding Satan.

The Church seated on thrones ruling over the earth with Christ for a thousand years.

The testimony of God's Word is conclusive. There can be no Millennium till Christ comes.

In the very nature of the case there can be no Millennium till Christ comes.

LEN BROUGHTON
SAYS:

Jesus, the rejected, will
yet seize the reins of
government and wield
the sword of power.
He is coming, the King!
THE KING! ❁ ❁ ❁

JAMES H. BROOKES SAYS:

The Second Coming is
the great event that
towers above every oth-
er in the New Tes-
tament. ✱ ✱ ✱ ✱ ✱

Conditions Precedent to the Millennium

THERE can be no Millennium till war is at an end; war cannot end till there is one universal authority recognized in the earth; there can be no universal authority recognized in the earth; there can be no universal authority, no universal king, till Christ comes and takes unto Himself His great power and reigns.

There can be no Millennium till righteousness reigns; and we are told by the Prophet Isaiah that the world will not learn righteousness till "the Lord's judgments are in the earth"; nor will the Lord's judgments be in the earth till the Lord Himself shall come.

There can be no Millennium till Satan is bound; and the Word of God distinctly teaches that Satan cannot be bound till the Lord comes.

Nay, Satan cannot be bound, righteousness cannot reign, peace cannot fill the earth till He comes Who is the Prince of Peace and Whose presence shall assure it to the sons of men.

Men may scheme, civilization may take its highest course, new plans of human government may be evolved, humanitarianism and morality may even put on the name of Christ and culture the flesh in that Name; no matter, though the chisel of the sculptor ply, the brush of the artist sweep, the pen of the author write, the voice of the orator and the rhetorician be heard and the legislators remake and burnish their statutes, over all the efforts of man and the efforts even of the Church to build a quasi-kingdom of God, while the King is away there will be heard the voice in heaven saying, "I will overturn it, I will overturn it, till He comes, Whose right it is to reign; and I will give it to him."

Christ Is Coming

CHRIST is coming to bring in the Millennium. He is coming to link this world to the throne of God, to make it the home of righteousness and truth. He is coming to banish the power of Satan and the trace of his evil handiwork. He is coming to brush away all tears, stop the long procession to the grave, hush all sounds

of discord, write finale over all things that hurt and destroy, make the stones vocal with praise and the very dust to be fruitful in glory. He is coming to give victory and triumph to man; to make the earth, no longer the swinging cemetery of the dead, but, as it ought to be, the Paradise of God; to make the days of man as "the days of heaven upon earth" and turn the Devil's lie into infinite truth, "Ye shall be as gods."

The full glory of that coming cannot be described; even the language which the Spirit has chosen to proclaim it breaks down under the weight of the glory.

I have seen a wave in mid-ocean under the splendor of the setting sun until the heart of it was shot through and through with the wealth of heaven's tints; and through its iridescent but transparent brilliance have seen in clearness the vast, shoreless beyond; when, suddenly, that wave broke into foam and spray and veriest spume of crushed waters until the rising winds swept it into a wreck of color and foam and blinding mist, shutting out for a moment all concept of the beyond. So, sometimes as I read the speech of the Coming it is as the lifted wave, clear, crystal, transparent, shot through and through with the glories of heaven until I can see some way into the shoreless beyond, into that kingdom of whose "increase there shall be no end"; then the phrase breaks, the words crush, metaphor, symbol and figure fall together in indescribable spray and blinding mist of splendor, and for a moment, shut out the vista.

He is coming to the mount from which He ascended. He will sit there in judgment on the last great masterpiece of Satan, the Antichrist, whom the valley of Tophet will open to receive, both him and his, forever. Repentant Israel will take up the fifty-third of Isaiah and cry, "We did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions." They will say, "Lo, this is our God, we have waited for Him." Then voices in heaven will be heard, saying, "The kingdoms of this world are about to become the kingdoms of our Lord and His Christ." It is the official announcement of the Millennium. The Millennium era has begun.

Therefore—"Watch"

LET me warn you as a Church, that while between us and the Coming of Christ in glory, between us and that moment known as the "Day of the Lord" *there are many predicted events*, yet between us and the sudden, secret coming of Christ into the air *there is not a single predicted event*, not even a hand's breadth. According to our Lord's Word He might descend into the upper air any moment unseen and unheard by the world. All who are truly His will be gathered up to meet Him that they may be out of the way of earth's coming storm; and that they may come back at last with Him, at the appointed time in the great procession of glory and set up that kingdom for which ages have sighed and saints have prayed. We are not to be looking for "signs" but listening for "sounds," the sound of a trumpet; waiting as did the Thessalonians of old for *the secret gathering together unto the Lord*; and, while waiting, to be full of divine activities that we may be commended now as they were then for our "work of faith, and labor of love, and patience of hope in our Lord Jesus Christ"; living daily as "examples to all that believe," and day by day fulfilling the admonition of the Lord to "Watch, lest coming suddenly, He finds us sleeping."

The New Aim and Message of the Church

by FRANK S. WESTON, D.D.

THE "Federal Council of Churches" representing thirty denominations, and a church membership of fifteen million in 1909, announced a new program. This is outlined in sixteen propositions, the gist of which is "equal rights and complete justice for all men in all stations of life." This is called "The Larger Vision for the Church." This vision sees America saved from its many ills and won to Christ. It is a bright and beautiful prospect and one greatly to be desired. This, all admit. But does God's Word warrant such a program and does it sanction such a hope?

Those who are leading this new program *assume* that their object is God-given and therefore possible. This program means: "The abolition of war; the rescue of government from corrupt rule; the extinction of poverty and social injustice; the solution of the labor problem through introducing a new spirit of co-operation and brotherhood between capital and labor; the substitution of the spirit of service for commercial rivalry; the abolition of the saloon, of the social evil, and of divorce; the improvement of the race through eugenics and wider education; the abatement of all forms of preventable disease; reforms in penology, with the substitution of moral suasion for modern corrective systems,—in short, the bringing in of the kingdom of God upon earth." In accordance, with this new objective there is now a vigorous attempt to make the church active in social and political reforms.

Dr. S. Z. Batten declares that "the church should mobilize its forces throughout the world to combat tendencies that are evil." The order of the day is, therefore, for the church to enter the arena of social and political life. The church is leaving the narrow way and the purely spiritual work to engage in reforming society, and as they think, saving the state. She has done this at the world's call. A writer says, "The churches have concerned themselves too exclusively with personal salvation, the saving of individuals, they have lacked social vision." R. S. Baker says, "There must now be quite a new preaching and teaching."

IS this the Master's program? Did He commission His church to reform the world? When Jesus lived all the great evils of our day were in existence. Social corruption, governmental injustice, war, oppression, misery,—He knew them all. He attempted no reformation. Jesus never in a single word touched on slavery which then was a burning question. Never did He assist the oppressed to secure justice. He aided no bodies to suppress evils. He refused to settle social injustice:

The terrible trend of the age as set forth in the Word of the Living God and as illustrated by the heart crushing conditions on every hand is discussed in this article by Frank Weston. Read it and go forth to make your testimony count for the Saviour in this hour of need.

"And one of the company said unto Him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you?" (Luke 12:13-14.) The age in which Christ and His apostles lived was an age of great social degradation and political corruption and yet no crusade of social reform or political regeneration was entered upon. Christ and His apostles invariably acted upon the assumption that His kingdom was not for this age, and that the work of His disciples was to gather out a people for His Name.

The personal gospel has always been an enlightening, uplifting force in the world. One sinner convicted,

one heathen transformed, is an influence for good in any community. And the more there are converted the greater the influence. Yet, while this is so, the business of the church is the saving of individual men from sin through preaching the Word. Nor will the church fail in philanthropic lines by keeping to this calling. Preaching has brought into existence an army of men and women who, like their Father above, will bestow temporal blessings on those in need. The godly soul will never see his neighbor's need and fail to help him.

It would have been easy for Christ, had He wished it, to have made clear His desire for His church to preach "civic righteousness," "to educate the social conscience," and "compel the enforcement of law." But He did not do this. His word was, "Go ye into all the world and preach the Gospel." The state has its responsibilities, let it do its work and let the church keep her place.

The new program is a return to the fourth century. Then it was Romanism that led the way; now it is Protestantism. It was bad then; it is worse now. It led to spiritual decline then; it will bring barrenness now.

WHAT are the visible net results to date? It is fourteen years since the new aim was officially announced. R. S. Baker says results consist of "parish houses, gymnasiums, bowling alleys, clubrooms, dance halls, etc. Never before was there such a variety of saving experiments going forward." Suppose the end desired were attained, what condition would be upon us? Would the world be saved? Suppose the Bible were legislated into civil law, would that change the heart of any sinner? Men are saved only by the power of the Holy Spirit and the acceptance of Christ as a Divine Saviour. We will bless this world most by preaching the Word and living as we preach. History shows that the church has been the world's benefactor when most separated from social and political schemes. Christ is coming to solve all of earth's social and political problems. He will re-

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The Practical Results of Second Coming Teaching

by H. A. WILSON

GOD gives the doctrine of Christ's Second Coming such a place in His Word as indicates its great practical value. He led the writers of the Bible to record this Hope so frequently that even its bitterest enemies are forced to admit that "it appears on nearly every page of the New Testament and on many of the Old." Surely God must have considered this subject of the utmost practical value, or He would not have given it such a large place in His Word, for that is intensely practical. And if any further evidence be needed to convince the skeptic, he has only to turn to the pages of the Bible and he will find that God has repeatedly used the Hope of Christ's return as the basis for some of His most practical appeals to the believer. He would not have done this unless it had some power to produce in the believer's life the things for which He appealed. The very fact that God has seen fit to emphasize this doctrine by frequent repetition, and by the vital connection in which He has placed it, proves its importance in His consideration.

The results which follow when the truth of Christ's second coming is taught demonstrate the wisdom of God in His use of this doctrine. Many have found it a safe-guard of faith. It has incited God's children to holy living. It has impelled them to abounding service. When rightly understood it so defines the mission of the believer as to prevent confusion. And sorrowing souls find in it the comfort which they so sorely need. Nothing is more essential to the happiness and usefulness of the soul than these things, and that which contributes in the greatest measure to the upbuilding of the Church, the Body of Christ is that which does most to make the individual believer happy and useful. The One Who has the interests of every believer and the welfare of the Church closest to His heart has seen fit to use the truth and the Hope of Christ's second coming largely to assist in accomplishing His desires for them both.

THAT the teaching of Christ's return safeguards the believer's faith is clearly indicated in II Thessalonians 2:1-3:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him,

"That ye be not soon shaken in mind, or be troubled, neither by Spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

"Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

Evidently the Thessalonians were in danger of having their faith shaken by false teaching. In order to guard them God led the Apostle to warn them of the danger, and to oppose the false teaching with the truth of the second coming.

The appeal and instruction which were thus brought to the Thessalonian believers are badly needed in our own time. A host of false teachings have arisen which have, in their confusion of the doctrine of the second coming, a common basis for many of their different errors. "Christian Science" spiritualizes the truth of Christ's return and makes it to mean that God had

promised to give a new revelation of truth to the world through Mrs. Eddy. Russellism misinterprets the Scriptures relating to the second coming and teaches that when Christ does come again it will be to give men a second chance to be saved. Modernists fail to distinguish between Christ's coming for the Church and His coming to establish His Kingdom, and as a result find "irreconcilable contradictions" which to them prove this Hope a "mistaken relic of Judaism." They then proceed to argue that a book which contains such glaring errors cannot be verbally inspired. Post-millennialists, failing to observe the scriptural relation between Christ's King-

dom and His Coming, spiritualize the Blessed Hope, or insist vociferously that the Church is to bring in the Kingdom. While still others, who believe (but imperfectly understand) the doctrine, are ensnared in the confusion of "year-day" vagaries and seek to set dates for the second coming. The only safeguard for the faith of the believer, who is assailed on every hand by these and countless kindred heresies, is a thorough understanding of the Bible teaching about Christ's return.

Its value from this standpoint can be appreciated only when one considers that it is a veritable key to Bible study, for only Bible instructed Christians have an established faith. It is impossible to observe the fundamental dispensational distinctions of God's Word and at the same time to ignore the truth of the second coming, for it is one of the most outstanding of such distinctions. Without this key much of the typology of the Old Testament is meaningless, as is much of the symbolism of the New, for the types and symbols point both to the Cross and to the

Pre-millennial teaching has been falsely accused by its enemies of cutting the nerve of the practical Christian life. This malicious falsehood against the truth of God is nailed by this helpful and convincing study by H. A. Wilson.

Kingdom. The books of the Prophets are locked to the understanding if one has not a knowledge of this truth, for they testify both "of the sufferings of Christ and of the glory that should follow." So closely is the second coming of Christ related to God's grace and faithfulness in His dealing with Israel that one cannot be understood without the other. And it is hard to find an essential truth in God's Word which is not vitally linked in some way with the doctrine of Christ's coming. This being true it is evident that one cannot possess such an understanding of God's Word as will establish his faith unless he knows that Jesus is coming again. And thousands have testified that the Bible became a new book to them when they first learned this truth.

ANOTHER practical result of the teaching of Christ's return which grows out of the first is that it incites the believer to live a holy life. Understanding of God's Word, to which a knowledge of this truth contributes so largely, is absolutely essential to a godly life. The Psalmist indicated this when he wrote:

"Wherewithal shall a young man cleanse his way?
By taking heed thereto according to thy Word." (Psa.
119:9.)

In addition to contributing to the knowledge which alone can empower a Christian to live holily, the second coming Hope furnishes a powerful incentive to do so. Paul, led of the Spirit, wrote:

"When Christ Who is our life shall appear, then shall ye also appear with Him in glory.

"Mortify *therefore* your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." (Col. 3:4-5.)

Believers are to share in Christ's second coming glory. "When He shall appear we shall be like Him, for we shall see Him as He is." Surely, then, we should so yield to Him as to permit Him now to manifest in our lives the power which shall then transform our bodies.

The believer who really learns the power of the Blessed Hope will find that it does increase his eagerness to live for the Lord. He will desire so to live that when Christ appears he may not be ashamed before Him. A beautiful Christian girl once came to the Bible teacher who had taught her about the Second Coming, and gave him an offering, saying "That is picture-show money." When asked to explain she said, "I used to go to the movies three nights in the week. One evening, after I had learned that Jesus was coming again I was sitting there and I began to think about the truth I had learned. Suddenly the thought flashed through my mind, 'If Jesus were to come tonight I would not want Him to find me here.' I left immediately, and have never returned. On the contrary I have saved the money which I would have spent in that way, and now I want you to use it for God." Many have shared with that young woman in experiencing this blessed effect of the Second Coming teaching.

THE desire to win the approval of Christ when He returns also impels the believer to abundant and faithful service while waiting for Him. Surely none have excelled the Apostle Paul in zealous and self-sacrificing service, and he has given us the secret of his faithful ministry in an appeal to the Corinthians. After a

thrilling description of the Second Coming, and the attendant resurrection of believers, he says:

"*Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.*" (I Corinthians 15:58.)

When Christ comes again the real worth of the believer's service will be manifested, and at that time he will receive his reward. This is constantly held before us as an inspiration to service, and the power which this prospect exerted throughout his own life is further indicated by the Apostle in II Timothy 4:7-8. Here he says:

"I have fought a good fight. I have finished my course. I have kept the faith.

"Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge shall give me at that day, and not to me only, but unto all them also that love His appearing."

It is simply a matter of fact that every outstanding soul winner and leader in effective Christian work has been a believer in the truth of Christ's return, and has found in that Hope a strong inspiration. The New Testament is the inspired record of the Hope which dominated the early disciples. Luther, Calvin, Knox, Wesley, Rutherford, Baxter, McCheyne, Spurgeon, Moody, Chapman, Pierson, Brookes and a host of others, were confessedly looking for Christ's return. And what an imposing list might be made, of men who are now living, and serving, and waiting for the Blessed Hope. Investigation has shown that no real, constructive, *soul winning work* has ever been done, or is now being done, save by men who believe that Jesus is coming again.

ONE does not need to search far for the reason for this. Knowledge of this truth does more than to arouse God's children to faithful and aggressive service. It so directs that service that it is effectual in accomplishing God's purposes. Many postmillennial, social-service cranks complain that "premillennialism cuts the nerve of missionary effort." There is much truth in what they say,—from their standpoint. When a man believes that Jesus Christ is coming back again: when he believes the plain statements of God's Word which clearly reveal that the kingdom is to be established through His personal coming, and not through human efforts: when he believes that the individual soul must be born again through faith in Jesus Christ; and when he has searched his Bible in vain for any indication that God has planned to save the world through "social regeneration" he loses his enthusiasm for the *postmillennial brand of missionary effort*. Premillenarians have little enthusiasm for any form of so-called Christian work which diverts their efforts from the mission which the doctrine of Christ's Second Coming clearly reveals to be God's purpose for Church, and for His servants.

The nature of this mission and its relation to the Second Coming is set forth in Paul's instructions to Timothy

"I charge thee, therefore, before God, and the Lord Jesus Christ, Who shall judge the quick and the dead at His appearing and His Kingdom;

"*Preach the Word.* Be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine." (II Timothy 4:1-2.)

Jesus is coming to judge. Believers will be saved but unbelievers will be condemned. Faithful servants will be rewarded, but unfaithful ones, though saved, will be re-

buked. There is no time to waste on non-essential pursuits. The believer should *preach the Word*. It alone has power to save the souls of men. Purely moral reform movements must perish, with their results, when Christ comes. Nothing will stand the awful judgment of that day save the soul which has been born again through trusting Jesus, therefore "*Preach the Word!*" Believers in Christ's coming are notoriously preachers of the Word. They may, perhaps engage in social service and similar activities, but always as a means to an end,—the end of getting the Gospel to the individual soul. In the light of the plain teaching of the Bible concerning Christ's coming they keep steadily at their God-given task of preaching His Word. And because the Gospel of Jesus Christ, which lies in the heart of that Word, "is the power of God unto salvation to every one that believeth," it inevitably follows that those who permit the Blessed Hope to direct them as to their mission become the outstanding soul-winners and the real spiritual leaders of all times.

ONE other intensely practical result of the teaching of Christ's return must be considered, though many more will be found as the doctrine and its outworking are studied. The Hope of Christ's Second Coming comforts the believer. The Apostle Paul, writing to those who were mourning the loss of loved ones, says:

"I would not have you to be ignorant, brethren concerning them which are asleep, that ye sorrow not, even as others which have no hope.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him,

"For this we say unto you, by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

"Wherefore comfort one another with these words."
(I Thessalonians 4:13-18.)

A lovely Christian woman once lost a beautiful daughter, who had been the joy of her heart, after a lingering and most painful sickness. Within a few months her mother, a devoted and noble Christian, who had brought blessing to every life which she touched, was suddenly removed in an exceedingly shocking and painful accident. When her pastor was calling a few days after the mother's funeral this Christian woman, who had only recently learned the truth of Christ's Second Coming, said, "I do not

know how I could possibly stand the grief, if it were not for the Blessed Hope that Jesus is coming again, and that I shall be reunited with my loved ones then. I think if it were not for that Hope I surely should go mad. It has been an inexpressible comfort to me." Yes, thank God, the Hope of Christ's return has power to comfort His children.

Dr. James H. Brookes has left us a clear testimony to the exceedingly practical value of the Blessed Hope to the one who cherishes it. After telling how he came to see this truth, he says:

"This was many years ago, and the conclusions then reached have been deepened by every day's study of the Word of God, and by the actual condition then and now of the Church and of the world. It has made me a lonely man, but it has been an unspeakable blessing to my soul, especially in times of sore affliction and discouragement. It has uprooted selfish ambition and a desire for human applause, and caused me to aim at least to bear a true testimony for our now rejected Lord, with a longing to be well pleasing to Him at His coming. Especially does 'that blessed hope' throw a gleam of glory upon the graves of my beloved dead. It frets me no longer because so many of my dear brethren cannot see this precious truth, which shines like the sun at noonday from the Word of God, and which is a veritable key to unlock the meaning of the Scripture. John the Baptist was a faithful witness when he said, 'A man can receive nothing except it be given him from heaven.' (John 3:27.) God forbid that a poor sinner should judge them, for to their own Master they stand or fall."

The wise minister, who would establish the faith of souls committed to his care; who would lead them into close fellowship with God, and into a life which reflects His holiness; who would arouse them to earnest service for their Master; who would see them rendering to Him Scriptural and effective

service, which is unalloyed with non-essential substitutes for Gospel preaching; and who would bring them comfort in the hour of deepest sorrow, will not neglect teaching the Blessed Hope of Christ's Second Coming.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and world lusts, we should live soberly, righteously and godly, in this present world;

"Looking for that blessed hope, and the glorious appearing of the great God even our Saviour Jesus Christ." (Titus 2:11-13.)

"*New Aim and Message of the Church*" (cont. from p. 190)
move all ill. (Isa. 11:1; Matt. 13:42.)

The church is not indifferent to these ends, but she knows that it is not within her power to remake the earth. Only Christ can do this. Meanwhile, the Christian seeks to save the individual. This is task enough.



Just a-wearying for You,
Jesus, Lord, beloved and true,
Wishing for You, wondering when
You'll be coming back again;
Under all I say and do,
Just a-wearying for You!

Some glad day, all watching past,
You will come for me at last;
Then I'll see You, hear Your voice,
Be with You, with You rejoice;
How the sweet hope thrills me
 through—
Sets me wearying for You.



What is the Difference Between Pre and Post Millennialism?

by WM. AVERY McCCLURE

THE word "Millennium" comes from two Latin terms, "mille" and "annus," and means a thousand years. As a Scriptural doctrine perhaps the clearest statement of it is found in Rev. 20:1-6 where we read of the binding of Satan, and of the resurrection of the saints to reign with Christ "*ta chilia*," i. e., "the thousand years."

While this reference from the Apocalypse is a direct statement concerning the millennium, it is not the source of the doctrine as has been asserted by some. The period is found in the Old Testament prophets. Hosea, Amos, Joel, Ezekiel, Daniel, Micah, Isaiah and others describe it in glowing colors as the golden age. David has much to say about it in the Psalms. Without it the entire prophecy of the Old Testament is positively unintelligible. John employs the definite article, calling the age, "*the* thousand years," showing that he was not the originator of the doctrine nor the inventor of the Millennium. He spoke of an age which was familiar to the Jews and which they generally understood and referred to as "the world to come," or more accurately, "*the age to come*." They anticipated it as the glorious time when Messiah should reign on earth.

This glorious age is to be an age of universal peace and blessedness. It is illustriously displayed by Isaiah as the time when the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose. The lame man shall leap, the blind shall see, and the tongue of the dumb shall sing, and the ears of the deaf shall be unstopped. (Isa. 35.) But these physical blessings, longevity, fertility, and harmony of the lower orders of creation are not all. The millennial age will be attended by unparalleled spiritual blessings. Israel shall be restored to her rightful place as God's chosen people; and Jerusalem, the capital city, renewed and strengthened, shall be the centre around which the new age revolves. The saved nations having passed through judgment will contribute their wealth and glory to adorn the holy city. In that blessed age war and idolatry will be no more; graft and greed, plagues and earthquakes no more. As one writer has beautifully said, "The halcyon breath of universal benevolence and brotherhood shall salute mankind, and earth itself become an Eolian harp whose only music will be Christ first, Christ middle, Christ last and on every string. Creation's groans will be stilled. The Kingdom now in 'mystery' will then bloom into 'manifestation.'"

The Age-long controversy on Chiliasm is here given a brief but enlightening discussion by Wm. Avery McClure. After reading this study you will wonder how anyone could ever have accepted the unfounded and imaginative vagaries of Postmillennialism.

AMONG the adherents of the Christian faith there are two classes of Millennialists, commonly known as Postmillennialists and Premillennialists. Having briefly defined and characterized the millennium, our purpose is to note some of the salient points of difference between these two classes.

First, we consider the difference in their views regarding present world conditions. Postmillennialism believes in a gradual and increasing success of Christianity in the present world until an idealistic condition is realized and the ills of humanity are relieved, "Through the preaching of the Gospel in all the world, the Kingdom of Christ is steadily to enlarge its boundaries until Jews and Gentiles alike become possessed of its blessings, and a millennial period is introduced in which Christianity generally prevails throughout the earth." (Strong's Systematic Theology. p. 1008.) With apologies to Dr. Coue, the doctrine of the Postmillennialists is, "Day by day in every way the world grows better and better." Ever onward and upward, ascending the heights of perfection, each year sees man better, more god-like and more angelic than he was the year before.

But the Premillennialist does not embrace this false, unscriptural optimism. "If 'the Kingdom of Christ,'" he asks, "is 'steadily enlarging its boundaries,' and the world is growing better, how are we to account for the moral laxity which prevails?"

It is reported that Dr. Frederick Lynch, Sec'y. of the World Alliance for International Friendship through the churches, after a five months visit to Europe last year, said, "The status of Europe as a whole, as regards religion and ethics and public and private morals, is lower than before the war. The religious and moral revival predicted and hoped for during the war has never materialized." (Moody Monthly, Dec. 1922.) While these conditions prevail in Europe, lawlessness and crime in our own country are on the increase, and many pulpits throughout the land are vacant. These facts cannot be gainsaid.

Premillennialism therefore, cannot accept the Postmillennial theory of Spiritual evolution, but sees in prevailing conditions the demonstration of the accuracy of the inspired word that

"Evil men and seducers shall wax worse and worse, deceiving and being deceived." (II Tim. 3:13.)

Second, let us consider the conflicting views concerning the relation of Christ's second coming to the Millennium. The position held by Postmillennialism is that Christ's second advent is subsequent to the millennial period. "The Scripture foretells a period, called in the language of prophecy, 'a thousand years,' when Satan shall be restrained, and the saints shall reign with Christ on the earth. A comparison of the passages bearing on this subject leads us to the conclusion that this millennial blessedness and dominion is *prior to the second advent.*" (Strong's Systematic Theology, pp. 1010-11.) That is to say, the thousand years period *begins and ends before* Christ comes. It was to fit this doctrine that the term "Post-millennial" was coined. "Post" means "after"; Christ's coming is *after* the Millennium.

The Premillennial position, as the word suggests, is diametrically opposite to this for the reasons that:

1. There can be no Millennium until *after* the cessation of Christ's present sojourn in heaven, Acts 3:19-21. The "times" of "restitution" *follow* the sending back of Jesus from heaven.
2. Nowhere in the writings of prophecy does the blessed Kingdom on earth come *prior* to Messiah's appearing in the clouds. Rev. 1:7; 14:14; 19:11.
3. God locates the Kingdom of glory on earth *after* the dashing to pieces of the Gentile nations by the Son in the Messianic judgment. "Until" then the Son sits on the Father's throne, "expecting." Ps. 2:8-9; 110:1-3; Heb. 9:13.
4. There can be no Millennium until *after* the binding of Satan which takes place at the second coming of the Lord. Rev. 21:1-3; Isa. 27:1-6.
5. In the parable of the tares (Matt. 13:40-43) the Kingdom comes in glory on earth only *after* the harvest which is at the second coming; only *after* the return of the nobleman from the far country.
6. Christ's reign is a visible and personal reign on the earth. He will return "in like manner" as He ascended, i. e., visibly and personally. (Acts 1:9-11.)

To teach and preach a pre-advent Millennium is to contradict the Word of God and do violence to both the Old Testament and the New.

Space forbids further discussion of the difference between the Postmillenarian and Premillenarian doctrines. The differences already cited are perhaps the most outstanding points. There are however, several other points in Postmillenarian doctrine which from the Premillenarian point of view are fundamentally wrong:

1. Postmillennialism completely negatives the distinction between Israel and the Church.
2. It substitutes death, providence, great revivals, the destruction of Jerusalem, and Pentecost for the coming of Christ in many passages.
3. It confuses the ends of the ages, thus doing violence to God's specific instruction to rightly divide the Word of Truth.
4. It refuses to accept direct statements of God's Word concerning the second coming of Christ, referring to the language of such statements as being "highly figurative," and not to be interpreted literally.

But we are not hearing so much discussion of the "Post" and "Pre" positions today as was heard a decade ago. There is a reason for this. The chasm between the two has widened. The conflict now is being waged between Modernism and Conservatism. Almost invariably it will be found that the Postmillennialist of yesterday has given place to the Modernist of today. Likewise he who was the Premillennialist yesterday is the Conservative today. Postmillennialism is the devil's stepping stone to Modernism.

WHAT is the difference between Postmillennialism and Premillennialism? In the last analysis there is but one answer: the former does *not* believe God's Word to mean what it says; the latter *does*. Even the modernistic anti-millennialist admits that the Premillennial theory is inescapable once the Bible is believed and its statements received. Shirley Jackson Case, Professor of Early Church History and New Testament Interpretation in the University of Chicago, says, "The scriptural test is often advanced as a guaranty of the validity of millenarianism. This is particularly true of the propaganda in its present form. May it not be said that the Premillennarians truly reproduce biblical views and are therefore deserving of our full confidence? * * * Early Christians expected soon to behold Christ returning upon the clouds even as they had seen Him ascending into heaven. In times of persecution faith in the return of Christ shone with new luster, as afflicted believers confidently exclaimed, 'Behold He cometh with clouds, and every eye shall see Him, and the Saints shall reign with Him a thousand years.' So far as this type of imagery is concerned, millenarianism may quite properly claim to be biblical * * * Any attempt to evade these literalistic features of biblical imagery is futile." (The Millennial Hope, pp. 213-14-15.) We heartily concur with Professor Case that the Premillennarian conclusions are inevitable if biblical statements are accepted and believed. We *believe* the Bible's statements and we are Premillennialists.

Postmillennialism and Modernism are unscriptural! The heaven is in the meal. So will it be until Jesus comes.

THE NEED OF THE HOUR

is more faithful teaching of the truths of God's Word. Another issue to meet the need will be

The Resurrection Number June 1923

Some of the leading articles will be—

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 SAGE OF THE BOOK OF ACTS.....M. G. Dametz
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 DISPENSATIONS.....The Editor

"GRACE AND TRUTH"

The Eighteen Principles of Divine Revelation

Principle No. 5 — The FIRST OCCURRENCE PRINCIPLE — by THE EDITOR

THE First Occurrence Principle is the principle which comes before us in this study. The presence of this principle in the Word of God has been frequently noted by Bible students during the years that have gone by. A. T. Pierson refers to this principle calling it "the Divine Law of Firsts." Today, however, this important law lying embedded in the Word of the living God is given virtually no attention by the men who write books. We do not find Christian writers denouncing this principle, but it has fallen into disuse which to all intents and purposes, is quite as bad as falling into disrepute.

The definition of the First Occurrence Principle is:

THE FIRST OCCURRENCE PRINCIPLE IS THAT PRINCIPLE OF DIVINE REVELATION

(a) Wherein God indicates by the context of the first occurrence, that truth or fact wherewith a subject of thought stands connected in the divine mind.

The use of the First Occurrence Principle unlocks many hidden treasures in God's Holy Book. This is the peculiarity of the principle,—that when it is accurately employed it uncovers the most amazing wealth of unguessed meanings. It makes the Bible a surprise box. Passages that abound in symbols the significance of which are utterly unknown to the soul, yield up messages of unsurpassed beauty when the First Occurrence Principle is employed and the meanings of the symbols drawn forth from the Word of God. The First Occurrence Principle makes the Bible self-explanatory.

In the study of the Direct Statement Principle which appeared in the March issue of "Grace and Truth," it was shown that one of the most remarkable illustrations of the activity of the Direct Statement Principle is in the revelation of the meaning of the symbols. This is indeed quite true but by far the larger number of symbols in the Word of God may be explained by the use of the First Occurrence Principle. Often when no direct statement setting forth the meaning of a symbol exists in the Scripture, the First Occurrence will carry the suggestion and implication which will lead the mind into satisfying confidence as to what a given symbol may mean in the mind of God. Because of the presence of this remarkable principle, together with the Direct Statement Principle, it is no flight of the imagination to say that not only is the

To that student who is on the alert for rich blessing in Bible study, the First Occurrence Principle is a glorious open door. Get the idea of this principle and then try it out in your own study. It works. It will bring surprising help and uplift to your soul.

Bible God's revelation, but because the Bible is self-interpreting, the Bible is indeed and in truth its own Unabridged Dictionary.

Here human mentality cannot interpret Bible symbols. If the symbols employed in the Word of God actually possess a specific meaning, then there could be no absurdity quite so complete as the absurdity of seeking the significance of these symbols in the books produced by the intelligence of man, no matter how creditable or highly respected that intelligence may be. The only logical place to seek for the significance of the symbols which occur in God's Word is in God's Word itself. Where is there the man, who, outside of God's own revelation, could have any knowledge of the meaning of celestial symbology?

So vast is the field of possibility which opens up under the consideration of the First Occurrence Principle that it is impossible to do more than simply present a few beautiful and easily discerned illustrations of its activity in the Word of the living God, leaving the individual student to carry his studies forth into unexplored vistas of wondrous blessing.

The First Occurrence Principle Illustrated by the Symbol "Sword"

THE sword is one of the most familiar symbols of the Bible. That student who does not know the meaning of this symbol is rare. This fact makes the sword an especially valuable symbol with which to illustrate our principle. The First Occurrence of the symbol sword is in Gen. 3:24. The passage reads:

"So he drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

What is the Biblical significance of the sword? With what does the sword stand connected in this, its first occurrence? The narrative is so plain that little question need arise. Adam, because of sin, has been expelled from the Garden of Eden, in which God had placed the Tree of Life. God says that the purpose of this expulsion is to debar man from eating of the Tree of Life. Then God placed the cherubim and the flaming sword to keep the way of the Tree of Life. On the surface, it looks like a contradiction to say that man is driven forth to prevent his eating of the tree, then when man is out of the garden to say God is keeping the way of the tree with a flaming

sword. But it is not a contradiction. For man to have had access to the Tree of Life on the ground of his own efforts would have been contrary to God's honor. There is no restoration to favor with God on the ground of human deeds. Ah, no, God has a plan which will reveal to man the depths of his need and at the same time bring honor to His own Name and show forth the beauty of His matchless grace. God expels the man from the blessedness of the garden thus revealing to the man the enormity of his sin of rebellion and unbelief. But God does not strip the man of hope. He now offers a new way of access to the Tree of Life, not by works, but by the way of the flaming sword. The task of the sword was to keep the way of the Tree of Life. What is it which through the years has "kept the way" to life? The veriest novice in the things of Jesus knows that it is the Bible which has kept the way of the Tree of Life. Man's philosophies would have long since obscured the way, but the Word of God has kept the way clear. In the First Occurrence of the symbol sword, it stands connected with that which keeps the way of the Tree of Life. It is God's Word which for every soul, keeps the way. The sword stands connected with the Word in the symbology of the Scripture.

It is most valuable in order to test the accuracy of the conclusions arrived at by the use of the First Occurrence Principle, to use if possible, the Direct Statement Principle. As has been shown in a former discussion, the Direct Statement Principle also reaches into the realm of God's Unabridged Dictionary in which most of the illustrations of the First Occurrence Principle are found. There is an example of the Direct Statement Principle which gives us the meaning of the symbol "sword" in Eph. 6:17:

"The sword of the Spirit which is the Word of God"

This passage alone would give us by direct statement and without further study, the Biblical significance of this symbol whose meaning we are investigating. Its testimony takes on special value because we see it to be in perfect harmony with the significance of the symbol as clearly indicated by the First Occurrence Principle. The Direct Statement Principle and the First Occurrence Principle lead us to the same conclusion. They agree. The harmony of the Word is indicated and the accuracy of the First Occurrence Principle demonstrated.

It is most enlightening to follow the passages of the Scripture bearing upon this symbol. The eyes of the student are greeted with the most perfect symmetry and

agreement everywhere. As the Word of God is that instrumentality through which God judges the world and blesses His own, so we find throughout the Bible the "sword" becomes an instrument of judgment and blessing. The last time that we meet this symbol in the Bible is in the nineteenth chapter of the Revelation. It is represented as going out of the mouth of our Lord Jesus. At first thought the statement is almost an absurdity for anyone knows that swords do not go out of the mouths of men, but when one remembers the significance of this symbol, the passage becomes radiant with light, for it is out of the mouth of our blessed Lord that His miraculous Word has gone forth. That passage which at first glance might have seemed ridiculous becomes only another convincing proof of the uniformity of Scripture testimony on the significance of the symbol "sword."

The First Occurrence Principle Illustrated by the Symbol "Trumpet"



HERE can be no millennium without the presence of the visible Christ, any more than there can be summer without the sun. He must come first and then will the golden age begin.

CHAS. HADDEN SPURGEON

THIS symbol is not quite so familiar to the ordinary student of the Word as the one which we have just considered, but we will not have to seek very far before we will discover that so clear is the testimony of the Word of God as to this symbol's significance that there can be no question left in the mind. The first occurrence of trumpet in the Scripture is Ex. 19:13:

"When the trumpet soundeth long, they shall come up to the mount."

The passage occurs in connection with the historical events which transpired when Israel was encamped at the foot of Sinai. It takes but one glance at the passage to reveal to the prayerful student of God's Word that the trumpet in the Bible stands connected with a gathering of God's people. It may be

a gathering for blessing; a gathering for war; or a gathering for judgment, but the Divine Law of Firsts here indicates that the significance of the trumpet is a gathering. Does the balance of Scripture bear out this conclusion? The answer of the Word of God is most definite. In I Kings 1:39 the trumpet was blown at the time that the people had GATHERED for the anointing of Solomon. In Matt. 24:31 the Saviour declares that there shall be the sound of a trumpet when the angels GATHER His elect from the four winds of heaven from one end of heaven to the other. In I Thes. 4:16 where the Holy Spirit is describing the Rapture of the Church, it is declared that the trump of God shall sound and the dead in Christ shall rise first and by a mighty miracle of God, shall be GATHERED unto Him in the air. The

continued on page 200

The Translation of the Saints

by C. C. COOK, Montclair, New Jersey

HOW singular that many who profess to believe the Bible implicitly, and who would at once assent to the statement that Enoch and Elijah were caught up to heaven without dying, ridicule and contradict, or at best treat with indifference, the idea that at some time in the future the living saints, together with those whose bodies are sleeping in the dust, will suddenly be drawn as by some invisible magnet upward through the air to meet the Lord. "Unpractical!" say a materialistic world and a careless church.

But let us believe the word of God.

I. There Is to Be Such An Occurrence

I Cor. 15:51, 52: "Behold, I show you a mystery; we shall not all *sleep*, but we shall all be *changed*. In a moment in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the *dead shall be raised* incorruptible, and *we shall be changed*."

I Thess. 4:15-18: "For we say unto you by the word of the Lord, that we which are *alive* and remain unto the coming of the Lord shall not prevent (precede) them which are *asleep*. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the *dead* in Christ shall rise first: Then we which are *alive* and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words."

II Thes. 2:1: "Now we beseech you, brethren, by the *coming* of our Lord Jesus Christ, and our *gathering* together unto Him."

The coming of the Lord was the landmark from which the apostle made all his measurement. It was the pole star by which he steered his course.

I Thes. 5:10: "Who (Christ) died for us, that, whether we *wake* or *sleep*, we should live together with Him."

John 11:25, 26: "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were *dead*, yet shall he live: And whosoever *liveth* and believeth in Me shall never die."

Here we have an evident reference to the dead at His coming, and also to the living ones.

II. When Will the Translation Occur?

1. Manifestly at the end of this age or dispensation, the two events being so closely interwoven in Scripture statements that no argument to sustain this view is required.

2. But will it be before the tribulation? So the

Word seems clearly to teach.

Luke 21:28: "And when these things *begin* to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Luke 21:36: "Watch ye therefore, and pray always, that ye may be accounted worthy to *escape* all these things that shall come to pass, and to stand before the Son of Man."

Luke 17:34-36: "I tell you, in that night there shall be two men in one bed; the one shall be *taken* and the other shall be *left*. Two women shall be grinding together; the one shall be *taken*, and the other *left*. Two men shall be in the field; the one shall be *taken*; and the other *left*."

Note here the simultaneousness of the rapture (catching away) of the saints. In one place it will be night, further around the globe it will be morning, and further still noonday when the call sounds, and so all together will His own rise to meet Him in the air when the Lord comes.

Rev. 3:10: "Because thou hast kept the word of my patience I also will keep thee from the *hour* of temptation, which shall come upon all the world, to try them that dwell upon the earth."

In addition to the above testimony we find by a study of Revelation that the church is safe in glory before a single act of judgment is executed upon a wicked world.

III. Who Will Participate in the Translation?

1. "The dead in Christ,"—

I Thes. 4:16. Will these include Old Testament saints? So it seems. See Job 19:25-17, Daniel 12:13, Psalms 1:5.

2. Living saints. That is, all the members of Christ's Body, else His Body would not be complete. In other words, *all true church members*, for the church is the Bride of Christ, and He will not come for her until she is complete and ready. Are you a member of the Church? It is described in Rev. 19:7 and Rev. 3:8.

But what about holy ones who seem not to be looking for a personal coming of the Lord? Ah, He can soon get them to look up. It is remarkable how this blessed hope is being accepted by humble souls everywhere.

IV. What the Translation Means to the True Believer

1. Release from toil. See the beautiful analogy in Mark 6:47-51.

2. Blessing. Jesus is now our Intercessor, and as High Priest, under the Old Covenant, entered within the

During the past few weeks C. C. Cook has visited the Denver Bible Institute. His uplifting and scriptural ministry was received with both pleasure and profit. This Bible reading is an extract from a helpful booklet entitled "Bible Outlines on the Second Coming."

Forty Propositions on the Seven Dispensations

THIRD AND FOURTH PROPOSITIONS — by THE EDITOR

Synopsis of the First Two Propositions

THE FIRST PROPOSITION.

We live in a period, or age, or dispensation which is carefully differentiated from those dispensations, or periods, which precede and those which follow.

In the discussion of this proposition we saw proved from God's Word that,

- (1) The age preceding the one in which we live is called "The Law."
- (2) The age in which we live is called the day of "Grace," or "The Day."
- (3) The age which follows this present age is called "The Night."
- (4) The age which follows "The Night" is called "The Day of the Lord."

Thus the Holy Spirit sets forth under our first proposition distinctions which set our dispensation off from neighboring dispensations and also gives some of the names employed by Scripture for the last four dispensations.

THE SECOND PROPOSITION. In the use of the Greek word *aion*, the Holy Spirit differentiates between the age in which we live and other ages.

Under the second proposition we saw from God's Word that the Holy Spirit's use of the word *aion* confirmed and demonstrated the teaching adduced under the first proposition as well as adding some details of truth.

THE THIRD PROPOSITION:

This present age began on the Day of Pentecost with the descent of the Holy Spirit, baptizing believers into the Body.

IT is true that there are divergent views as to the opening event of the age in which we live. Some writers aver that our age began with the preaching of John the Baptist, while others place it as far back as the birth of Jesus. One enthusiastic teacher contends that the age began on the day of the triumphal entry. A leading preacher of Denver teaches that there is no question whatever, but that this age opened with the crucifixion, but a believer in the East holds out for the resurrection. The question is, What does God's Word say? The testimony of the Book overthrows all differences in human opinion.

There is one point upon which writers on Bible themes seem quite fully to agree. They are practically united in declaring that this present age is the age of the Spirit. This is true, but exceedingly indefinite. Our Lord promised that the Spirit, the Comforter, would come, if He, the Lord went away. The Lord did go away, and the Spirit came, but to say this is the age of the Spirit without definitely showing what activity of the Holy Spirit has been peculiarly associated with this age, is to

The readers of "Grace and Truth" have expressed special interest in the Forty Propositions concerning the Seven Dispensations. Discussion with the Editor of the thoughts advanced under the Propositions, is welcomed. If space in the magazine does not allow for publication of the discussions, they will at least receive careful personal attention.

open the door either to confusion or fanaticism.

The particular activity of the Holy Spirit which the Scriptures associate with this age is the Baptism of the Spirit. We would not in any wise be interpreted to mean that the Regenerating Work of the Spirit does not take place in this age, nor would we be understood to disparage the truth that the Comforting Work and the Infilling Work may also take place. It is simply a matter of fact that that work of the Holy Spirit which for this age is placed in a position of special prominence by the Scriptures is the Baptismal Work.

Virtually all of the Bible teachers believe that the beginning of the Baptism of the Holy Spirit was on the Day of Pentecost. But

some one may say, "How do we know that the Day of Pentecost was the beginning of the Baptism of the Holy Spirit?" The Holy Spirit speaking through Peter, the preacher at Pentecost, and also the preacher in the house of Cornelius, settles this question. Acts 11:15-17:

"And as I began to speak the Holy Ghost fell upon them (the Gentiles) as on us (Jews) at the beginning (a definite reference to Pentecost). Then remembered I the word of the Lord, how that He said, John indeed baptized with water, but ye shall be *baptized with the Holy Ghost*. Forasmuch then, as God gave them (the Gentiles) the *like gift* as he did unto us, who believed on the Lord Jesus Christ, what was I that could withstand God?"

Peter is here teaching that that which fell on the house of Cornelius was a "like gift" to that which fell on the Jews, and that that manifestation which fell on the Jews was "the beginning" of that which came upon Cornelius, and that which fell on Cornelius is shown to be the Baptism of the Holy Spirit. Hence, the Pentecostal outpouring was the beginning of the Baptism of the Holy Spirit. With this fact clearly in mind, it will only take the passage in the First Corinthian letter to settle forever the question of the date of the beginning of this age. It is found in I Cor. 12:13:

"For by one Spirit are we all baptized into one Body."

Let us briefly analyze these words:

FIRST: Paul announces the beginning of a new thing. "The One Body." This has never been heard of before in revelation. The formation of the Body is the starting of a new spiritual thing.

SECOND: Paul shows that entrance into this Body has been a universal experience *among*

believers. Not one who has accepted Jesus has failed to gain access into this mysterious Body. "We all * * * into one body."

THIRD: Paul declares that the way in which God makes *all believers* members of the One Body is by the "Baptism of the one Spirit."

These three truths satisfy the soul. The Baptism of the Holy Spirit which began on the Day of Pentecost, brought into being on that day that which Paul finally shows us is the mystical Body of Christ. Every believer is in that Body. The passage says so. The way into the Body is by the Baptism of the Holy Spirit. The passage says that too. Hence, every believer is baptized by the one Spirit. Consequently, for believers to seek the Baptism of the Holy Spirit is contrary to God's Word for every believer already possesses the Baptism.

Our third proposition is plainly demonstrated by the statements of God's Word. This present age began on the Day of Pentecost with the descent of the Holy Spirit, baptizing all believers into that new thing spoken of by Paul,—the Body.

THE FOURTH PROPOSITION:

This present age ends with the "catching up" or "Rapture" of all believers in Christ.

SINCE the beginning of this age has been demonstrated from Scripture to be the inception by Holy Spirit Baptism on Pentecost of the "One Body" which consists of "all" believers, it follows that the departure from this earth of the One Body which is made up of believers in the Lord, is the end of the age. Whenever all believers go, the Body is gone. The Rapture or "catching up" of the Church is the departure of the "Body."

This glorious event, the hope of God's people is described in 1 Thes. 4:16-17:

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

It must be noted that the "catching up" is not for a few "watching ones." The language is explicit,—"The dead in Christ * * * and we (logically, the alive in Christ) * * * shall be caught up." All believers, dead or alive, for the whole dispensation are slated for blessed participation in the Rapture. The dead in Christ and the alive in Him shall be together raptured in a cloud to meet the Lord. Every member of the Body is included in the joy of that glad day. The believers, which by the Holy Spirit have been baptized into the One Body, are whisked by power divine from the sorrows of earth to the delight of the presence of Him Who bought us with His own precious blood and the dispensation of the Body has ended.

NOTE:—A fuller exposition of 1 Thes. 4:16-17 may be found on page 181 of this issue of "Grace and Truth."

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"Eighteen Principles" (cont. from p. 197)

Word of God does not leave the mind of God's child questioning. Perfect agreement is spread from end to end of the sacred revelation. Thus it is seen that when once the significance of a symbol is discovered it can be counted

on with absolute certainty that wherever or whenever that symbol appears throughout the Word of God it will always carry the same significance.

The two illustrations which we have given showing forth the value of the First Occurrence Principle in determining the meaning of a Bible symbol are sufficient to give the earnest student a start in investigating this most interesting and fascinating line of study. The student whose whole soul is suffused with the burning desire to know God's Book can begin to have a sense of assurance which he never before experienced. Bible study is not an illusive thing. The God of the Bible does not fluctuate. He changes not. His very use of the symbols in the Bible is a picture of His own steadfastness for when once the meaning of a symbol is learned it may be confidently depended upon that the meaning of that symbol remains the same, no matter how many different writers may employ the symbol, nor how many centuries may intervene between its appearances on the page of divine revelation. This brings calm and assurance to the soul that would otherwise be too dejected to continue Bible study, and produces the courage to press steadfastly on to larger and fuller knowledge.

These great facts of Bible study fill the soul with awe and deepen the conviction that "the Bible is not only the Book of God, but the God of Books."

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A Plea for Toleration

by JOHN G. REID, Ph. D., Yakima, Wash.

THE Christian Century "thinks it bad strategy for the fundamentalists "to pick on Fosdick"; and the Continent pleads to "be fair with Fosdick,"—because "that sermon" which has elicited so much comment pro and con, "was not a propaganda, but a *plea for toleration* and for Christian charity and liberty."

I, for one, do not "pick on Fosdick," nor do I desire to be anything but "fair to Fosdick." I do not question his personal faith in or loyalty to the Lord Jesus. Neither do I ignore or disparage the great service he has rendered in the books upon which his justly favorable reputation rests. That is not the point. What we "pick on" and protest, are utterances of his upon one certain occasion; and the dissemination thereby of views destructive of faith in the foundation truths,—the very vitals of the Christian religion. A man could be a sincere believer in the Lord Jesus Christ at heart, and yet be so immersed in philosophical speculations that he would utter from the academic platform that which he would not entertain in his closet.

Our controversy is not with Fosdick; but with the undigested theories of these rationalistic modernists whose views he merely echoes; and who (albeit some, perhaps unwittingly and without conscious intent) are rank "enemies of the cross of Christ," of the Word of God, yea, of the very character and honor of our (of *his*) blessed Lord, to which he unthinking, has given wider circulation. I say unthinking, for I cannot yet bring myself to believe that in calm deliberation he made so many false, inaccurate, ungenerous, misleading statements, thus laying himself so wide open to attack. Were not his name appended to the pamphlet, I (following the methods of the higher critics) should not have believed that the writer of "The Meaning of Prayer," "The Meaning of Faith," and the rest, was the author of that sermon. Apart from its different tone and spirit, it is so far inferior from a literary standpoint, so lacking the requisite literary style and finish, the graceful diction, the accuracy of information, which pervade and are the charm of those books.

I am charitable enough to entertain the suggestion that his words were not duly considered. The impression made upon me, and others, of which I have not been able to divest myself, is that he spoke under stress of strong emotion, of irritation, by the adverse comments which the recently intensified aggressiveness of the "liberals" with whom he aligns himself, is eliciting from evangelical ministers and laymen and missionaries of all denominations. This im-

pression is confirmed by his citation of Acts 5:38-39, a citation which reversed would serve equally well as our retort. His use of it has the sound of "Aw! Quit! Can't you let a fellow be?"

THE chief fault I find with Fosdick is not his holding these views,—that is his privilege. To adopt his own words: "This is a free country, and anybody has a right to hold these opinions, or any others, if he is sincerely convinced of them." True enough! But Eugene Debs was told that in the time of war he had not the right to utter and must, if possible, be stopped from uttering "convictions," however sincere, which "gave aid and comfort to the enemy." Therefore, I protest his dissemination of views which *he knows* are destructive to the faith which is the sole foundation of hope for himself and his fellowmen. Jno. 20:31; I Jno. 5:9-13.

Further, that he took occasion to air these destructive views, not from the rostrum of the classroom, nor even from the platform of a public hall; but from the pulpit of an evangelical church, displaying therein a shockingly bad taste (to say no more) of which, hitherto, I could not have believed Harry Emerson Fosdick capable.

The *plea for toleration* and liberty, etc.—"Let us alone!" has a strangely familiar ring. Certain "undesirables" voiced it long ago as we read in Luke 4:34. "Let us alone!" was the plea of slave-dealers and slave-drivers of the '50's. "Refrain from us" and "Let us alone" was the cry of the Secessionists in 1861. To be "let alone" was all Germany asked as she invaded Belgium; as she applied the torch to the priceless treasures of Louvain; as she trained her guns upon the Cathedral of Rheims. "Let us alone!" is all that Turkey asks in the matter of the atrocities in Armenia and Smyrna. "Let us alone" is the wail of the brewers and bootleggers and booze-runners of today. To be "let alone" is what those who for unlawful gain adulterate babies' milk and other food necessities, want. It is all that the white-slaver asks in his nefarious trade.

When Christ Who is our life, shall appear, we shall appear with Him in glory. . . . Though alas, many men be now scarce content that the saints should have so much as a being among them, but when Christ, shall appear, then shall be given unto them power over the nations to rule them with a rod of iron.

The Baptist Confession of 1660

AT the battle front face to face with a relentless enemy is no place for polite and periphrastic amenities. In the serious crisis with which this controversy with rationalism threatens the church, and the rising generation, for which he so pathetically pleads, weakly sentimentalism is out of place. These times demand plain speaking. (Isa. 5:20-21.) But the Continent pleads,

and so does Dr. Cleland B. McAfee, for "*toleration and Christian charity*." Do these brethren know what quarantine is? The reason for it? The justice of it? Aye, the mercy and kindness of it? Yet, is anything more intolerant? When smallpox breaks out in the community in which they, their children, and others dear to them, live, will they plead for "toleration"; "to let it alone"; to take no steps to restrict its spread and power for evil? Were Bubonic plague or Asiatic cholera to appear in Chicago and show signs of spreading, would they keep silent lest they be charged with intolerance? Most estimable in every respect though a man may be, if he is a "carrier" of the germs of a deadly disease, shall he be admitted to unrestricted intercourse with his fellows? Would you welcome him to your home and fireside? Would you admit to unqualified fellowship with your family, your son, your daughter, one who gives unmistakable evidence of moral leprosy? Would you? Would you "tolerate" such an one? I care not how eminent as a scholar, how justly popular as a writer, how polished and refined, how admirable and lovable his personality, if a man carries and scatters the dangerous and deadly germs of rationalism and materialism, I must withhold cordial relations and fellowship till he has been fumigated and has given satis-

fying evidence of thorough disinfection. II Thes. 3:6, 14, 15; Gal. 1:8, 9, 10.

"As a mad man who castest firebrands, arrows and death; so is the man that deceiveth and misleadeth his neighbor and saith, 'Am I not in sport?'" (Prov. 26:18.) The denial of the virgin birth, of the supernatural in the life of Jesus, not to touch upon the other points he raises, is an attack upon the very vitals of the Christian faith and is, essentially, anti-Christian. (I John 2:22, I John 4:3.) I should as soon have the writings of Voltaire, Paine, Ingersoll, Boccaccio, or Nietzsche openly displayed upon my library table, accessible to my children, or to the youth of my community, as such pamphlets as this which has brought to Harry Emerson Fosdick so unenviable a notoriety.

Remember the words of the Lord Jesus how he said: "It is impossible but that causes of stumbling should come; but alas, for that man through whom they come." (Luke 17:1.) "Whoso shall cause one of these little ones which believe in Me to stumble, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." (Matt. 18:6.) If that be "intolerance," make the most of it.

"Unto Him Who Loved Me and Gave Himself for Me."

May this be our aim in all we say and do.

When you think, when you speak, when you read, when you write,

When you sing, when you walk, when you seek for delight,—

To be kept from all evil at home and abroad,

Live always as under the "eye of the Lord."

Whatever you think, both in joy and in woe,

Think nothing you would not like Jesus to know.

Whatever you say, in a whisper or clear,

Say nothing you would not like Jesus to hear.

Whatever you read, though the page may allure,

Read nothing of which you are perfectly sure

Consternation at once would be seen in your look

If God should say, solemnly, "Show Me that book!"

Whatever you write, in haste or with heed,

Write nothing you would not like Jesus to read.

Whatever you sing, in the midst of your glees,

Sing nothing that God's listening ear could displease.

Wherever you go, never go where you fear

God's question being asked you, "What doest thou here?"

Whatever the pastime in which you engage,

For the cheering of youth or the solace of age,

Turn away from each pleasure you'd shrink from pursuing,

Were God to look down and say, "What are you doing?"

This poem was presented to Chaplain Bass by a prisoner (who is supposed to have written it) in Kings County Penitentiary, Brooklyn, New York.

Notes.

THE FUNDAMENTAL CONFERENCE

The Fifth Annual Convention of The World's Conference on Fundamentals is to be held in the First Baptist Church of Fort Worth, April 29th to May 6th. This is the great church of which J. Frank Norris is pastor. Advance literature for this conference promises the greatest convention yet held under the Fundamental Movement. The tentative program follows:

Sunday, April 29, 1923.....	OUR FELLOWSHIP
Monday, April 30.....	OUR CONFESSION
Tuesday, May 1.....	OUR COMMISSION
Wednesday, May 2.....	OUR EDUCATION
Thursday, May 3.....	OUR BIBLE SCHOOLS
Friday, May 4.....	OUR EVANGELISM
Sunday, May 6.....	OUR OBJECTIVES

Sunday, April 29—L. W. Munhall, John Thomas, J. Frank Norris.

Monday, April 30—John Thomas, L. W. Munhall, T. C. Horton.

Tuesday, May 1—Albert Sidney Johnson, R. M. Stevenson.

Wednesday, May 2—W. E. Hawkins, Jr., T. T. Shields, Mark A. Matthews, Paul Rader.

Thursday, May 3—Louis Entzminger, C. G. Trumbull, William L. Pettingill, T. C. Horton.

Friday, May 4—W. E. Hawkins, Jr., P. W. Philpott, L. W. Munhall.

Sunday, May 6—Frederic W. Farr, W. B. Riley, William Jennings Bryan.

FREE

The poem, "Unto Him Who Loved Me and Gave Himself for Me," which appears in this issue, is printed in leaflet form and may be obtained free for prayerful distribution, from Elmer C. Pfeiffer, 408 Lorraine Ave., Baltimore, Md.

A WORD

The Editor disclaims responsibility for the details of interpretation in contributed articles and addresses.

Do You Know Jesus?

by A. J. GORDON

I WAS walking hastily along a crowded street when my steps were suddenly arrested by a voice behind me uttering the words, "Sir, do you know JESUS?" For the time and place it was a strange question. It was high noon, and many were hastening to the Exchange near by. It was in the center of a busy thoroughfare through which hundreds were pressing, each intent upon his own particular errand. In the midst of the temples of Mammon, and of the throngs of his worshippers, I heard the strange, thrilling question, "Sir, do you know JESUS?"

Stranger still, when I turned to see the person who uttered these words, I could not fix upon any one of the numbers behind me as the speaker. I did not see either to whom it had been spoken. If it had fallen from the clear sky above me it could not have had less of personality about it. The air had borne it to my ear, but from whom I could not discern, and the words, so unusual in that place, and at that time, seemed to have become doubly strange, that their speaker had so quickly vanished.

I turned away and passed up the street, pondering over the question which I had so mysteriously heard. I thought of the declaration of Jesus, to know Him is "life eternal," and then I forgot the strangeness of the query in the sense of its overwhelming importance. I questioned my own soul, "Dost thou know Jesus, the eternal Life?" I applied it mentally to those who passed me so hurriedly, eager in their pursuit of present good. One I recognized as a shrewd and practical financier. He knew something of the secrets of the banking-house. He understood the vast system of exchanges which spreads over our country like a network. He could discourse fluently upon the crisis and its causes. Did he know JESUS? If not, he had missed the highest knowledge. He knew not Him in Whom infinite treasures of wisdom and grace are found.

I passed on further, and I saw a well-known merchant ascending the steps of the custom house. He was an adept in his business, thoroughly versed in all the departments of trade. He knew the value of commodities at a glance, and could predict the turn of markets, and speculate wisely upon the changes in commerce made by the manifold changes of the times. He was an oracle in the counting-house and on Change. But did he know JESUS? was my thought. In his calculations has he ever computed the worth of his soul, or the value of Christ's sacrifice offered for its redemption? Did he know Jesus as his Saviour, and heartily receive Him as

his sacrifice before God? If not, what was his acquired knowledge but a guide for a few years, to be utterly useless when God should call him to give up his possessions on earth.

Further on, I met another familiar face. It was pale, and an air of abstraction spread over it. The man of science was conning some new problem, or pondering over some novel facts. He had much and various knowledge. He knew the laws by which the stars move, and the waters flow. He had analyzed and combined until he understood many things in their elements, and the processes by which these elements were united in many different forms. He knew the history of the past, and could tell where the mountains had been built up, and seas spread out. Did he also know JESUS? That is the great question.

What Methodists Did Believe

TRUSTING IN THE LITERAL WORD,
WE LOOK FOR CHRIST
ON EARTH AGAIN;
COME! OUR EVER LASTING
LORD,
WITH ALL THY SAINTS
TO REIGN.

Chas. Wesley

READER, do you know JESUS? Do you know His power to save from sin, and the fear of impending judgment? Do you know how free His mercy is? How full His grace? You must know Him, or perish. You must know Him, or miss eternal life. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (Jno. 3:16.)

"He was wounded for our transgressions, He was bruised for our iniquities." (Isa. 53:5.)

"By His knowledge shall my Righteous Servant justify many, for He shall bear their

iniquities." (Isaiah 53:11.)

"This is life eternal, that they might know Thee, the only true God, and Jesus Christ, Whom Thou hast sent." (John 17:3.)

"Acquaint now thyself with Him, and be at peace." (Job 22:21, 13.)

"Translation of the Saints" (cont. from p. 108)

veil on the day of atonement to make intercession for the people, and then came forth to bless the waiting multitude, so has our great High Priest passed up from Olivet, through the veil of blue into the Father's presence, where He is now our Mediator, and whence He will come again to bestow eternal peace and blessing. Heb. 9:24, 28: "For Christ is not entered into the holy places made with hands * * * but into heaven itself, now to appear in the presence of God for us. * * * And unto them that look for Him shall He appear the second time without sin unto salvation."

Outlines for God's Workmen

Conducted by R. S. BEAL

The Law of Faith

Rom. 3:27

I. THE PRINCIPLE OPERATIVE IN THE SPHERE OF SALVATION—

Faith Receives.

Rom. 3:28.

Rom. 1:16, 17.

Eph. 2:8-9.

John 1:12.

II. THE PRINCIPLE OPERATIVE IN THE SPHERE OF SUPPLICATION—

Faith Relies.

James 1:6.

Matt. 21:22.

Eph. 3:20.

III. THE PRINCIPLE OPERATIVE IN THE SPHERE OF SANCTIFICATION—

Faith Reckons.

Rom. 1:17.

I Thess. 4:3-4.

IV. THE PRINCIPLE OPERATIVE IN THE SPHERE OF SORROW—

Faith Reposes.

I Cor. 13:12.

Rom. 5:3-4.

V. THE PRINCIPLE OPERATIVE IN THE SPHERE OF SERVICE—

Faith Risks.

Heb. 11:17.

CONCLUSION:

Heb. 11:6. Without faith cannot please God.

Gal. 3:23 Shut up to faith.

Faith Rejoices.

R. S. B.

"Blessed Assurance"

Phil. 3:20-21

I. A WONDROUS EXALTATION.

"Our conversation is in heaven."

Eph. 1:3.

Col. 2:10.

II. A JOYOUS EXPECTATION.

"From whence we also look for the Saviour."

Tit. 2:11-13.

I Thess. 4:16-18

III. A GLORIOUS TRANSFORMATION.

"Who shall change our vile body."

I Cor. 15:47-54.

IV. A STUPENDOUS SUBJUGATION.

"He is able to subdue all things."

I Cor. 15:24-28.

W. A. M.

Why Is Hell?

I. BECAUSE THERE IS SIN.

Rom. 1:18.

Must be punished.

Rom. 6:23.

Amos 3:2.

Isa. 13:11.

II. BECAUSE THERE IS A DEVIL.

Matt. 25:41.

John 16:11.

III. BECAUSE THERE IS LAW.

I John 3:4.

Gal. 3:10.

Jas. 2:10.

Rom. 4:15.

IV. BECAUSE THERE IS LOVE.

John 15:9.

John 17:26.

Jesus especial object of God's love.

To reject Jesus is to reject Love and accept law.

V. BECAUSE THERE IS A BIBLE.

It plainly declares the fact of Hell—

All argument ceases with a

"Thus saith the Lord"—God cannot lie—

Matt. 10:28.

Matt. 16:18.

Matt. 25:46.

CONCLUSION:

Heb. 7:25. Jesus able to save to uttermost Praise God!

R. S. B.

Offended - Unoffended - Inoffensive

I. THE OFFENDED—CARNAL LIVING.

Matt. 26:31.

Mark 6:1-6.

John 6:57, 61.

II. THE UNOFFENDED—CONTROLLED LIVING.

John 16:1. By the Word.

Ps. 119:165.

Phil. 1:2-10. By Prayer.

John 14:16. By the Spirit.

III. THE INOFFENSIVE—CONSISTENT LIVING.

I Cor. 10:31.

Rom. 14:21.

II Cor. 6:3.

Matt. 17:27.

R. S. B.

D.B.I. at Home and Abroad

by JESSE ROY JONES

Rev. Jas. A. Southerland, formerly pastor of the Grace Baptist Church of San Diego, California, and who is now connected with the Extension Department of the Denver Bible Institute, addressed the Student Body of the Denver Bible Institute during the Inspiration Period on March 17th. He emphasized the truth that the Holy Spirit's work was not to get believers to talk about the Holy Ghost but rather to get them to magnify and talk about Jesus. His testimony proved to be a real blessing, and we heartily endorse such sane and scriptural teaching as he gave forth.

Rev. Southerland was in Denver for two weeks (March 11th to 25th) doing the preaching in a series of revival meetings held at the Galilee Baptist Church. He is now conducting special meetings in Reno, Nevada.

When a child of God enters into a new project which he believes to be according to the will of God he is always interested to see some manifestation of God's approval of the move which he has made. It is with just such expectation that the members of the Church of the Open Bible entered into their plans for carrying on a program of special street meetings for the coming summer months. And God wonderfully shown His approval of this project by sending in sufficient funds to buy a new folding organ to be used in connection with the music which is so necessary for successful street meetings.

Missionaries who have a testimony for Christ are always welcome at D. B. I. Just recently we enjoyed having Rev. Jos. M. Davis, Secretary of the Inland South American Mission Union, spend a few days with us. Mr. Davis is making a reputation trip through our country, and, of course, we were happy to have him make D. B. I. his home during his stay in Denver. He addressed the prayer service of the Church of the Open Bible, Wednesday evening, February 21st; the Student Organization of the School, Saturday, February 24th; and also Dean Fowler's Sunday Afternoon Bible Class, Sunday, February 25th. We praise God for the valuable work Mr. Davis is doing with the Inland South American Mission Union and appeal to "Grace and Truth" readers to stand back of this testimony for truth by prayer and gifts.

The Denver Bible Institute stands ready to act as agent in forwarding any money which "Grace and Truth" readers feel ordained of God to give in helping support this faith mission board. Just mail your check or money order to Wm. Avery McClure with instructions enclosed, and we will gladly forward same to its proper destination without making any deduction whatsoever for his services.

Evangelist Harry Sprague and his wife

are with the Gospel Truck "Emmanuel" somewhere in southeastern Colorado. He writes from Star School as follows:

"We have passed through a week of rejoicing,—rejoicing in Him, and rejoicing in the power of His Word. Ten have accepted the Lord Jesus and folks have been coming for miles to hear the gospel proclaimed. Last night the school house was filled to its capacity."

"It is always a blessing to know that we are backed by prayer. No wonder God blesses. Yours in Him, Harry."

Don't stop praying for the good work the Spragues are doing.

We feel that space should be given in these columns of "Grace and Truth" in this month's issue, to letters of acknowledgment received by the Business Manager from Central American Missionaries to whom gift subscriptions of the magazine were sent by the Student Organization of D. B. I.:

Chichicastenango, Quiche,
Guatemala
November 24, 1922

Dear Friends:

He abideth faithful! On our return home after some weeks of journeying, we have your very welcome letter notifying us that you are to send us "Grace and Truth" for a year, as the gift of the Student Association of the Bible Institute. It is rare that we have such pleasant surprises as this, and we trust you will extend to the dear students not only our sincere thanks, but also tell them that we know their sympathetic action will bear precious fruit when they too, shall be isolated in some distant part of the world.

It will also be interesting to the Student Body of your Bible Institute that we are working in the midst of Guatemala's most powerful tribe of Indians,—the Quiches, who formerly collected tribute from other tribes as far south as Peru. Their kings held sway and had their royal palaces in our town, where the Maxenos,—the descendants of these kings,—still wear the old royal garb, embroidered with emblems, of which the sun is the principal.

They are sun-worshippers, and in spite of their centuries of bondage to the Catholic Church, they still have their shrines out in the mountains, and worship in that way.

Doubtless because they were the hardest and the last tribe to be conquered by the Spaniards, they are to this day, enslaved to the Roman Catholic Church and required to serve in the processions and funerals and all the many rites practiced in these very pagan lands. These poor people give a year at a time to this service of the church, without pay, and suffer greatly on account of it. If they show any unwillingness to comply with these outrageous demands on their time and money,

they are put into jail. So you will realize that this compulsory service is the whip used whenever any of them manifest any interest in the gospel.

We covet your prayers for us and the Quiches, and that God will soon open up more effective work among them and send forth laborers into the whitened harvest fields.

With renewed thanks for the magazine,

Yours in His glad service,

ABRAM and LOUISE TREICHLER.

Guatemala, Dec. 19, 1922.

Dear Mr. Fowler:

Your letter of October 18th, has been received, as has also the November copy of "Grace and Truth." We wish to thank the Student Organization of the Denver Bible Institute most heartily for so kindly remembering us and for the November copy, which we have received and enjoyed. We believe we will receive spiritual uplift and help in many ways and in being better fitted for the task here in giving out the Glad Tidings of salvation to the needy Cakchiquel Indians.

May the Lord richly bless you in the furtherance of the gospel, and again thanking you, I am,

Yours in Him,

(MRS. W. C.) ELVIRA TOWNSEND.

Guatemala City,
November 7, 1922.

Dear Friends:

We have at hand your favor of October 18th in which you tell us that you have renewed our subscription to "Grace and Truth" for another year. Please accept our sincere thanks for this and be assured that we appreciate it.

We appreciate a paper which is sound and true to the fundamentals. It is truly a testimony to the Lord in these varying days.

May God bless you in all your work for Him is our sincere desire.

Cordially,

MARY ADELINE BISHOP.

Zacapa, Guatemala, C. A.
November 8, 1922.

Dear Brother Fowler:

Your favor of October 18th received. Many thanks for your offer to send me "Grace and Truth."

The Lord is blessing us in the work here and there is much to do. The Wicked One is busy here as in other parts, but our God is almighty. There are many wide

Continued on page 207

Book Reviews

by THE EDITORS

A GRAIN OF WHEAT AND OTHER SERMONS

It gives us pleasure to heartily commend this book to every Christian man and woman. It contains thirteen inspiring sermons of no uncertain sound, calculated to deepen and strengthen the Christian life and increase confidence in the Word of God. Every one of these sermons finds its key-note in Jesus Christ. We commend in particular the first one of the book—"A Grain of Wheat," as an especially strong and much needed message on the yielded life.

In this day of doubt and infidelity, of lethargy and indifference toward the things of God, give us more men like Hinson who boldly defend the faith, fearlessly deliver sledge-hammer blows to modernism, the curse of the age, and preach the Word in season and out of season, reproving, rebuking, exhorting with all longsuffering and doctrine.

"A Grain of Wheat and Other Sermons," by W. B. Hinson, 141 pages, 7¾ x 5½ inches. Bible Institute Colportage Assn., Chicago. Price \$1.00.

W. A. M.

THE JEW AND HIS MISSION

"The Jew and His Mission," by Henry

Ostrom is one of the most sane, sensible, and scriptural books on the Jew which has ever been offered to the student of God's Word, or of God's People. Dr. Ostrom in his inimitable style discusses the history of Israel and the revelations of God's faithfulness which lie therein. He shows clearly what forceful evidence of the inspiration of the Bible is furnished in Israel's history. He points out how the certainty of God's judgment and His faithfulness in keeping His people in the midst of chastening are a guarantee of their future restoration. He mercilessly exposes the fallacy of the "Anglo-Israel" fiction. And he furnishes many striking and illuminating glimpses of present-day conditions and activities among the Jews. Throughout the book Dr. Ostrom handles his material so reverently and so helpfully that the soul of the reader is blessed and uplifted, and he finds his confidence in God's Word and his love for God's people greatly augmented.

Historically, Scripturally, Dispensationally, from every angle this book rings true. It is comprehensive, and exhibits the heartfelt burden for the evangelization of the Jew which every soul, saved through the blood of Jesus Christ, "The Jew," should share. The rich blessing, and insight into God's dealing with His People which the reader receives makes

the Bible a new book to him. We most heartily recommend "The Jew and His Mission" to our readers, for it will not only fascinate and interest, but it will also give real help in the study of God's Word.

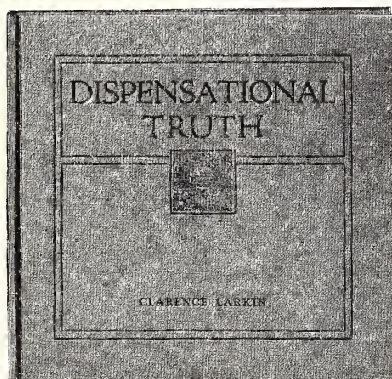
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Lesson 18

Sunday, May 6, 1923

THE DEATH OF LAZARUS

John 11:1-14

Memory Verse, 1 Tim. 1:15

The spiritual message in the story of Lazarus' death hinges upon one outstanding fact. Lazarus was dead! (vs. 14.) The Scripture sets forth four deaths which are possible in human experience:

1. Death in trespasses and sins.
2. Death in backsliding.
3. Death of the body.
4. Death in God's final judgment upon the unsaved.

From three of these deaths a man may be recovered. But from the fourth there is no possibility of salvation. So, because Lazarus *was* raised from the dead, as we shall see in the next lesson, he presents a picture of the first three deaths, but not of the fourth.

Now death, in the Bible, always means a separation. It never means unconsciousness or cessation of being. We shall see as we study further just what separation exists in each of the three deaths of which Lazarus becomes a picture.

I. THE DEATH OF THE UNBELIEVER

The unbeliever is said to be dead in trespasses and sins. This is the natural condition of all unsaved men. It simply means that because of sin the soul is separated from God. The unbeliever may pray, but he receives no response. God cannot hear the prayer of an unregenerate heart. He may seek to do great charitable or religious works, but God cannot accept them. Without faith it is impossible to please Him, and the very best the unbeliever may do is corrupted by the sin of unbelief. The unsaved man has no fellowship with God, for he is naturally an enemy, and is offensive to Him. Poor dead Lazarus, lying in the tomb could not enjoy fellowship with the Lord, nor could his presence be tolerated. He was a repulsive creature, for he stank. So the natural man, because of the corruption of sin and unbelief is a stench in the nostrils of God. Eph. 2:1, 5; Isa. 64:6; Rom. 8:7.

But in spite of this terrible condition God loves the sinner with a love which cannot be satisfied until it has done everything possible to save him. Lazarus, in spite of his fatal sickness, was the object of Jesus' love, and though death had already ensued, that love brought Jesus from a distance to raise him from the dead. He said to the disciples, "I go that I may awake him out of sleep." (vs. 11.) So the great heart of God could not be satisfied until He had done everything in His power to save this lost world. His love led Jesus to leave heaven's glory and to come down to earth, in order that He might save men. He died on the cross, and there, suffering the agonies of the condemned, He provided eternal life for

all who will believe in Him. Life was provided for Lazarus in the love of God, and life has been provided for the sinner. All he needs to do is to believe in the Lord Jesus Christ, and his dead soul shall be quickened into eternal life. John 3:16; 1 Pet. 2:24; Isa. 53:5-6; Rom. 6:23; Acts 16:31.

II. THE DEATH OF THE BACKSLIDER

But even after a soul has trusted Jesus as his Saviour, he may lose his fellowship with Him through sin. When this occurs he is said to be dead. Paul, led of God's Spirit, records such an experience in Romans 7:9. Here he says, "I was alive without the law once, but when the commandment came, sin revived and I died." His sad experience is typical of that which many of God's children suffer. Some part of God's will for the life became irksome. The soul ceased doing it in the happy, joyous freedom of the children of God. His obedience no longer sprang spontaneously from a heart overflowing with the love and joy of the Lord. It became a mere matter of duty, and the old sinful nature made the soul chafe and fret under it. Instead of finding joy in the will of God, it became a burdensome "commandment." It naturally followed that the soul ceased doing His will, and stepped aside. A cloud of sin had now come into the believer's life, and God's face was hidden from his sight. His fellowship was broken. He had died. Isa. 59:1-2; Mark 15:66-72.

But a sinning believer has not ceased to be a child of God, and the object of His love. God loves the backslider with a never-ending love, and though sin has robbed him of fellowship his soul is still saved. David is a clear example of the sad experience which the believer suffers in backsliding, and he is also a radiant example of the steadfastness of God's love and the joy of salvation. David sinned grievously. He committed the double sin of adultery and murder. He lost all his fellowship with God, and his soul writhed in misery and anguish. But he was not lost! In that penitential psalm when he confesses his hideous sin and returns to the Lord he cries, "Restore unto me the joy of thy salvation!" (Psalm 51:12.) Ah! That is it! When the believer sins he loses the joy of his salvation, but he cannot lose the salvation itself. But when he confesses his sin and comes back to the Lord his fellowship is restored and he again may rejoice in His salvation. God loves the poor fallen believer and longs to restore him. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be

able to separate us from the love of God, which is in Christ Jesus our Lord." (Romans 8:38-39.) II Sam. 11; Psa. 51; I Jno. 1:9; Jno. 5:24.

III. THE DEATH OF THE BELIEVER'S BODY

Lazarus' death has also a dispensational significance. It speaks of the death from which Jesus will raise the bodies of believers at His second coming. Many have wondered why Jesus should have delayed until Lazarus was dead before He went to his relief. Why could He not have spared him the suffering of death, and why could He not have spared the sisters the heart-break of grief in their mourning for their dead brother? Had He done so we should have missed one of the most precious lessons in all of His earthly ministry. Because He saw fit to do as He did we are able to learn to trust Him even though He seems not to care about our distresses. Lazarus, the beloved one, was perishing while the Lord tarried. Doubtless he looked with eager expectation for His coming, after the message of his illness had been sent, but in vain. And yet not in vain, for in His heart Jesus purposed to answer the request, but in His own better way. So Jesus is absent from us now. He has promised to come again. But while He tarries His children perish. Many have breathed the prayer, "Lord Jesus, come quickly!" But they have passed on, with their prayer apparently unanswered. Their eyes have closed in death. Their bodies, robed in the ceremonies of the grave, have been laid out of sight, and have molded into dust. Ah! Why does He tarry? Why does He not consider and deliver us from the pangs of death? Rev. 22:20; I Cor. 15:17-23.

Thank God, our confidence is not in vain! He has seen that it is best for Him to tarry for a little season, but when He comes, for He *will* come, the grief and pain of the dying will be turned into the rejoicing of the redeemed. The desolating, distressing "Why" will be smothered in praises and paeans of thanksgiving and triumph. Jesus will come again, and when He comes the dead in Christ shall be snatched from the bondage and defilement of the grave into the glorious liberty of the resurrection. And,—O bliss beyond compare!—living believers who but a moment before were mourning and dying, will instantly be translated to be *with Him* forever. Without tasting of death they shall share in His resurrection life. When will it be? That we know not, but every believer may share in the confidence of Job, who said, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though

after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19:25-26.) I Thes. 4:13-18.

Lesson 19

Sunday, May 13, 1923

THE RESURRECTION OF LAZARUS

Memory Verse, John 11:40
John 11:20-27, 39-44

In connection with the raising of Lazarus, the truth of the resurrection is set forth from three angles. The comforting power of the resurrection hope sustains Martha and Mary in hour of trial. The interpretation of resurrection truth is clearly given in Jesus' conversation with Martha. And an illustration of resurrection power is furnished in the actual raising of Lazarus.

I. THE COMFORTING HOPE OF THE RESURRECTION

Vss. 20-24, 32

When Martha and Mary met Jesus they were pilled with grief, but hope struggled with the sorrow in their hearts. Their faith in Jesus and His power was radiantly clear, for both of them testified that they believed He would have been able to save the brother had He been there. Martha voiced the hope that was in their hearts,—"I know that even now, whatsoever thou wilt ask of God He will give it thee." (vs. 22.) In the hour of prostrating grief those two faithful women were sustained by the hope that Jesus would raise their brother from the dead. And yet, with that hope heating high in their hearts, it seems strange that they did not ask God for the thing for which they hoped.

No doubt the reason for this was that they had learned the lesson of trust. "We know that all things work together for good to them that love God, to them who are the called according to His purpose." (Rom. 8:28.) The message of Lazarus' illness had been sent to the Lord with the hope that He might come and heal him. Apparently He had failed to grant their petition. He had tarried so long that Lazarus had died. Doubtless Mary and Martha did not understand why this had been, but they had no words of reproach when Jesus did come,—only words of faith and hope. They had learned to trust Him, even when it seemed He had failed them. And so they chose wisely, merely to tell Him of their faith, and then to trust Him to do what seemed best to Him. They simply trusted and waited. Jesus rewarded their faith, first with a promise, and later with its fulfilment. But they were sustained by the hope of the resurrection, even before they received the blessing the Master had in store for them.

How strikingly their attitude, which is the attitude of all of God's children who, with them, have learned to trust Him even when the way seems darkest, contrasts with the helplessness of unbelief. Huxley once said, "I find my dislike to the thought of extinction increasing as I get older. It flashes across me at all sorts of times with

horror that in 1900 I shall probably know no more than I did in 1800. I had rather be in hell." How gloomy such an outlook on the future is! Unbelief has no hope in the resurrection. I Thes. 4:13-18; II Cor. 5:6-8; I Jno. 5:14-15; Job 13:15; Titus 2:11-13; Isa. 57:21.

II. THE INTERPRETATION OF THE RESURRECTION

Vss. 25-26.

But though Martha and Mary were strong in faith, giving glory to God, they were confused and did not fully understand the thing for which they hoped. Blessed are they who have learned to trust God, even though they do not understand! But God does not want his children to remain in ignorance, and so Jesus interpreted the resurrection to the two sisters. I Cor. 2:9-10.

Like many others, they had made the mistake of supposing that the resurrection was primarily a matter of a certain time. Martha, when she heard the promise, "Thy brother shall rise again," (vs. 23) betrayed this confusion, attributing the promise to the "last day." Jesus then explained what is everywhere taught in God's Word, that the resurrection is primarily connected with a Person. He said to her, "I am the Resurrection and the Life." (vs. 25.) Jesus is the One Who can quicken men's dead bodies, and He alone can give life to their dead souls.

But the time element does enter into the resurrection of the dead, and Jesus explained that the resurrection should take place in His second coming. He said, "He that believeth in me, though he were dead, yet shall he live, and he that liveth and believeth in me shall never die." (vs. 25-26.) This cannot apply to anything other than the time of the resurrection. Were we to try to apply it elsewhere we should be plunged into confusion. "He that liveth and believeth in me shall never die!" What a hard saying this is unless we recognize that it shall be fulfilled in His second coming. Any other interpretation would make David, Paul, Peter, all of the patriarchs, the prophets, and the early disciples unbelievers, for they have died. This implication is contradicted by the first part of Jesus' statement, which speaks of some who believed, and yet were dead. No! What Jesus said really meant, "When I come again, he that believeth in me, though he be dead, shall rise from the dead, and he that is living and believing in me then shall never die." Such is the teaching of God's Word. The believing dead shall be resurrected when Jesus comes again, and living believers shall be changed into His likeness, and

shall never die. Phil. 3:20-21; I Thes. 4:13-18; I Cor. 15:51-58.

III. AN ILLUSTRATION OF THE RESURRECTION

Vss. 39-44

In the resurrection of Lazarus Jesus gave a clear illustration of the resurrection. He illustrated the relation of the resurrection to the believer's faith. He illustrated the means by which the resurrection shall be accomplished, and He illustrated the blessings which come through the resurrection.

Mary and Martha trusted, even before they saw the manifestation of Jesus' power. How different such an attitude is from that of the world! The world says, "Seeing is believing." But Jesus rebuked this materialistic unbelief when He said to Martha, "Said I not unto thee that if thou wouldest believe, thou shouldest see the glory of God?" (vs. 40.) Perhaps Martha's faith wavered for just a moment, or perhaps she spoke of the difficulties because she had frankly and fairly faced them, and yet believed in spite of them. Be that as it may, Jesus' words to her showed the relation which God wants. First one must believe, and then he shall see. Now we walk by faith, but in the resurrection faith will blossom into sight. I Pet. 1:7-8; I Cor. 13:12.

Such was the experience of Mary and Martha when Jesus cried with a loud voice, "Lazarus, come forth!" and he that was dead came forth, bound hand and foot with grave clothes. (vs. 44.) "How impossible for him to come forth, when he was bound!" says unbelief. But ah, dear friend, how easy that was compared to the difficulty of a decaying corpse living again! The One Who cried that day was more than man, and He had the power of life and death. He Whose Word could recall the departed soul could also restore health to the putrid flesh, and could bring a helpless man from the tomb. The day is coming when they who are in the graves shall hear His voice, and they that hear shall live. John 5:28; I Thes. 4:16.

When Lazarus came forth he was clothed with the habiliments of the grave, but Jesus said, "Loose him and let him go." (vs. 44.) So in the resurrection men shall be freed from the pollutions and limitations of earth. Feeble hodies shall then thrill with the vigor of perpetual youth. Clouded minds will then rejoice in perfect knowledge and understanding. Souls that have been crushed beneath the heel of the tempter shall then rejoice in boundless and endless freedom from even the possibility of sin. Rom. 8:19-23; Phil. 3:20-21; Rev. 21:1-4; Isa. 40:31; I Cor. 13:12.

Lesson 20

Sunday, May 20, 1923

MARY'S MEMORIAL

John 12:1-19
Memory Verse, Acts 10:43

"Coming events cast their shadows before," and the nearer one draws to the

event, the more clearly marked do the shadows become. This is especially true in

the study of God's Word. The Cross of Christ is the most colossal event in Jesus'

life, and its shadow falls even upon the record of His earlier life. The shadows in the twelfth chapter of John are especially clear. Mary's sacrifice eloquently speaks of Jesus' death, and in this connection Judas' hypocrisy is first manifested. The Jews' animosity against Lazarus foreshadows their later treatment of Jesus. And the offense which they found in His triumphal entry into Jerusalem shows the growing hatred which was to culminate in the Cross.

I. AN ACCEPTABLE SACRIFICE

Vss. 1-9

Mary's sacrifice holds a twofold significance. It speaks of the coming sacrifice of Jesus on the Cross, and it speaks of the believer's fellowship in His sufferings. Three facts make the messages of that typical act especially rich and helpful.

1. *Mary's gift was a loving sacrifice.* She could not be contented with a servant's attention, but must minister personally to the Lord Jesus. Common towels were too poor to be used in such a ministry of love, and she must needs use her very hair to wipe Jesus' feet. Nothing but the most costly ointment would do, and it must be used lavishly, so great was her love for Him. So we find reflected here the infinite love which led God to send His Son to die for the sins of the world, and we find here anticipated the motive which has actuated God's ministers in every sacrifice which they have made in His service. His Love sent Jesus to Calvary, and love of Christ constrains His servants. Jno. 3:16; II Cor. 5:14; Rom. 12:1-2.

2. *Another striking thing about Mary's sacrifice was its costliness.* So costly was it that those who saw marvelled. Likewise, in giving Jesus for us, God rifled heaven of its most precious treasure. He gave Himself. Jesus, in leaving heaven's glory to assume the form of one of the least of His creatures, made a tremendous sacrifice. The depths of His poverty in His earthly life would seem to be the extreme opposite to His pre-incarnation wealth. But the climacteric cost of His sacrifice was the Cross, where He poured out His soul unto death.

Jesus' death was no light thing. It involved the sufferings of the damned. He Who knew so well the comparative value of material and spiritual things that He estimated the human soul of infinitely greater worth than all earthly treasures, was willing to give His own soul to redeem mankind. While we rejoice that salvation is a gift, let us not forget that

Jesus purchased it for us at infinite cost. And as we consider what it cost Him to save us, we shall not murmur if we find that His service is costly, too. II Cor. 8:9; Phil. 2:5-8; Mark 8:36; Rom. 6:23; I Pet. 1:18-19.

3. *But though some looked and cried, "Extravagance!" Mary's sacrifice was acceptable.* Jesus saw the faith which prompted the gift, and interpreted it aright. He testified that it spoke of His death. And as the fragrant sacrifice of Mary was acceptable to Jesus, so His sacrifice was acceptable and of a sweet savor to the Father. God accepted the sacrifice of Jesus in the stead of the sinner. And by virtue of that sacrifice He can now approve the service of believers in Him. Jesus' sacrifice on the Cross makes the "living sacrifice" of the believer acceptable to the Father.

II. A HIDEOUS CONSPIRACY

Vss. 10-11

A striking contrast to the pleasing scene within the happy home of Lazarus is presented in the council of the chief priests, but this contrasting scene also foreshadows the Cross.

Lazarus was a living rebuke to the unbelief of the Jews. His resurrection from the dead was a demonstration that Jesus had a power which belonged to God alone,—the power of life and death. Many Jews were believing in Him, because of this wonderful miracle, and the chief priests were offended. They were determined not to believe in Jesus, so they were enraged when others did. Instead of rejoicing in the joy of the reunited family they conspired to kill Lazarus, and again to plunge the home into the depths of mourning. So when unbelievers face evidence which convicts them of their wrong, they are unwilling to change their opinions, and to escape doing this they seek to destroy the evidence. How many times have we seen just such hellish unreasonableness. When a man is born again, and his life is transformed by the power of God, his former companions, instead of rejoicing in his blessing and sharing his faith are offended and seek to drag him back to their own dirty level. Jno. 1:4; Jno. 3:19-21; II Cor. 3:2-3.

In this unreasoning and prejudiced plot to kill Lazarus the chief priests were anticipating their awful sin in crucifying Jesus. Only a few days later they would seize upon Him and hale Him into a mock trial. There they would bring perjured

testimony against Him, and condemn Him to die. They would drag Him before Pilate, accused of treason, and when Pilate was about to acquit Him they would mingle with the multitude, and would stir the people to shout, "Crucify Him! Crucify Him!" They began in unbelief, progressed to hatred for Jesus and His followers, and ended in slaying the Son of God Himself. Matt. 26:57 to 27:50.

III. A FULFILLED PROPHECY

Vss. 12-19

The next day Jesus entered into Jerusalem, riding upon an ass's colt. In this He fulfilled the prophecy of Zechariah. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee: He is just and having salvation; lowly and riding upon an ass, and upon a colt, the foal of an ass." (Zech. 9:9.) Many of the people recognized the significance of Jesus' coming in this manner, and hailed Him with shouts of joy and praise. The prophecies of the coming Messiah all met in Jesus, and found their fulfillment in Him. Surely the clear testimony of the fulfillment of prophecy should have convinced the leaders of Israel, but alas it did not. Acts 10:43; Acts 16:29-31.

The Pharisees were blinded by unbelief, and the triumph of Jesus' entry into Jerusalem only stirred up their hatred the more. Jesus had already aroused the anger of the Pharisees because He had convinced them of the iniquity of their lives, and the emptiness of their ceremonies and forms. The Pharisees valued their traditions more than the Word of God, and when Jesus offended their traditions they deliberately closed their eyes to the fact that He fulfilled God's Word. While the people were shouting praises to Jesus the Pharisees stood by and hated Him in their hearts.

The prejudice of the chief priests and the blind hatred of the Pharisees are not things of the past. They still exist today, though in a slightly modified form. The destructive critic, in his prejudiced handling of God's Word, and the evolutionist, in his insistence upon his theory, are pitiful examples of the same kind of bigotry. And some of God's children, who rebel against His teaching on the yielded life and separation from the world exhibit the same spirit. Let us not be Pharisees. Let us give Jesus the rightful place in our hearts and lives, and help others to do the same. I Cor. 6:19-20; Rom. 3:9-23.

Lesson 21

Sunday, May 27, 1923

GENTILES SEEKING JESUS

John 12:20-36

Memory Verse, John 12:32

At first glance the various parts of this section (Jno. 12:20-36) may appear to be disconnected, but once it is recognized that the Cross of Christ is the pre-eminent thought in the chapter, each part at once falls into its proper place and the most amazing unity is discovered. A group of Gentiles came, asking to be permitted to see Jesus. Unquestionably their request was granted, but their coming was so significant that Jesus in answering Philip and Andrew, who conveyed the request to

Him, spoke of His approaching death, which should be so powerful as to draw all men to Him. Those Gentiles were a kind of first fruits of the Cross. Its power was already being felt.

I. THE CROSS THE PLACE OF JESUS' GLORY

Vs. 23

To some it may seem strange that on the eve of His death on the Cross, Jesus should

have said that He was about to be glorified. But such was the case. The death of the Cross was the occasion for Jesus' greatest glory. Hebrews 2:9 tells us that Jesus is "crowned with glory and honor; that He by the grace of God should taste death for every man." And we read in Philippians 2:8-11 that Jesus, "being found in fashion as a man, humbled Himself, and became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted Him, and given Him

a Name which is above every name, that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Again we read in Hebrews 12:2 that Jesus "for the joy that was set before Him, endured the Cross, despising the shame, and is set down at the right hand of the throne of God." Through the sufferings of the Cross, Jesus attained the climax of His glory.

II. THE CROSS THE PLACE OF FRUITFULNESS

Vs. 24

This fact can be appreciated only as we recognize that it was on the Cross Jesus accomplished the salvation of souls. As the seed can bring forth fruit only as it falls into the ground and dies, so Jesus could save the lost only by dying for them. Because He did this, the Scriptures declare that "He shall see of the travail of His soul and be satisfied." (Isa. 53:10-12.) The power of the Cross is such that it was Jesus' provision of eternal life for all men. A countless multitude shall believe in Him, and throughout eternity the theme of their songs shall be the praises of Him Who loved them and gave Himself for them. Even the angels in heaven wonder at such great love, and in the glimpse into their worship which the book of the Revelation affords us, we find them worshipping Christ because of the Cross. "And when He had taken the book, the four living creatures, and the four and twenty elders fell down before the lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. And they sung a new song, saying, worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy Blood, men of every tribe, and tongue, and people, and nation." (Rev. 5:8-9 R. V.) The Cross has redeemed a host of men, who shall be an eternal monument to the glory of God in Christ Jesus. Eph. 3:21.

III. THE CROSS THE PORTION OF THE YIELDED BELIEVER

Vss. 25-26

When a man yields his life to Jesus he responds to a call to fellowship in the sufferings of the Cross. Jesus said, "Who-soever will come after me, let him take up his cross and follow me." (Mark 8:34.) The Christian's life can be fruitful only as it is a crucified life. This means that the believer must be willing to separate from worldliness and sin, in the power of the Lord, and he must be willing to walk in the path of God's will, which will surely lead him to engage in His service, and may involve suffering. In the words "Where I am, there shall also my servant be," (vs. 26) we see an indication of His will for His servants, and a glorious promise, as well. Jesus was in the place of service for the suffering and sinful. He had come to die for them on the Cross. And He wants His people to share in His service. He paid the price, and procured salvation for all men, and now He wants us to tell them of His grace, and mercy, even at the cost of suffering. Then, too, we find a promise here, for sharing with

Him in service will permit us to share His glory. "If we suffer, we shall also reign with Him." (II Tim. 2:12.) Rom. 8:17,18; Rev. 20:4; Rev. 22:12; John 15:5.

IV. THE CROSS THE PLACE OF THE FATHER'S GLORY

Vss. 27-29

The Lord Jesus was not alone in the agony of the Cross, nor is He alone in its glory. While the Son suffered the agonies of the Cross, the Father suffered with Him the pangs of separation and broken fellowship. And in the glory of the Son the Father will be glorified. The Cross was acceptable and pleasing to the Father, because He, too, looked past its shadows to the joy of fellowship with the redeemed. So we read in Isaiah, "It pleased the Lord to bruise Him." (Isa. 53:10.) The Father and the Son are One. The suffering of the One is the distress of the Other, and the exaltation of the One is the glory of the Other. Eph. 3:10,21; Jno. 3:16; Rom. 5:8.

V. THE CROSS THE JUDGMENT OF THE DEVIL

Vs. 31

In the promise given to Adam, God prophesied that the serpent, the devil, should bruise the heel of the woman's seed, but should have his head crushed under that heel. In this earliest prophecy concerning the Lord Jesus, His sufferings and the devil's defeat are linked together. Again in the uplifting of the brazen serpent in the wilderness we find the same connection. Jesus applied that type to His suffering on the Cross, but the serpent is a type of the devil. So the death of Jesus and the destruction of the devil are associated in this type. Furthermore God has given us a clear statement that "through death Jesus destroyed him who had the power of death, even the devil." The Cross is the victory of God over the devil and his hosts. How wonderful that God

should have chosen to make the hour and manifestation of His greatest weakness, the time and the power of defeat for His arch-enemy! So when a soul looks by faith to the Cross he is snatched forever from the death-dealing power of Satan. Heb. 2:14-15; Rev. 12:11; Gen. 3:15; Num. 21:4-9; Jno. 3:14-15.

VI. THE CROSS GOD'S POWER IN DRAWING MEN

Vss. 32-33

"I, if I be lifted up from the earth, will draw all men unto me," said the Son of God. Here is where He took the request of the Greeks into account. They had come seeking Him, and the disciples wondered at it. Perhaps the crowd wondered, and doubtless they criticised because Jesus received them. Here is His explanation of the cause of their wonder and His answer to their criticism. The Cross was the manifestation of God's love for the world, and the Cross was to draw all the world to Him. As the fruit of the Cross men from every nation under heaven were to be saved, and to enter the eternal joys of the Lord. So today all men everywhere are being drawn toward Jesus, but many, alas, will not yield to the Spirit's tug at their hearts. Jno. 16:7-11.

VII. THE CROSS A STUMBLING BLOCK TO THE UNWILLING

Vss. 34-36

This is sadly apparent in the Jews' answer to Jesus' teaching. They displayed the natural rebelliousness of the human heart, and its desperately wicked tendency toward unbelief. The preaching of the Cross is to them who perish, foolishness, but to them who believe it is the power by which God accomplishes their salvation. They who trust the One Who hung on the Cross are saved, but they who reject Him are lost, and hopeless before God. Jno. 3:18; I Cor. 2:14; I Cor. 1:18-24; Jno. 3:36.

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1. Because the Word of God commands us to "Preach the Word," and to "contend earnestly for the faith."
2. Because Modernism's socialized gospel is damning souls.
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4. Because the church of today is engulfed in worldliness.
5. Because God's people are not yet awake to the tremendous issues which are at stake in the modern conflict over the Bible.
6. Because the evolutionary theory is permeating our schools and colleges and destroying the faith of the youth of our land.
7. Because it is necessary that the child of God who would be faithful to our blessed Lord in the face of the Adversary's spirit of intolerance must learn that unto us "it is given in behalf of Christ, not only to believe on Him, but also to suffer for His sake."
8. Because the overwhelming majority of our Christian young people are utterly ignoring God's call to the whitened harvest fields.
9. Because God's faithful ministers need to be brought to more earnestness in preaching the Gospel and in feeding "the flock of God."
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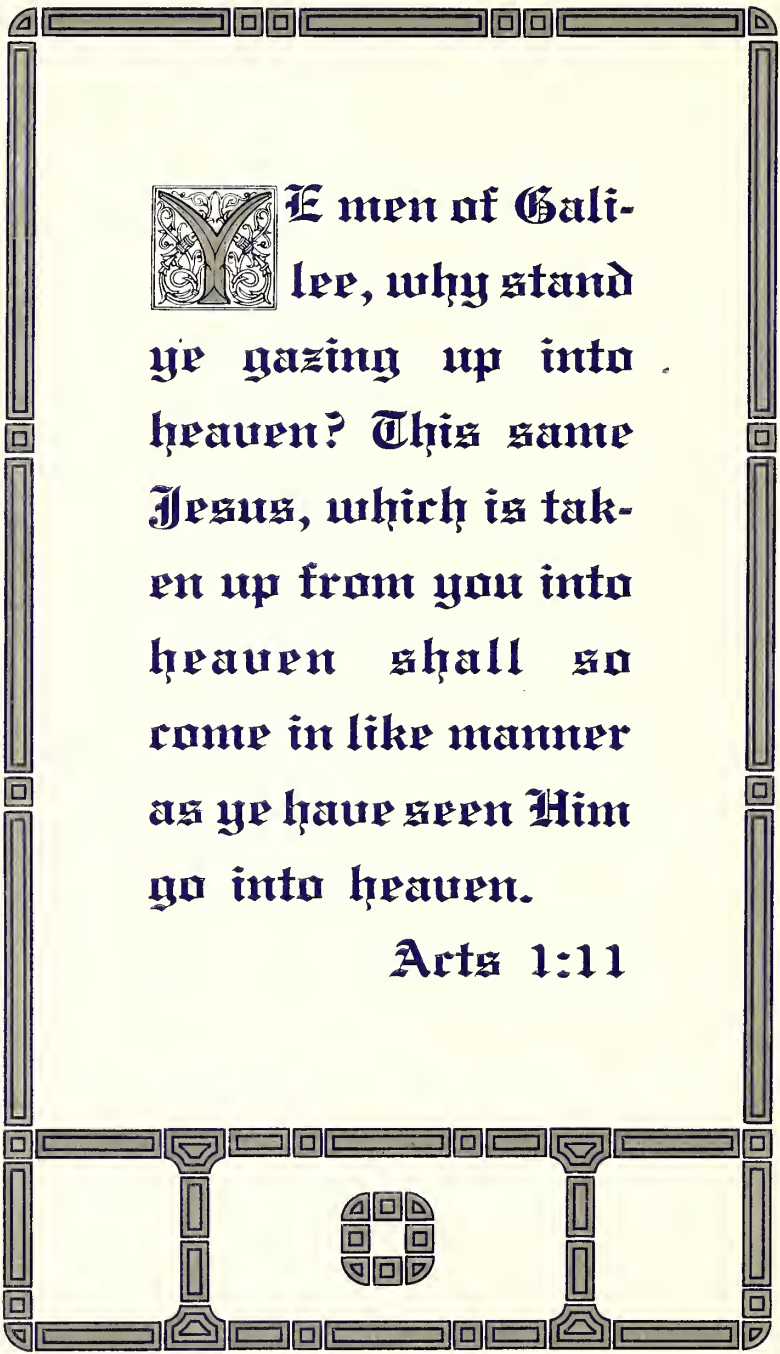
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YE men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven.

Acts 1:11

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"GRACE AND TRUTH"

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Doctrinal Statement of the Denver Bible Institute and of "Grace and Truth"

We believe:

1. In the triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno. 4:24.
2. In the verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.
3. In the personality of Satan. Job 1:6-7.
4. In the depravity and lost condition of all men by nature. Rom. 3:19.
5. In the virgin birth and deity of Jesus Christ. Luke 1:35.
6. In the shed blood of Jesus Christ, the only atonement for sins. Rom 3:25.
7. In the bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.
8. That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.
9. That the Holy Spirit is a person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer. Jno. 16:8; I Cor. 3:16.
10. In the eternal security of all believers. Jno. 10:28-29.
11. In the personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.
12. In the eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.
13. That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.
14. That all believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.
15. In the obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

"GRACE AND TRUTH"

As the Editor Sees It

The Resurrection

THE words of the angel on that first resurrection morn are words which to the present hour have never lost their charm:

"He is not here, He is risen."

Skeptics have sneered; philosophers have philosophized; modernists have denied and argued, and yet, for nearly two thousand years the unqualified declaration of the angel visitor has never been disproved. "He is not here, He is risen."

In the Book of Hebrews the Holy Spirit speaking through the apostle says, the words spoken by angels are steadfast, and with simple confidence in this declaration the believing children of God having passed the testings of life, have been willing to give their all to Him yielding up strength, and minds, and health, and plans, and even in some cases loved ones. Why this willingness to leave all and follow Him? There can be but one answer. They fully believe that He died on Calvary bearing their horrid and hideous load of sin, and having borne that load for them, the angel message is now true, "He is not here, He is risen."

The Christian does not worship a dead leader. Mohammedanism has grown and is growing by leaps and bounds, but Mohammed is dead. Confucianism claims its devotees by the thousands, but Confucius has returned to dust. Confucianists worship a dead leader. The vitality of Buddhism is an astonishment to every student of comparative religions, but Buddha has been dead to these many centuries. And so on, down through the religions of the world, they follow with bowed heads in the wake of dead men. Not so Christianity. The Christian worships One Who having risen from the dead, dieth no more. The heart of the Christian as he waits for the glory and wonder of the Second Coming literally throbs with the joyous angel message of that first Easter morn, "He is not here, He is risen."

Hell-Bound Preachers

BECAUSE of modernism's persistent denials of every fundamental truth dear to the heart of the child of God, there has arisen in the minds of Christians everywhere the question, "What is the true spiritual con-

The Resurrection Number of "Grace and Truth" is sent forth with the yearning that through its testimony earnest souls shall acknowledge the actuality of the resurrection; shall prepare by faith for participation in the Resurrection of the Sons of God; and shall be taught to walk in daily manifestation of Resurrection Power.

dition of the modernist. Is he saved or lost?" Editors of religious journals, and speakers on Christian topics have been frankly expressing their conviction that the modernist is in need of the injunction which our Lord Jesus gave to Nicodemus, "Ye must be born again." While we realize that it is quite out of place for any assumption to be made in this matter, yet when we consider the blasphemous rejection of truth which characterizes the writings of the modernist, we feel that those who question his salvation could scarcely be said to have assumed anything. An unusually outspoken minister of the conservative type is the Rev. J. W. Hoyt of Chicago. In a recent address he made a few pointed remarks on the spiritual condition of certain modernistic gentlemen for which the newspapers of the nation have given

him no end of free publicity. We are thankful to God that the brother had conviction and boldness enough to speak his mind. He is reported to have said:

"We consider the man a criminal who betrays a girl and sends her out into the world uncared for, and we think the same of a man who holds-up another and takes his life, but we let go the man who by insinuations, innuendos and rationalism destroys the faith of young men and women.

"The Bible says of such: 'It were better if they had not been born,' and 'it were better that a millstone be hanged about their necks, and they be cast into the sea.'"

When the Rev. Hoyt was questioned, the Denver Post declares that he acknowledged that he placed President E. D. Burton of the University of Chicago, President Faunce of Brown University, Prof. Harry Emerson Fosdick of Union Theological Seminary and Pastor of the First Presbyterian Church, New York, and Prof. Theodore G. Soares of the University of Chicago on the list of those he charged as being rationalistic and deniers of the supernatural elements of the Gospel. He said President Burton denied the resurrection of Christ, and charged President Faunce with having surrendered almost all the fundamental truths of revelation. He then expressed his attitude on the question of the destiny of these modernists:

"I am not sending these rationalistic professors and preachers to hell. They are looking after that matter themselves and *ARE ON THE W.I.Y. THEY OUGHT TO GO TO HELL*, so that they would learn from experience the reality of the future."

It is a terrible thought that the heathen Chinese and the black man of the heart of Africa are on their way to hell, and our souls are so stirred as we meditate upon it that we cry unto Him Who is the Lord of the harvest to thrust forth laborers into His harvest that lost and undone souls may be saved from eternal perdition and made secure for glory. Yes, the lost condition of the world does indeed cast a shadow upon the heart of God's child, but how much more terrible is the awful thought presented to our souls by the words of the Rev. Hoyt, for his declaration brings us face to face with the appalling fact that our own homeland is over-run with hell-bound preachers!

Salvation by Education

IN the savage attack which Satan is making upon God's truth through modernism he is compelled to follow his destructive criticism by offering something as a substitute. Salvation through faith in Jesus' blood is frankly repudiated by modernism. Since deep within the human heart there is a sense of need which calls for some kind of salvation, the modernist is compelled to offer a homemade nostrum. Instead of salvation by faith, he offers to us salvation by education. In George Albert Coe's book, entitled, "The Religion of a Mature Mind," he says:

"SALVATION BY EDUCATION IS A POSSIBILITY AND A FACT because education is not merely something that we do to and for the child, and not merely this united with the child's own efforts for himself. God is the central reality of the whole. He is the moving force, the giver of the inner law, and the goal of all human development. THROUGH EDUCATION HE EXTENDS HIS SAVING GRACE TO THE CHILD."

The pity of it is that a large number of people who think themselves quite intelligent are accepting this puerile and powerless substitute for the Gospel which alone has power. Salvation by education can only lead to damnation without salvation. So far as this life is concerned, it means that everybody who accepts modernism logically becomes a Unitarian, for salvation by education has always been good Unitarian doctrine. And nobody has ever classed Unitarianism as coming within a million miles of being Christian. Unitarianism is infidelity. The logical product of this emasculated gospel of salvation by education is clearly given in an astonishingly frank declaration made by Dr. Arthur Wakefield Slaten who has recently become pastor of a Unitarian Church in Chicago. His words become an illuminating and convincing explanation of the quotation which we have just given from George Albert Coe. Dr. Slaten says:

"I have been educated out of the Baptist Church into the Unitarian."

NUFF SED!

The Legitimacy of Jesus' Birth

MR. Reid of Yakima, Washington whose article in the Second Coming Number entitled "A Plea for Toleration," has struck a responsive chord in the hearts of the readers of "Grace and Truth," pours out the indignation of an outraged soul in a letter to the editor. In speaking of modernism's melancholy deprecations upon truth, he says:

"I confess that I feel strongly upon this matter. They may deny or qualify inspiration, make a 'crazy-quilt of many colors' of the Hexateuch; deny the

Davidic authorship of the Psalms; parade a home-made Deutero-Isaiah and a Maccabean Daniel; they may call me a 'son of a tadpole,' and I can still smile, or turn on my heel in a 'silence that speaks louder than words,' or even 'hit back' with as much vigor as I can command, without getting mad. But when they besmire the good name of my Lord (or His mother), or make Him the illegitimate Child of a simple Jewish girl, seduced by a carpenter of Nazareth who, later, in view of Exodus 22:16 and Deut. 22:28-29, found it prudent to 'take her to wife,' to save his (and her) reputation, and to 'give the boy a name,' I admit that I am in danger of losing my self-control. I am glad that I am not alone, that evangelicals of all denominations, in all sections of the country, are aroused and rallying to resent the insult.

"The modernists indignantly repudiate the above and insist 'that denial of the virgin birth involves no such conclusions,' that 'He was the Child of respectable and respected parents in lawful wedlock.' That does not help matters any for then Joseph lied in Matt. 1:25. Mary lied to the angel in Luke 1:34, suggesting the change of Acts 5:4, last clause. And Jesus lied! Yea, the 'Ideal Man' even prejudged Himself when put on oath. He replied to the categorical question of the High Priest presiding at His trial, 'Art thou the Messiah, the Son of God?' 'I AM!' (Mark 15:62.) 'Then,' said they *all*, 'Art thou then the Son of God?' And He said, 'Ye say that I am!' i. e. 'You've said it' (Luke 22:70.) I confess that I have not the hardihood to say of Him Whom all men through the centuries have delighted to honor as the 'Ideal Man,'—'I would not believe That Man under oath!' When these say it by implication, if not in so many words, there is but one retort, and that from His own lips: John 8:44.

"No! Under any ingenuity of explanation they may advance, they still leave Him a simple-minded religious enthusiast carried away by the adulations of His followers; a crazy fanatic; a deliberate impostor; and worse, a liar, a perjurer, in any one of which characters He is unworthy of my respect, much less of my homage, my adoration, my devotion. 'They have taken away my Lord and I know not where they have laid Him.'"

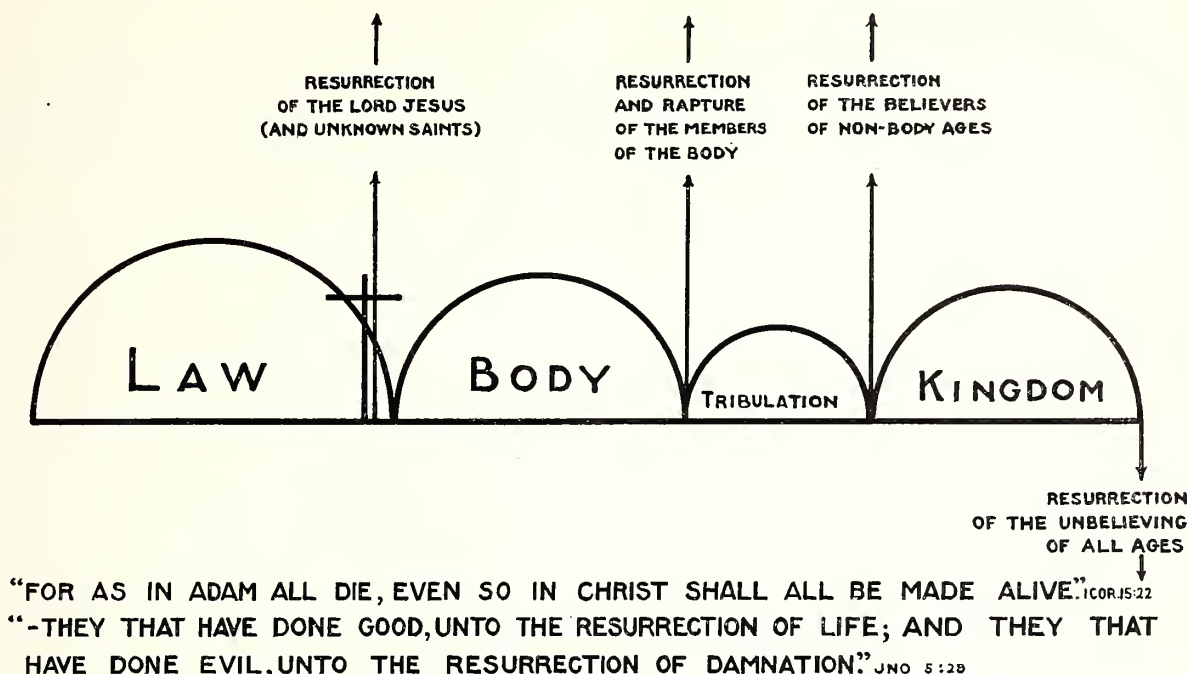
Oh, the horror of it! Modern so-called scholars commit the most atrocious acts of spiritual vandalism, stealing and carrying away the richest treasures of God's truth, and their dastardly deeds productive of incalculable damage to the needy souls of men do not produce as much shock and protest from the rank and file of God's people as the bursting of a German bomb in the cathedral at Rheims. Have we come to that place where a work of ecclesiastical, architectural art is of more worth than human souls?

Awake! Oh Church of God, awake! The Huns and Vandals of modernism have burst into thy sacred precincts and there is no holy thing that shall escape the fury of their unbridled and blasphemous ruthlessness.

Courageous Words

THE awakening along lines of the old faith in God's Holy Book is most encouraging. The Baptist Bible Union, an organization appealing for vigorous contention for the "faith once for all delivered," and the annual convention of the World's Conference on Christian Fundamentals, an inter-denomination group declaring for the verbal inspiration of the Word of God and for the old land marks of the faith, are outstanding expressions of this awakening. Both of these bodies have held great conventions in the last month. From many isolated communities there also comes encouraging news that the armies of God are awakening from their lethargy. There is the ominous mutter of a growing discontent concerning the inroads made by modernism against the very Word of God itself, and the noise of battle is in the air. From

CHART OF THE RESURRECTIONS AS RELATED TO THE DISPENSATIONS



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DESIGNED BY CLIFTON L. FOWLER
DRAWN BY HELEN WARTBURG

the Alton Presbytery meeting at Virden, Illinois, comes the word of an aggressive and courageous resolution passed by that body:

RESOLUTIONS

Adopted by standing vote.

RESOLVED: That we, the members of the Alton Presbytery, at the Spring meeting assembled, at Virden, Ill., April 11th, 1923, desire to have placed on the records of the said Presbytery, and copies given to the religious and secular press, that we unanimously and unqualifiedly oppose the teaching of the Evolutionary hypothesis, as unscholarly and unscientific, in our grade, high and higher schools of instruction, more especially in those colleges that receive financial aid from the Presbyterian Church, and be it further

RESOLVED: That in view of the fact that this Evolutionary theory is a mere guess of non-Christian men and that it undermines faith in the "God-breathed" Scriptures as "the only rule of faith and practice," that Presbytery recommend that our ministers be advised and encouraged to preach once or twice a year on the menace of such unscientific and pernicious teaching.

(Rev.) Louis C. Stumpf, Madison.

(Rev.) L. D. Lasswell, Raymond.

(Rev.) Fred A. Long, Hardin.

(Reprinted from The Virden Recorder, Virden, Ill., April 12, 1923.)

Thank God, the heroes of the faith are not all dead yet. Let the call go ringing throughout the length and breadth of this land to the Assemblies, Conferences, Conventions and Presbyteries of every denomination:—Stamp out Evolution! Repudiate the Bible-denying preachers and professors! Exalt the Crucified One! Magnify His

finished work and His vicarious atonement! Let there arise from the religious assemblies of our nation one stern and determined demand,

"DOWN WITH MODERNISM!"

D. B. I. School Song

THERE appears on another page of this issue, the School Song of the Denver Bible Institute. Friends of the school who desire a little of the spirit of the Student Body should familiarize themselves with this song so dear to every student at "dear old D. B. I."

The words of this song were written by Rev. H. A. Wilson a member of the faculty of the school.

The music was arranged by Mrs. Jesse Roy Jones, the teacher of piano in the school. Mrs. Jones is one of the most deeply beloved of all the workers at D. B. I. As this editorial is written she is lying critically ill in one of the hospitals of the city. Her serious illness has brought to both faculty and Student Body intensified realization of the love which is borne toward her by her co-workers and her students, and increased appreciation of her Christian life and testimony. In the last few days a great number of prayer meetings have been held by faculty and students for her recovery.

Mr. Jesse Roy Jones is the Music Director of the Institute and is Assistant Editor in charge of "D. B. I. at Home and Abroad" in "Grace and Truth."

Types and Prophecies of the Resurrection

by H. A. WILSON

IT is hard to exaggerate the importance of the resurrection hope in the Christian faith. The resurrection of Jesus gave evidence that God had accepted His sacrifice for the sinner. And the many unspeakably wonderful things which He accomplished for us on the Cross will be manifested only when He comes again, and when our bodies are raised from the dead, or translated and transformed into His likeness. We believe, now, that He has given us eternal life. We believe that He has forgiven our sins and cleansed us from them. We believe that He has provided complete emancipation from the power and deliverance from the presence of sin. We believe that our poor weak bodies have been redeemed from the curse which passed upon them in the sin of the first man. But we do not see the manifestation of all these marvelous blessings. We are groaning within ourselves while we struggle on in this life, and waiting for the time when we shall be openly manifested as the sons of God. The resurrection will reveal what Jesus really did for us in His death. Then it will be evident to men, to angels, and to demons that He has given us a full salvation from all the blighting effects of sin, and from the wrath of God. The importance of the resurrection hope is clearly stated in First Corinthians 15:16-19:

"If the dead rise not,
then is not Christ raised:

"And if Christ be not
raised, your faith is vain;
ye are yet in your sins

"Then they also which
are fallen asleep in Christ
are perished.

"If in this life only we
have hope in Christ, we are of all men most miserable."

Since the resurrection is so vitally a part of the believer's faith, and since the whole Bible is the Word of God, we may reasonably expect to find some clear teaching concerning this hope in the Old Testament as well as in the New. We are not disappointed when we turn there, looking for resurrection teaching. In fact one who has made even a superficial investigation, and who attempts to tell of his findings is embarrassed by a superabundance of material. The resurrection is taught in the Old Testament. It is taught clearly and it is taught repeatedly.

The method of this teaching is twofold, owing to the character of the Old Testament. Practically all of the Old Testament teaching is in the form of rich types, to be found in the history of God's people, and in the ordinances of their worship, or else it is prophecy, pointing forward to the coming of Christ, and to the work which He was to do. The resurrection is a very essential part

of that work, both in His own Person and in the bodies of His followers. So the Old Testament types and prophecies set forth nearly every important truth which is furnished, concerning the resurrection, in the New Testament.

I. Old Testament Types of the Resurrection

EVERY incident recorded in the Old Testament, either in the history of God's chosen people, or in His dealing with individuals, was given to teach typically some spiritual truth. This is indicated in First Corinthians 10:11 which follows a reference to several specific Old Testament incidents, and which doubtless applies to all such incidents:

"These things *by way of type* were happening unto them and were written with a view to our admonition." (Rotherham.)

Let us consider just a few of these incidents in which the resurrection is pictured.

One of the earliest of the resurrection types is presented in the story of the flood, and in the experience of Noah and his family. (Gen. 6:1 to 8:22.) This story is familiar to all, but perhaps its typical significance is not so familiar. The whole world was subject to God's wrath because of sin. God found one man who believed in Him and warned him of the impending judgment. Noah heeded this warning and built the ark as God had directed him. When the flood swept

over the earth he, with his family, entered into the ark. The rains poured upon them, and the ark was buffeted by the storm, but when it was all over Noah and his family were safe. They had gone down into the place of death, and came out in a picture of resurrection life.

But some may object that this story pictures more than merely the resurrection. This is true and must be admitted, but every spiritual truth which is included in the typical significance of the flood only serves to intensify the picture of the resurrection, because all are so vitally related. Here we find the believer's identification with Christ is set forth, for the ark is a picture of His substitutionary work on the Cross. Let us not forget that our hope of resurrection depends upon the very fact that we are identified with Him. In His death we died, and in His life we, too, shall live. We also find here a picture of the believer's salvation, from the wrath of God. Let us remember that our salvation from that

Antagonists of Resurrection Truth have declared that the idea of the Resurrection does not once appear in the Old Testament. This cavil is a favorite with the modernist. Wilson, in this thoughtful article, demonstrates that the Old Testament teems with wondrous foregleams of Resurrection glory.

wrath will not be fully manifested until we receive our resurrection bodies. Now we are saved, but we are saved in hope. Now we have the guarantee of our salvation, and may enjoy the assurance of it even though we do not enter fully into its experience. In the resurrection we shall see what we now believe, that God has forever and fully delivered us from judgment.

Another type of the resurrection lies in the experience of the children of Israel in crossing the Red Sea. (Exodus 14.) They had for many years suffered bondage and persecution in Egypt. Their children had been cruelly murdered and every possible means had been taken to prevent them from multiplying and increasing in power. Suddenly a prophet appeared in their midst who insisted that Pharaoh should let the people of God go free. So effectively did Moses plead, and so powerfully did God support his pleas with the plagues which He sent, that finally Pharaoh was forced to consent. The children of Israel hastened from Egypt, and came to the Red Sea. Pharaoh repented of letting them go, and followed them with an army, doubtless intending to slaughter them. While Israel faced an almost certain death God opened a way of deliverance for them, and they passed to safety through the midst of the waters of the sea, which were miraculously parted before them. Pharaoh and his hosts attempting to follow were overwhelmed and drowned. This story shows us a nation which went down into the place of death, and came out in a type of the resurrection.

Consider how rich in truth this picture is. Israel typified the individual believer in the experiences through which she passed. Like her, the believer was at one time in bondage to the hosts of evil. But as God graciously delivered His people, so Jesus has saved the believer's soul out of the hand of his evil taskmaster, the devil. During his earthly life he is menaced again and again by Satan's instruments, the world, the flesh, and the demons who threaten, if possible, to overwhelm him. But though God permits the believer to go down into the valley of the shadow of death, He will one day bring him again in resurrection life, safe forever from his former enemies.

Perhaps the same objection may be brought against this type which is brought against the other, namely, that it includes more than the resurrection. And the answer must be the same. The Red Sea was the place of judgment upon God's enemies. But He delivered His people from that judgment. There they went through the place of death under the leadership of Moses, and by him were led out into the place of life. So in the resurrection the believer shall be delivered from the judgment which must overtake the wicked, because in Christ Jesus (Who is the antitype of Moses) he is accounted dead unto sin but alive unto God. In this picture as in the other, the related truths which are presented simply serve to make the resurrection truth more radiantly clear.

Still another type of the resurrection is furnished in the experience of Jonah. (See the Book of Jonah.) He went down into the place of death, when he descended into the belly of the great sea-monster. Jesus definitely indicated that this was a picture of His death when He said:

"As Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." (Matthew 12:40.)

When Jonah came forth again he pictured the resurrection of Jesus Who was raised from the dead after the third

day. The result of Jonah's experience was that the city of Nineveh, whose inhabitants were traditionally the enemies of Jonah's people, the Jews, were saved from the wrath of God. In fulfillment of this type Jesus' death and resurrection brought salvation to the souls of guilty sinners who were naturally the enemies of God and children of His wrath. Because the believer is identified with Jesus in His death and resurrection, Jonah also presents a picture of the believer's resurrection.

This necessarily brief and imperfect consideration of the stories of the flood, of the crossing of the Red Sea and of Jonah affords only a very meagre idea of the great wealth of resurrection teaching to be found in Old Testament types. Much more related truth may be found in these stories by careful and prayerful study, and many more incidents will be found to contain as clear pictures as are presented here.

II. Old Testament Prophecies of the Resurrection

BUT the Old Testament teaching concerning the resurrection is not confined to the types. The prophets record this hope in clear and unmistakable language. While the teaching of the types is in picture form and consequently may seem indistinct to some, the resurrection prophecies are very definite and are easy to understand.

Job voiced this hope when he said:

"Though after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19:26.)

Here he admitted the possibility, yea the likelihood that he would see death. He faced frankly the corruption and decay to which the body might be subjected. But he gave a ringing testimony to his hope in the resurrection. It is especially noteworthy that he taught that the resurrection is a bodily resurrection. He recognized that his body might decay, but he looked for its restoration when the resurrection day should dawn.

David was strong in faith in the resurrection. He prophesied both the resurrection of Christ, and the resurrection of the believer. In Psalm 16:9-10 he wrote:

"My heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption."

Here he spoke of his own resurrection hope, and related it to the body, saying "My *flesh* shall rest in hope" and "Thou wilt not leave my soul in hell." "Hell" here must be understood to mean "Hades," the temporary detention place of departed souls. Prior to Jesus' resurrection both the righteous and the unrighteous were kept in Hades, but between them was a great gulf, and the righteous were comforted, while the wicked were tormented. (See Luke 16:19-31.) Jesus Himself was in Hades during the time intervening between His crucifixion and resurrection. But since Jesus' resurrection the righteous dead are with Him. Having spoken of his own hope in the resurrection David was transported by the Spirit and prophesied the resurrection of Jesus: "*Neither wilt thou suffer thine Holy One to see corruption.*" In this he suggested the brevity of Jesus' entombment, for he taught that the Holy One was to be resurrected before *His* flesh could corrupt. This prophecy was definitely applied to the resurrection of Jesus by Peter on the day of Pentecost. (See Acts 2:25-31.)

In another prophecy David cried:

"As for me, I will behold thy face in righteousness:
I shall be satisfied, when I awake, with thy likeness."
(Psalm 17:15.)

In this verse we are told that the resurrection is to be sinless, and that the believer is then to share the likeness of the Lord.

Isaiah also caught a glimpse of the coming resurrection glory, when in the power of the Spirit he prophesied, saying:

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." (Isaiah 26:19.)

This verse teaches the literal resurrection of the bodies which sleep in the dust of the earth. Here their resurrection is associated with the resurrection of the Speaker, who from the context is none other than the Lord, speaking through Isaiah. And the succeeding verses associate the time of their resurrection with that of the judgment of the wicked.

Ezekiel had a vision which was national as well as individual, for in prophesying the resurrection of Israel's dead he spoke also of the manifestation of Israel's kingdom glory.

"Thus saith the Lord God: Behold, O my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel.

"And ye shall know that I am the Lord, when I shall have opened your graves, O my people, and brought you up out of your graves,

"And shall put my spirit in you and ye shall live, and I shall place you in your own land: then shall ye know that I, the Lord, have spoken it, and performed it, saith the Lord." (Ezekiel 37:12-14.)

Notice that Ezekiel's prophecy includes the literal resurrection of those who sleep in the graves, and their restoration to the land of Israel. This teaching is clearly developed in the rest of the chapter, for in it the re-uniting of the divided kingdom, the gathering of living members of the family of Israel, and the reigning of David over the restored kingdom, are prophesied.

But one of the clearest of the Old Testament prophecies of the resurrection is that found in Daniel 12:1-2:

"And at that time shall Michael stand up, that great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

This prophecy indicates that there are to be different resurrections. "*Many* of them that sleep in the dust" are to awake, which signifies that there are some who do not awake at that time. This distinction and its nature is very evident in the Rotherham version which reads:

"Many of the sleepers in the dusty ground shall awake,—*these* shall be to age abiding life, but *those* to reproach and age-abiding abhorrence."

"*These*" indicates that the first resurrection is to be of the righteous,—the saved dead, while "*those*" indicates that the wicked dead are the ones who do not rise until later. Such is the case. There are to be different resurrections. The first is the resurrection of life, and the subsequent one is the resurrection of condemnation. (See Revelation 20.) In addition to this valuable teaching, these verses indicate that the resurrection of the righteous dead is to follow the time of earth's climacteric trouble, and that it is to accompany the deliverance of Israel.

CONSIDERATION of the truths taught in the Old Testament Types and Prophecies which we have noted will convince the student that they are exactly the same as those taught in the New Testament. The New Testament teaching on this subject may be summarized as follows:

1. Jesus' body was literally raised from the dead before it had time to corrupt. (Acts 2:23-32.)
2. Believers are identified with Him in the death of the Cross, and they are to share with Him in the power of His resurrection. (Romans 6:3-8; 8:11.)
3. The bodies of believers are to be raised from the dead, and are to be transformed into the likeness of Christ. (1 Cor. 15:52-54; Phil. 3:20-21.)
4. The resurrection of Jewish believers is to occur following the time of earth's greatest tribulation which will end at the Second coming of Christ. (Revelation 19:11 to 20:4 inclusive.)
5. This resurrection is to be accompanied by the deliverance of Israel, and her restoration to her own land. (Matthew 24:29-31 with the above.)
6. This resurrection is to be followed by the Kingdom, during which resurrected believers will reign with Christ. (Revelation 20:4.)
7. Unbelievers are not to share in this resurrection, but will be raised subsequently for the purpose of judgment. (Revelation 20:5, 11-15.)

Bearing in mind the teaching which we have seen in the types and prophecies which we have considered, one will at once recognize that the New Testament teaching and the Old Testament teaching concerning the resurrection are identical. Thank God for such perfect agreement in His Word! Thank God for such glorious and wonderful hope!

NOTE—It should be observed that all of the Old Testament teaching concerning the resurrection is Jewish. The rapture of the Church, which precedes the great tribulation, is not to be found in the Bible outside the writings of the Apostle Paul, to whom alone was committed the revelation of all Church truth. (Ephesians 3:1-9.)

He appeared to them alive on the third day as the divine prophets had foretold.

JOSEPHUS

The Reality of the Resurrection

by L. J. FOWLER

THE enmity of Satan against the truths of God's Word is incessant. The malignity of his nature has ever before it the same object. He would destroy the Bible and dethrone the Christ of the Bible. His attack never shifts to some other quarter. It remains the same. The methods of his attack, however, may and do change. Sometimes he attacks by bold denials; sometimes by perversions; and sometimes by offering substitutions. Whatever the method he would use, the venom of his being is perpetually discharged for the same purpose—the overthrow of the Word of God.

In recent years the implement used by the Adversary against the truths of God's Word, and especially against the truth of the resurrection, has been materialism. It is a denial of everything spiritual. It maintains, according to F. Bettex, a Christian and a scientist, "that the only thing which exists is eternal, indestructible matter, with its manifestations or forces, and that the highest phenomena of life are only such manifestations of matter. The universe is nothing but the motion of atoms, all knowledge only the understanding of this mechanism of atoms." In brief, it fearlessly declares, "There is no God." In the dealing of materialism with the question of the resurrection, it has denied openly the hope which is cherished in the heart of every true believer, and has sought to explain away the fact of the resurrection of Jesus on naturalistic grounds.

A more subtle movement, and a movement which promises to be even more effective in its deceptions than materialism, is appearing on the horizon. It is spiritism, and manifests itself in countless forms. It repudiates materialism as cold and crass, and substitutes a theistic evolution and a spiritualistic resurrection. It firmly proclaims that Jesus rose from the dead *in spirit*, and that the human race is destined to rise from the dead *in spirit*. Let it not be thought that this spiritualistic teaching is confined to the seance or to the office of the spirit medium. It is permeating the field of religious thought today. Modernism harbors it; the countless "isms" of the day propound its teachings; and even Postmillennialism leaves room for it. Spiritism is the enemy of the truth of the resurrection as taught in the Scriptures.

In a time such as this, with materialism on the one hand declaring with the false teachers of Corinth, "There is no resurrection of the dead"; and with spiritism on the other, substituting a spirit existence for a God-empowered resurrection, it is well for the Christian to pause and ask.

This discussion of the Resurrection sets before the reader in comprehensive fashion the whole sweep of the Bible teaching on this vital theme. Every reader of "Grace and Truth" should master the truth here presented.

"What evidence is there in God's Revelation that an actual resurrection in which soul and body shall be re-united, is the goal of the human race?" In answering this question we will have two propositions.

THE first proposition may be stated as follows: There will be an actual resurrection of the human race in which soul and body will be re-united because it is necessary to the completion of God's plan of redemption and of judgment. This proposition involves the resurrection both of believers and unbelievers. In the Divine plan of redemption believers must be resurrected, and in God's design for judgment of unbelievers they too must be brought forth. Let us consider each separately.

Man is a compound being. He is both soul and body. The redemption of both soul and body was wrought by Jesus Christ on Calvary's Cross. David, speaking of the resurrection, says:

"But God will redeem my *soul* from the power of Sheol; for he will receive me." (Ps. 49:15 R. V.)

Clearly he is speaking of the redemption of the soul from the grip of Satan. It is the soul which goes to Sheol, the prison house of the dead. The body remains in the grave. It is also true that in Christ's work of redemption the body of the believer is included. The Apostle Paul so teaches in Romans 8:22-23:

"For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our *body*."

Many, misinterpreting this wonderful passage, have taught "healing in the atonement," and have produced much confusion among God's people. Healing is in the atonement, but not as they teach it. We are *waiting* for the redemption of our bodies. It is future. It will occur when Jesus comes again and we are transformed into His own likeness.

As believers must be resurrected in order that Christ's work of redemption may be completed, so also unbelievers must be raised that Christ's work of judgment may be consummated. The unbelieving dead are now held in Hades (called in the Hebrew Sheol), the prison house of the wicked dead. It is a place of unspeakable agony and torture, but it is not the place of final judgment.

The teaching of Jesus concerning the resurrection of unbelievers for judgment is found in John 5:28-29.

"Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

The character of the resurrection body which will be given to those who spurn the love of God and reject the full provision made by the shed blood of Jesus for their salvation, is not revealed, but the fact that soul and body will be re-united for condemnation is clearly taught by this and many other passages in the Scriptures. It is that which is in the grave, the body, which shall come forth "unto the resurrection of damnation." The righteous judgment of God will fall not only on a condemned soul, as will be seen later, but also on a condemned body. It is to be an actual resurrection; not a disembodied soul existence.

The resurrection of the human race must take place. It is a part of God's plan for the glorification of the believing and the condemnation of the unbelieving.

THESE general statements from the Scripture should be sufficient of themselves to convince any one open to the truth that there is to be an actual resurrection, and that that resurrection is not to be mere spirit existence, but the uniting of soul and body. We will look into one other field of evidence to discover the answer to our question. Our second proposition is this: There will be an actual resurrection of the human race in which soul and body will be re-united because the character of each resurrection as revealed in God's Word makes it imperative.

Some, not carefully observing the right division principle of Bible study, have erroneously taught a general resurrection in which both believers and unbelievers should be raised together and judged. This view is completely overthrown by the Word of God. The correct translation of Daniel 12:2 as given by Tregelles makes plain that there are to be two great resurrections:

"And many from among the sleepers of the dust of the earth shall awake; these shall be unto everlasting life; but those (the rest of the sleepers who do not wake at this time) shall be unto shame."

Two resurrections are mentioned in this passage: First, those who shall awake unto everlasting life; and second, those who awake unto shame. It is the resurrection of the righteous dead and the resurrection of the wicked dead. They do not come forth at the same time, but an indefinite period transpires between the two resurrections. Here again we find that the Holy Spirit lays emphasis on the fact that the body of the dead, that which sleeps in the dust of the earth, shall be resurrected. Furthermore, the Holy Spirit, speaking through the Apostle Paul, reveals that those who have part in the first resurrection will not come forth at the same time, but will be in different companies:

"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits, afterward they that are Christ's at His coming." (I Cor. 15:22-23.)

The word rendered "order" in the Authorized Version is more correctly translated "division" by Moffatt. "Every man in his own division" or "company" is the thought in the passage.

The careful student of the Word will find four companies in the first resurrection. Especially let us note as we proceed that the character of the resurrection of each company gives the lie to the teaching of the materialist and the spiritist. In each case the soul and body are united in glorious resurrection life.

1. Christ is definitely called by Paul in the passage just quoted "the firstfruits." The glorious resurrection of the matchless Son of God is the foundation on which the hope of our resurrection rests. He argues, "If Christ be not risen your faith is vain." It is a truth which is inescapable. Speaking prophetically, as though standing at the very hour of His second coming, Christ Himself says:

"I am He that liveth, and was dead; and, behold I am alive for evermore, Amen; and have the keys of hades and of death." (Rev. 1:18.)

Yes, He did come forth from the tomb, and He came forth not a disembodied soul, neither in a body of humiliation, but in a glorious resurrection body.

2. Almost simultaneous with the resurrection of Christ occurred that mysterious event mentioned in Matt. 27:52-53:

"And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the Holy city, and appeared unto many."

All that is known of the resurrection of this second company is to be found within the compass of these two verses. However, we can learn a few things from this passage itself which may be of help:

- a. The resurrection of this company occurred "after His (Christ's) resurrection."
- b. They were believers in the Messiah, for they were called "saints."
- c. It was the actual resurrection of the "bodies of the saints" for they "came out of the graves."

Why God should have seen fit to raise at this time from among the dead a number of the saints, there is not a hint in the Scripture. We do know that the event occurred in connection with the resurrection of the Son of God. We know also that God often enacts rehearsals before the actual event prophesied occurs. He gives us fore-shadowings of the happenings of coming days. Since this is true, may we not rightfully conclude that in this incident we have the truth revealed that when the believers do partake of resurrection life it will be by virtue of the eternal victory gained by Jesus when He rose from the grave.

3. The next company which will come forth into resurrection life is the Church, which is the Body of Christ. We live in the age called by the Holy Spirit, "The dispensation of the grace of God." It is God's great parenthesis; an unknown period of time which began with the day of Pentecost and will close with the rapture of the Church. (For a more complete discussion of this age, see the Editor's study in the May issue, entitled, "Forty Propositions on the Seven Dispensations.") The event which closes this age, the catching up of the Church, is described in many passages in the writings of the Apostle Paul. Christ descends into the air, those believers who have died will be resurrected, the living believers will be changed, and both will be raptured into the presence of the Lord to be forever with Him. Three times in three verses in the fifteenth chapter of First Corinthians this

glorious event is described, and in each verse we are told that both the living and the dead receive resurrection bodies at the coming of Christ:

Vs. 51. "Behold I show you a mystery; we shall not all sleep (some will be *dead* and some *alive*), but we (both those who have *died* and those who are *alive*) shall be changed."

Vs. 52. "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the *dead* shall be raised incorruptible, and we (the *living*) shall be changed."

Vs. 53. "For this corruptible (the bodies of the *dead*) must put on incorruption, and this mortal (the bodies of the *living*) must put on immortality."

Such is the evidence of the actual resurrection of the third company of those who have part in the first resurrection.

4. Following the resurrection and translation of the believers of this age occurs the brief dispensation commonly called the Great Tribulation. God resumes His dealings with Israel as a nation. This age of awful judgment closes with the coming of Christ to rule and reign upon the earth. It is at this time that the resurrection of the righteous dead of Jewish ages will occur. The Prophet Isaiah describes this wondrous event thus:

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." (Isa. 26:19.)

What a glorious day this will be for the people of Israel! Israel, the despised and rejected of the earth, the stubborn and rebellious people, shall be willing in the day of the Lord and shall come forth from the dust of the earth. It will be a nation born in a day.

As the traveler speeds westward over the line of the Western Pacific he finds himself at the edge of the great range of mountains which separates the desert from the fertile fields of northern California. The burning sands of Nevada are behind him. He enters the three great tunnels that stand as monuments to the engineering genius of our day, and which alone make possible his onward movement. The darkness, the smoke, the feeling of restriction,—all this would rob him of his peace of mind were it not for the joyous anticipation which is his. He knows that as he reaches the end of the last great tunnel, a mile and a half in length, his eyes will view a scene of unspeakable beauty—the Feather River Canyon. Is it not thus for all those who hope in God? 'Midst trials and perplexities, and the darkness of tribulational night, the hope of that day when Christ shall come in His majesty and power, brings peace and contentment to the soul. It was in such an hour of earth's darkness that Job cried out:

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God." (Job. 19:25-26.)

The resurrection of the righteous will occur. "Christ the firstfruits and afterward they that are Christ's" will be fulfilled.

From the careful translation of Daniel 12:2 we learned that God has divided the resurrection into two great sections—the resurrection of the righteous dead and the resurrection of the wicked dead. The phrase, "the rest of the sleepers who do not awake at this time," proves that a period of time will elapse between the first and second resurrections. The final company of the righteous dead, as we have seen, come forth at the beginning of the Kingdom. In the Book of Revelation we find given the length of time which will separate the final company of the first resurrection and the second resurrection:

"And they (those who have part in the first resurrection) lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." (Rev. 20:4-5.)

It follows, therefore, that at least one thousand years will elapse between the resurrection of the last company of the righteous dead and the resurrection of the wicked dead. The second resurrection, the resurrection of damnation, will be among the closing scenes of God's awful judgment upon those who will not receive the truth. It is described in brief but striking language in the same chapter:

"And the sea gave up the dead that were in it; and death (the grave) and Hades (the prison house of souls) gave up the dead that were in them: and they were judged every man according to their works. And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire." (Rev. 20:13-15 R. V.)

O THAT men and women might be awakened to the reality of eternal truths! The first resurrection is a reality, in spite of the denials of the materialist and the perversions of spiritualistic teaching. And let it be recognized that the second resurrection is also certain,—a resurrection in which soul will be reunited to body, not to be glorified, but to be condemned. If we would, as children of God, be "steadfast, unmovable, always abounding in the work of the Lord," let us learn to receive in simple faith Heaven's Revelation of infinite truths.

The Resurrection is the Cornerstone of the building of Christianity and the keystone of our Salvation. - Chas. Hadden Spurgeon

The Resurrection Life in Christ Jesus

by THE EDITOR

IT is a lamentable fact that there are many earnest Christians eagerly desirous of showing forth in their lives all the blessed fruits which God's Word indicates should be the normal manifestation in the life of the child of God, but who face constantly the keenest disappointment because of more or less continued defeat. It may be said with assurance that this sad defeat could be changed into victory if these struggling souls could be brought to an apprehension of the truth so often declared and magnified by Paul,—the truth that the believer is a participant in that marvelous resurrection life which is in Christ Jesus.

The teaching of the Scripture on this important theme is presented by the Holy Spirit in two groups of passages, one group setting forth this truth as related to the believer's eternal and unchanging standing in heaven; the other group setting forth this truth from the standpoint of the believer's state.

We will first consider what is the believer's standing as to the resurrection life in Christ Jesus discussing this standing under three headings, The Bible Fact, God's Condition, and the Guaranteed Result.

The Bible Fact

THE teaching of the Word of God on this point is a challenge to faith. The Spirit of God enunciates propositions of the most inexplicable character as though they were to God's mind, only celestial commonplaces. In Rom. 7:4 the believer is met by these words:

"Married * * * to Him Who is raised from the dead."

Could any revelation be more fully outside the realm of human concept and yet could any declaration from God be more calculated to thrill the soul of the believer with amazed joy and delight! Married to the Resurrected One! Actually united to Him Who dieth no more! And when one stops to realize that from the Bible angle marriage is that mighty pronouncement which makes twain, one, the believing child of God is swept on to the astounding conclusion that by the matchless grace of God, and through the operation of a process which the finite mind does not apprehend, he has been actually **MADE ONE** with the resurrected Christ!

And to this conclusion of faith based upon the marriage of the soul to the resurrected Saviour, the Spirit of God gives further proof in Col. 2:12:

"YE ARE RISEN WITH HIM!"

The soul does not have to work out a reasonable con-

clusion from this declaration. All it needs is faith, for the words present a striking example of the Direct Statement Principle on this subject. The apostle does not say, "You **SHALL** be risen with Him," nor "You **MAY** be risen with Him," but with an assurance which is little short of astonishing, considering the mysteriousness of the realm in which the utterance is made, he says, "Ye **ARE** risen with Him." Hence, believers are resurrected beings. They are the present possessors of the same glorious resurrection life of which the Lord Jesus Christ is Himself now the present possessor. The Saviour and His people have the same life. The Saviour and the believer are both said to be resurrected. Paul does not quibble, nor does he hesitate, but calmly declares "Ye **ARE** risen with Him."

"But," says a well meaning friend, "I am not a resurrected being. My body is still subject to disease. I am still amenable to accident. Life is terribly uncertain. I might even die tonight!" In this contention he is quite right. The statement "Ye are risen with Him" has not to do with the believer's state here upon earth, but refers to his standing in Christ Jesus. Here is one of the places where we must recognize the Right Division Principle. Much of the perplexity into which Christians have been thrown in their Bible study and in their personal lives might have been avoided had the distinction between standing and state been carefully observed. The standing of the believer is his position in Christ Jesus. It is dependent upon the finished work of the Lord. It is eternal and changeless and is set

forth in the Scripture as being in the heavens,—"**Ye** are seated with Christ in the heavenlies," while the state is the earth experience of the believer and is referred to by such terms as "the walk," "affairs," etc. The state radically differs from the standing in that it may fluctuate from the heights of blessings to the depths of despair and back again to the mountain crest within the span of one brief day. Standing is God's gift. State is man's experience. Standing is in heaven. State is upon earth. Standing is unchangeable. State vacillates. Standing rests upon the immutability of God's Word. State rests upon the uncertainty of man's willingness and light. How tranquilizing to the soul to realize that it has been led to faith in Christ Jesus, and that upon believing in Him a perfect and eternal standing has been given so that now the soul may say with confidence, "I am united to the Lord. I am complete in Him. I am married to Him Who is raised from the dead. Hallelujah, I am risen with Him!"

The Bible fact concerning the resurrection life in Christ Jesus and the believer's relationship to it is that the believer although in his state disappointingly imper-

Christian worker, have you faced God's rightful claim upon your life? Have you said to Him, "I am willing to deny self, separate from the world and receive from Thy hand the blessing of the Resurrection life?" Have you gone all the way with Him?

fect, daily encountering heart-breaking reminders that he is still flesh, is, in his standing actually raised from the dead, identified with the risen Lord, and partaker in all the privileges and prerogatives which attach to the resurrection life. God's child is, in his perfect standing, a resurrected being. This is the Bible fact, and Satan in spite of his machinations and savage attacks cannot change it. The child of God, identified with the Son of God, is risen from the dead, and being identified with the Son of God, dieth no more. Because this fact rests upon God's Word and God cannot lie, it is as dependable as the daily journey of the sun, and as changeless as God Himself.

God's Condition

THE condition which God places upon the obtaining of this glorious standing is faith. Nothing more. nothing less. The condition is stated in Col. 2:12:

"Ye have been raised together THROUGH YOUR FAITH." (Moffatt.)

How simple and comforting, and yet this very simplicity of condition has proved to be a stumbling-block to many. God in His love and mercy, offers to a sin-cursed race His highest and best blessings through the finished work of His Holy Child, Jesus, upon the alone basis of believing in Him.

The Guaranteed Result

BECAUSE God has identified the believers in Christ Jesus with His resurrected Son giving to those believers the perfect standing of resurrected ones, He adds a guarantee which has been most unfortunately wrested from its contextual setting and given a divine healing interpretation which subverts the truth, and is fully contrary to the message declared. This guarantee of God appears in Rom. 8:11:

"But if the Spirit of Him that raised up Jesus FROM THE DEAD dwell in you, He that raised up Christ FROM THE DEAD shall also QUICKEN your mortal bodies by His Spirit that dwelleth in you."

These words pertain not to a spiritual resurrection but to the physical resurrection, and the phraseology is such as to forbid any other conception of the passage. It would be difficult to make the meaning more clear than the Spirit of God has done. In order to eliminate possible misinterpretation He twice over declares that He is speaking of the resurrection of Jesus FROM THE DEAD and then when this resurrection is to be turned toward the believers it is not stated in the present tense but in the future,

—"shall also quicken." This is most conclusive. The context shows that the physical resurrection is being held in view, and the verb shows that it is future.

God guarantees to believers in Christ Jesus a literal, physical, resurrection in the future. This resurrection is to be in the likeness of "Him Who loved us and gave Himself for us." "When He shall appear we shall be like Him for we shall see Him as He is." (1 Jno. 3:2.) "Who shall change our vile body that it may be fashioned like unto His glorious body." (Phil. 3:21.) This glorious consummation is exactly what might have been expected in view of the standing which our Lord vouchsafes to every believer;—"Ye are risen with Him." Since we, His children, are resurrected with Him in our standing, it is to be expected that when He brings our wondrous standing into visibility it shall be a revelation to those who are waiting for the manifestation of the sons of God of what that standing is. Hence, "we shall be like Him." Surely the child of God could ask for no more glorious guarantee than this that we should be transformed into His likeness!

The second group of passages pertaining to the resurrection life in Christ Jesus is as we have stated, that group which refers to the resurrection life in its relation to the believer's state. We will discuss this phase of the subject under the three general headings, The Human Need, God's Method, and The Intended Result.

The Human Need

CHRISTIAN workers the world around (not modernists, we cannot conscientiously refer to them as Christian workers; they are the enemies of the cross) have recognized in their own lives the need of a closer walk with Him; the need of a deepening of their prayer lives; the need of a richer and fuller apprehension of the

truths which the Spirit of the living God has set forth in the Book of Books; the need of a mind more fully engrossed in those things which pertain to the person of "Him Who loved us and gave Himself for us"; the need of experiencing the power of His resurrection, by which the soul might enjoy peace in the hour when anxiety would enthrall, joy in the face of sorrow, and victory over sin. In the recognition of this need there is unanimity. The Apostle Paul himself, the model Christian worker of this age, directed of the Spirit of God, saw this need and cried out in Phil. 3:10:

"That I may know Him and the POWER OF HIS RESURRECTION * * * ."

"HE CARETH"

"It is very hard to believe that anybody can care about what happens to us as we ourselves." Sunday School Times editorial. Nov. 11 1922.

Can God care as much as I?
When the storms athwart the sky
Beat against my tremb'ling door?
Yes He surely can and more.

Can I really say that He
Cares above my care for me?
Whatsoe'er I may endure —
Say it, heed it, hold it sure?

Soul of mine, tho' seeming new
Yet of old this truth was true:
Job had proved it firm and sure
Joseph found himself secure;

Daniel, Jeremiah, Paul
Rested 'neath this peace-filled
thrall,
Women saw their dead arise
Faith had added sweet surprise.

If to question I would dare
Saying "Hath God failed to care?"
Holy Spirit strengthen me
Just to pray, and wait, and see!

Henry Ostrom

Yes, this is the need,—to know in the life the power of His resurrection. To know in the hour of crushing sorrow the victory of the resurrection life. To know when temptation engulfs the soul the joy of having His resurrection life as the experimental ground of victory over sin. Where is there the Christian with soul so unresponsive that he will not join with the aged Apostle in the recognition of this need in his own life, calling out unto God, "O, Lord, let there come to my soul while here upon the earth, and while I am yet confined in this weak, human, body, a larger knowledge of Thyself and a real entrance into the power of Thy resurrection."

God's Method

GOD'S method of leading His child into the blessed experience of actually tasting of resurrection blessedness and imbibing resurrection power into his life and service here upon earth is so clearly expressed in the Bible that the believer who studies what God says may know positively what God's method is. God reveals His method in many passages employing many expressions, but perhaps the simplest and clearest direction given to the child of God any place within the Book is Rom. 6:13:

"Yield yourselves unto God as those that are alive from the dead."

These words crystalize the truth and show the believer his own important personal responsibility in the matter. God calls upon His child for a yielded life. By some it is called "the surrendered life"; by others, "the life of faith." In this passage we find the Holy Spirit calling it the "yielded life" and showing us that the yielded life is nothing more or less than entering into that resurrection life in our *state*, which God has assured us is already ours in the eternal *standing* which He gave when we believed.

Alas, how many of God's children have yearned for the special manifestations of His love and grace in their daily walk; have coveted the blessings of the secret place of the Most High; and when they found that the experience of the resurrection life was only for those who obey the injunction, "Yield yourselves unto God as those that are alive from the dead," they, like the Rich Young Ruler, went away sorrowful, for God had called upon them to do that which encroached upon the preserves of self, and they were not willing to say, "I will take up my cross daily to follow Him!" Worldliness, carnal lusts, selfishness, ambition,—these are the things which have risen before the mind of many a youth in the vital hour of a life decision and have been used of the adversary in seeking to prevent that soul from entering into the resurrection life which is in Christ Jesus.

The whole trend of modern life is calculated to break down the willingness of men's souls to enter into that which calls for self-denial. And yet, without this element of self-denial there can be no real dependence upon God in that simplicity of faith, without which it is impossible to please Him. The Spirit of Anti-Christ doth already work! rebellion against God instead of yieldedness unto Him is the common condition of the hour. Evil men and seducers wax worse and worse, deceiving and being deceived. False teachers arise on every hand. Bolshevism in church, in school, and in politics is rampant. It is to the Christian young people of this twentieth century, living in this worldly, fleshly, rebellious atmosphere that God comes with the appeal to deny self, step out in separation from the world, repudiate the philosophies of

man, and "yield" themselves "unto God as those that are alive from the dead." In bringing the blessings of the resurrection life which is in Christ Jesus into the lives of His children, God has revealed that yielding the life to Him is His one prerequisite,—His method. He has no other.

Into the office of a Christian worker came a young man of prominence and most unusual intelligence. But he came with a heavy heart. His soul was yearning for a closer walk with God. He was a saved young man and had a clear and helpful testimony. He was hungry for a foretaste of resurrection bliss. His soul had passed through days of struggle in seeking to settle the question,—"How can I make my life more fully count for God?" The Christian worker faithfully presented to the young man the truth of the Word of God, calling upon him to yield himself unto God as one that was alive from the dead, showed him the privilege that was his to step out in separation from the world, and the complete denial of self. The young man smiled a wan smile and said, "If that is the way I must go in order to arrive at the blessings which I desire, I shall have to live without them. My personal plans do not fit with the yielded life." And he went out. What a melancholy picture of the condition of the young life today! It is typical.

God's Word shows forth God's method to be most definite. He gives to that one who will believe in Jesus, a perfect standing on high, declaring to that one, "You are risen with me through faith." And then He says to His resurrected child, "Child of mine, I have given you a guaranteed position of resurrected perfection. Will you not yield yourself unto Me in your state as one who is alive from the dead? Will you not reckon yourself dead indeed unto sin and alive unto God through Jesus Christ, our Lord?" (Rom. 6:11.) And to this simple appeal of God as set forth in His Word, the average Christian is turning a deaf ear. A few are saying, "Yea, Lord, here am I, send me, send me."

To which class do you belong, young man, young woman? Do you belong to the class which with willing hearts say, "I'll go with Him all the way," or do you belong to the class which cries out, "We will not have this Man to reign over us. We prefer the pleasures of this world to the sacrifice and service of the Lord." Do not side-step the issue but face it in Jesus' Name,—to which class do you belong?

The Intended Result

IN the study of our wonderful standing in Christ Jesus as resurrected beings we found that God's purpose was that we should participate in an actual, physical resurrection unto glory in which we should become like Him "Whom having not seen we love." This purpose of God is set forth in a definite promise. Hence, being backed by His Word, it is God's guaranteed result in our standing. There is a very blessed possible result in our state. This possible result is the goal which God intends we shall attain. His great, loving heart yearns for every believer to have God's best in his own personal experience. It is His thought that His people shall actually enter into the joys of the resurrection life, tasting here and now from day to day of the powers of the age to come. He wants our lives to be characterized by a resurrection walk.

"As Christ was raised up from the dead * * * we should walk in newness of life." (Rom. 6:4.)

And not only should our outward walk be characterized by the manifestations of His resurrection power but He purposes that having yielded our lives to Him we should enter the bliss of resurrected thinking:

"Since then, you have been raised with Christ * * * aim at what is above; * * * mind what is above." (Col. 3:1-2, Moffatt.)

God has given to all of His children the resurrection life. He gave it to them when they believed. Under His plan it is their inalienable right because they are united with the Lord Jesus in His resurrection and their life is "hid with Christ in God." To those whom He has thus

blessed God comes with an appeal that they would show forth in their daily walk, their state here upon earth, the wonder, the marvel of this resurrection life which is already theirs. Child of God, can you say Him nay? Can you refuse to yield yourself unto Him as alive from the dead when He has, without exacting any promise from you, married you to Him Who is raised from the dead? Can you repudiate His love a moment longer? Let this hour be the hour when the plans of self are quietly brushed aside, when self-ambition is shown the door, and with the simplicity and faith of a child, the soul looks up to Him and says, "Unto Thee, O, Lord, I yield my all. Lead me forth by Thy strength to walk in newness of life and victorious service for Thee until Jesus comes."

Did Jesus Rise?

by WM. AVERY McCLURE

ONE certain indication of coming apostasy is the increasing disbelief in the resurrection of the body. Faith in this scriptural fact so far from being regarded as fundamental to the Christian doctrine, as it formerly was, has come to be regarded as fanciful and impossible. The evil is not confined to any one locality, one denomination or people, but is widespread and uncircumscribed. Let him who doubts this make inquiry in almost any church and he will find that the doctrine and the fact of literal resurrection are scouted and repudiated on the ground of being gross, material and unscientific.

The Holy Spirit has inseparably linked the resurrection of the saints with the resurrection of Jesus Christ. Together they stand or fall. If there was no resurrection of Jesus Christ, there will be no resurrection of the saints. This form of infidelity, then, which today indwells our churches, begins with the denial of the resurrection of Jesus Christ.

In all ages the resurrection of Jesus has been a subject of controversy. Perhaps it is more so today because the actual event of His bursting the bonds of death and liberating Himself from the tomb is removed by twenty long centuries, and the miraculous nature of His resurrection is therefore made more difficult to accept in this age when science and reason have been unduly magnified. But the story which Matthew tells us was circulated among the Jews—that the disciples had stolen the body of Jesus—reveals that His resurrection from the beginning was contested. Some of the newer theories made in attempt to do away with the miraculous are that Jesus swooned, or that the disciples merely imagined that He was dead. These are but the futile efforts of man to explain the event on non-miracu-

- lous grounds.
- The Corinthian Church thought literal resurrection was gross and material, so they offered scientific objections, saying, "How are the dead raised up, and with what body do they come?" Paul, writing "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth," could only answer, "Fool!" Then he enumerates seven frightful consequences of denying the resurrection of the body:
1. "If there be no resurrection of the dead, then is Christ not risen."
 2. "Then is our preaching vain." There is nothing to preach about since the entire structure of revelation falls.
 3. "Your faith is also vain," for Christ's work is not complete if He did not rise.
 4. "Yea, we are found false witnesses of God, because we have testified of God that He raised up Christ; whom He raised not up, if so be that the dead rise not."
 5. "Ye are yet in your sins."
 6. "Then they also which have fallen asleep in Christ are perished," for they have mouldered into dust with no hope of ever living again.
 7. "We are of all men most miserable."

But there is no doubt in the Apostle's mind whether Christ has risen or not. He follows this list of horrible consequences with a triumphant declaration,—"*But now is Christ risen from the dead and become the first fruits of them that slept.*" (I Cor. 15:20.)

McClure raises the question of questions in this article on "Did Jesus Rise?" His handling of the question is fresh, scriptural and convincing. It is a veritable tonic for weakened faith in this skeptical age.

THE inspired Scriptures teach that Jesus came forth from the grave. If such a passage as this

does not teach bodily resurrection, then it is impossible to teach that doctrine in human language. And a great many other passages can be adduced which declare this fact with as much certainty as the passage quoted. "The resurrection of Jesus is directly mentioned 104 or more times in the New Testament. Under the word 'raised,' 37; 'raise,' 1; 'rise,' 10; 'risen,' 21; 'rose,' 6; 'rising,' 1; 'life,' 1; 'alive,' 2; 'liveth,' 6; 'brought,' 1; 'quicken,' 3; 'begotten,' 1; 'resurrection,' 11."*

To deny the doctrine of literal resurrection in the face of such abundant Scripture evidence is the height of absurdity. He who persists in it should properly be enrolled in the ranks of the infidels, for he who repudiates the resurrection of Jesus is no less an infidel and a denier of God's Holy Word than one who denies His virgin birth. Furthermore to deny the resurrection of Christ is to disclaim and dishonor Him as Saviour. If He did not rise, He was not the Christ; He was not the Son of God; and He could not have been the Saviour of mankind. Again, if He did not rise, He was the greatest impostor and the most outspoken liar the world has ever seen, for He boldly declared that He would die and in three days rise again. God vindicated that claim and raised Him up. He is "declared to be the Son of God with power by the resurrection." (Rom. 1:4.)

Not only did Jesus rise from the dead, but He was also seen by eye-witnesses after the resurrection. Paul declares that He was seen of above five hundred brethren at once, many of whom were yet alive in Paul's day. Since many were still alive when Paul wrote concerning the appearance, his statement was subject to challenge and would have been challenged had it been untrue. It was not challenged. Hence, it must have been true. The gospel accounts omit all reference to this appearance to the five hundred brethren, but Paul, on the other hand, makes no mention of other appearances to which Luke and the other gospel writers refer. He however, strengthens his testimony by adding to his list an appearance of which perhaps he was the most certain—the appearance to himself: "And last of all he was seen of me also." (I Cor. 15:8.) The combined testimonies of Paul and the gospel writers then, demonstrate that He was seen by at least five hundred and twenty persons after the resurrection. It is not unreasonable to believe that He was seen of more of whom we are not told. Some of these talked with Him. Some beheld the wounds in His hands and in His side. Others were with Him at different intervals until the ascension.

There are three New Testament characters who testify to having seen Jesus after the ascension. These are Stephen (Acts 7); Paul (II Cor. 12:1-21); and John (Rev. 1.)

These immediate witnesses held the firm conviction, which nothing could shake, that their Lord had been crucified, had risen, and had been exalted to heavenly dominion. The effect of their faith in the lives of Christians in every epoch since their

time has been of such a nature as to establish forever that they were the victims of no illusion or hallucination, but that they had in reality beheld the risen Christ.

ANOTHER reason for believing in the resurrection of Jesus is the evidence of the tomb. The stone, the seal, the guard set to watch were the precautions of man taken against His coming forth. The argument that His body was stolen by the disciples is thus answered. To have stolen the body under such conditions would have been a physical impossibility. When Peter and John came to the tomb after the stone had been rolled back by the angel, not to set free the Son of God, but to prove that He was not there, that He was already free as the angel himself testified, "He is not here; for He is risen," they found the grave clothes lying as they had been left when Jesus arose. "The napkin that was about His head was not lying with the linen clothes, but wrapped together in a place by itself." (Jno. 20:7.) It is significant that the grave clothes were found undisturbed by human hands, not cut nor torn, but lying just as they had fallen from the transformed body of the Lord. Had He been liberated by cutting or tearing, or had He escaped in haste, this evidence could not have been there. The resurrection body was not subject to human limitations. The grave, the stone, the seal, the guard were as naught. He came forth at the appointed moment in resurrection glory by His own mighty power, leaving behind Him the sepulchre and all that it contained. The angel could truthfully say, "Come and see the place where the Lord lay." (Matt. 28:15.)

There is no explanation by which the infidels can get rid of the fact that the tomb was empty. It stands as an incontestable testimony to the truth of the message that the Lord had risen. The disciples fearlessly preached a risen

Christ, yet no enemy or critic ever attempted to silence them, as they might easily have done had their testimony been false, by pointing out the place where the body of the Lord lay, or by proving the manner in which it had been removed from the tomb in which, to the knowledge of all, it had been placed. Since the fact of the empty tomb cannot be explained away, there is but one sensible conclusion—He arose as the Scriptures declare.

The arguments that Jesus swooned and that the disciples merely imagined Him to be dead are answered in that the soldiers did not brake His legs because they found Him *already dead*. "But when they came to Jesus, and saw that he was dead already, they brake not His legs; but one of the soldiers with a spear pierced His side, and forthwith came there out blood and water." (Jno. 19:33-34.)

BUT there is some valuable evidence of the resurrection of Jesus to be found outside of the Bible. The testimony of Josephus

continued on page 229

* What the Bible Teaches, R. A. Torrey, p. 176.



By the Resurrection, the Cross which was the sign of the deepest disgrace is become the sign of highest honor. o-o-o

JOHN PETER LANGE

Resurrection

by JAMES H. BROOKES

MORE than eighteen hundred years ago the Holy Ghost dictated a sharp reproof to the Corinthians, "How say some among you that there is no resurrection of the dead?" (I Cor. 15:12.) A little later, He sends a word of needed caution to Timothy, and through him to all preachers of the Gospel, "Shun profane and vain babblings; for they will increase unto more ungodliness; and their word will eat as doth a canker; of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." (II Tim. 2:16-18.)

Witnesses for the truth are called today to meet precisely the same error which the apostles encountered, and to meet it on precisely the same ground of "profane and vain babblings, and oppositions of science falsely so called; which some professing have erred concerning the faith." (I Tim. 6:20-21.) It is true now, as of old, that "some will say, How are the dead raised up? and with what body do they come?" The only answer is that which follows the question in the Bible, "Thou fool." (I Cor. 15:35-36.) One of the early Christians, musing upon a statement of Scripture which to his poor mind was incomprehensible and seemed unreasonable, makes the following confession which should be carefully treasured in the heart, "I forgot God, when I said, How can this be?"

In Dr. Brown's book on the Resurrection there is a story told of a servant, who, receiving a silver cup from his master, suffers it to fall into a vessel of aqua fortis, and, seeing it disappear, contends in argument with a fellow-servant that its recovery is impossible, till the master comes on the scene and infuses salt water, which precipitates the silver from the solution, and then, by melting and hammering the metal, he restores it, not only to its original shape, but to something more beautiful than it was before. It is said that a skeptic was so impressed by this incident, and so convinced of his own foolishness, he renounced his opposition to the Gospel, became a happy Christian and was buried at last near the foot of Dr. Brown's grave in the sure hope of a glorious resurrection.

BUT whether men understand it or not, whether they believe it or not, there is no truth more clearly and fully taught in the word of God. It is indeed the chief corner stone of Christianity, as a distinctive system of religion, and if torn away, the whole structure is rent to the foundation, and lies a shapeless mass of ruins. Certain philosophers of the Epicureans, and of the Stoics, called Paul a "babbler" and a setter forth of strange gods,

For twenty-three years James H. Brookes published the Bible study magazine, "The Truth". God blessed and spread the testimony. In this article Dr. Brookes brings forth from his treasure things new and old.

because he preached unto them Jesus, and the resurrection; "And when they heard of the resurrection of the dead, some mocked." (Acts 17:18, 32.) Nevertheless he preached it in cultivated Athens, as he boldly preached before the Roman soldier Felix, "that there shall be a resurrection of the dead, both of the just and the unjust." (Acts 24:15.)

Elsewhere he links the literal resurrection of our bodies to the literal resurrection of Jesus, as a historical fact, in such a way that the two stand or fall together. "If there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then our preaching is vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ; Whom He raised not up, if so be that the

dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept." (I Cor. 15:13-20.) There is but one way of escaping the tremendous force of this inspired argument, and that is by denying the authority of the Bible.

AS the resurrection of believers is thus bound up with the resurrection of their Lord, it may be well to glance at the importance of His resurrection in its bearing upon the entire question of our salvation.

I. It forms part of the Gospel. "That Christ died for our sins according to the Scriptures; and that He was buried, and that He rose the third day according to the Scriptures." (I Cor. 15:3-4.) "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." (Rom. 10:9.)

II. It is connected with our justification. "If we believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification." (Rom. 4:24, 25.)

III. It is essential to our sanctification. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him Who is raised from the dead, that we should bring forth fruit unto God." (Rom. 7:4.)

IV. It is the main spring of sustained personal con-

secession. "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." (II Cor. 5:14-15.)

V. Our safety is wrapped up in His resurrection. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, Who also maketh intercession for us." (Rom. 8:34.)

VI. It is the foundation of our hope. "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." (I Pet. 1:3.)

VII. It is the pledge and guarantee of our own resurrection. "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." (Rom. 8:11.)

Thus the literal fact of Christ's resurrection is made the basis of every Christian doctrine, the incentive to every Christian duty, for if He did not rise from the dead, the Bible which has been the stimulus of this world's enterprise is a lie, the faith which has comforted and gladdened and blessed countless millions of our race is a delusion, and God Himself is a myth or a monster. On the other hand, if He did rise from the dead, no other evidence is needed to prove that the Bible is true, that the faith of Christians rests upon a rock that can never be moved, and that a living, merciful God is beseeching men to be reconciled to Him.

Strauss at once saw that this is indeed "the burning question," as he well calls it, and for thirty years of his life he devoted the powers of a singularly acute mind to the preparation of an argument, which he fondly hoped would disprove the reality of the resurrection of Jesus. Those who have read his elaborate work will confess, even if in sympathy with his aim, that the long section he gives to "the burning question" is by far the weakest part of his book; and the heart of the believer will throb with joy at finding how futile are the most powerful assaults that can be made against the impregnable fortress of his faith. Those who have not thoroughly examined the subject may be assured that there is far stronger evidence of our Lord's resurrection than there is of any other ancient historical fact whatever; and every Christian who has carefully examined it will stake his very life upon the truth of the assertion.

BUT there are many Christians who, through false or defective teaching, have erroneous views of the bearing of His resurrection upon their own resurrection. They have a vague idea that at some very remote

day, perhaps thousands or hundreds of thousands of years hence, there will be a general and simultaneous resurrection of all the dead, the righteous and the unrighteous, ascending pell-mell, to stand before the great white throne in judgment. A very little thought would convince them that, even if believers and unbelievers come forth together from the grave, they will be totally distinct and unlike in character and appearance. Of course every Christian of ordinary intelligence knows that it is concerning the body of the believer the Bible says, "It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power." (I Cor. 15:42, 43.)

In the whole of this sublime chapter there is not the slightest allusion to the resurrection of unbelievers, for the epistle is addressed to "the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours," (1:2.) It was to correct the mistake into which some of the saints had fallen, the passage on the resurrection was written, and it was to them and of them alone, who call upon the name of Jesus Christ our Lord, the Apostle wrote, "Christ is the first-fruits; afterward they that are Christ's at His coming" (15:23). Not a word is said about the resurrection of unbelievers, and it is sheer ignorance that would seek to establish their resurrection by this chapter.

Precisely the same thing is true of the fine passage in the epistle to the Thessalonians concerning the resurrection. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him * * *. The dead in Christ shall rise first" (I Thes. 4:13-18). There is not a whisper concerning the resurrection of any except those who are in Christ, and shall ever be with the Lord; and hence it would be a

singular lack of intelligence to cite this passage as evidence of a general resurrection.

Our Lord spoke of some who shall "be recompensed at the the resurrection of the just" (Luke 14:14), and the following verse shows that in the Jewish mind the resurrection of the just was associated with the establishment of the kingdom of God. This thought they had gathered from the Old Testament Scriptures, where God says to Israel, "Thy dead men shall live together with my dead body shall they arise," (Isa. 26:19.) Again, when Daniel's people, the Jews, are delivered, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2). It does not say *all*, but *many*, or as Tregelles, supported by Aben Ezra and other eminent Rabbis, renders it, "These (that awake) to everlasting life, and those (that awake not) to shame and everlasting contempt."

Let us show
forth our faith
in His Resur-
rection from
the tomb by
our stepping
forth into a life
of Resurrection
from the world.

C. L. F.

This accounts for the questioning among the disciples, "what the rising from (literally, from among, or, out of) the dead should mean," (Mark 9:10.) This accounts for the intense desire and effort of the Apostle to "attain unto the resurrection of the dead" (Phil 3:11), literally, the "out-resurrection, the one from among the dead." This accounts for the distinct statement in plain, simple, and unfigurative language, made concerning the righteous dead at the second coming of Christ, "they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection" (Rev. 20: 4, 5).

There is no fair way to avoid the conclusion which these words in their obvious import demand, that the resurrection of believers precedes the resurrection of unbelievers by the interval of a thousand years. If Paul by the Holy Ghost teaches "that there shall be a resurrection of the dead, both of the just and unjust," he does not say that it shall be a simultaneous resurrection. If Jesus teaches that "the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth" (Jno. 5:28), His own use of the word *hour* in verse twenty-five shows that it may easily stretch over the thousand years.

"Did Jesus Rise?" (cont. from p. 226)

is considered by all to be reliable. Concerning him Joseph Scaliger, considered by Wm. Whiston to be the most learned and competent judge as to the authority of Josephus, has said, "Josephus is the most diligent and the greatest lover of truth of all writers, nor are we afraid to affirm of him that it is more safe to believe him, not only as to the affairs of the Jews, but also as to those that are foreign to them, than all the Greek and Latin writers; and this because his fidelity and compass of learning are everywhere conspicuous." Josephus is conceded to be an authority, and he believed in the resurrection of Jesus. His testimony follows:

"Now there was about this time Jesus, a wise man, if it be lawful to call Him a man; for He was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to Him both many of the Jews and many of the Gentiles. He was the Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned Him to the cross, those that loved Him at the first did not forsake Him; for He appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning Him. And the tribe of Christians, so named from Him, are not extinct at this day." *

This statement coming from the pen of one who was not a Bible writer, and who did not even pretend to be a follower of Christ, but gives his testimony merely as a recorder of facts, is most convincing. Away with "scientific" nonsense. Jesus rose! "He was a doer of wonderful works." Bring Him onto the scene and scientific difficulties vanish like mist before the rising sun.

The late Dr. Arnold of Rugby, a scholar and historian of no mean ability, adding his testimony, said, "I have been used for many years to study the history of other times, and to examine and weigh the evidence of those who have written about them; and I know of no fact in the history of mankind which is proved by better and fuller evidence of every sort, to the understanding of a fair in-

quirer, than the great sign which God has given us, *that Christ died and rose again from the dead.*" *

THESE historical facts however, do not constitute all the evidence. The evidence that is furnished by the results of the resurrection must not be overlooked. One of the most striking results was the great transformation wrought in the disciples. Pentecost was another result; the conversion of Paul was another; the change in the day of worship from the Sabbath to the first day of the week was another. Paul speaks of the "power" of the resurrection. Its power is felt to this day.

Those therefore, who deny the resurrection do not believe the Bible, but form their opinions from other books or repeat what they have learned from modernistic leaders. There is to be a time when no skepticism as to the resurrection will remain in the mind of anyone, for as surely as Jesus came forth, "The hour is coming in the which all that are in the graves shall hear His voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." (Jno. 5:28-29.)

* Wm. Whiston's Josephus, p. 641.

* The Resurrection of Jesus, James Orr, p. 10.

Are your friends protected?

Is their faith established in the Old Book?

Have they been warned of the dangers of the modern "isms"?

Are they being carefully taught the deeper truths of God's Word so that they can recognize Satanic imitations?

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"GRACE and TRUTH"

Resurrection in the Book of Acts

by MAURICE G. DAMETZ

THE book of Acts is the book of preaching. Certainly there was preaching. How could there be anything else when the preachers had seen their resurrected Lord and were yielded unto Him? One note was dominant in the message of these Divinely commissioned preachers,—the resurrection of Jesus. They had seen the risen Lord; that had transformed their lives. They had seen the triumphant Christ, the mighty Victor; that changed everything for them. They went forth with a positive message. They did not preach theories, but facts which stirred their souls to the very depths. Power accompanied their message. The Word of God gripped the hearers, and with the Word of God gripping souls,—things go. Throughout the book of Acts may be seen a Person. In the scenes of preaching, persecution or prison, the risen Christ is present. Someone has well said, "The actions of the risen and glorified Christ can easily be traced throughout the entire book." Again and again the resurrected Jesus is seen. He is seen at the portal of the book, and at its close. We want to consider the preaching message and the results attendant upon the delivery of this message.

The preaching of the Apostles in the book of Acts reveals our message. Ten sermons are recorded in the book; nine of them were preached to unbelievers, and one to believers. Seven out of the ten sermons have the resurrection of Christ for their theme. In the remaining sermons the resurrection is implied. It is evident that the resurrection of Jesus was a vital part of the Apostles' message. They did not talk about the resurrection once a year, but all the time. What a difference between then and now. Then it was resurrection all the time, now we hardly hear about it once a year,—instead is all the soft talk about immortality. The Apostles did not preach about the earthly life of Jesus; they were charged with the message of the resurrection. Today we are pointed to the purity of Christ's life. Preachers today preach a matchless system of ethics. *The result is an imitation church, and an imitation Christianity without any power.* Christianity bases its claim to acceptance upon the resurrection of Jesus. Peter taking advantage of the occasion preached his second sermon. *The heart of the sermon was the resurrection of Jesus* (3:15-26). The message was pointed and positive. What was the result? The Sadducees took offense because he spoke of the resurrection. The message was like a thunderbolt to the consciences of these men with stuffed heads and starved hearts. Rough hands seized Peter. Persecution began. The Sanhedrin called Peter on the carpet. He turned on them and preached the resurrection (4:10.) They turned him loose, commanding him not to speak or teach in Jesus' Name (4:18.) Immediately, he went to the believers at Jerusalem and witnessed of the resurrection with great power (4:33.) The second persecution began. Peter and the Apostles were thrown into prison (5:17-18.) But Peter was undaunted. His experience made him bold. Immediately following the deliverance from prison, Peter was found in the temple preaching again. The officers took him, for the people were about ready to stone him and the others. He was brought before the council. Fearlessly he pilloried the priests as enemies of God and crucifiers of the Messiah.

The fearless preaching of the Apostles proves this fact. There is no reason why the preaching of today should be modified. It is evident that the preachers of today have departed unto another gospel. The only hope for a powerless church to become powerful is for its preachers to get back to the positive, powerful and transforming message of the Apostles.

THE Apostles' preaching produced results. The power of God was manifested mightily through the spoken word. Let us notice the message of Peter. The Peter of the book of Acts was unlike the Peter of previous experience. He was transformed. A glimpse at the risen Jesus changed him.

Turning to chapters 3 to 5, let us notice their message and the results. Peter and John were going to a prayer-meeting in the temple. On the way Peter healed a lame man. The crowds of people became excited. He preached the resurrection of Jesus to his enemies. The message got through the surface. It cut to the heart. It reached center. The preaching was prevailing, compelling, impelling and convicting. They gave Peter and the Apostles a beating and turned them loose (5:25-40.) But prisons and persecutions could not silence Peter. He had a good time. It made him more of a man. He and the Apostles rejoiced that they were counted worthy to suffer for the Name of Jesus. Persecution could not stop them. Nothing could hinder them. With wounds on their backs, they continued to testify daily in the temple and in every house (5:41-42.) What an example of steadfastness for us to follow.

Paul was another Divinely commissioned preacher. What was his message? He, too, had seen the resurrected Jesus. The appearance of Jesus on the Damascus way revolutionized his life. He became God's mightiest man. He had but one message,—everything in his preaching and in his Epistles center about the risen Christ. Paul always spoke with a tone of authority,—he was dogmatic and positive in his preaching. Such preaching accomplishes a Divine result.

Straightway after Paul's conversion he began to preach Christ. He asked authority from no man. He applied to no one for orders. His heart was glowing with the love of Christ. The Jews were confounded by his preaching. He proved that Jesus was the Christ. *He preached the resurrection.* Day and night they sought to kill him. He escaped from Damascus, being let down by the wall in a basket (9:22-25). He went down to Jerusalem and boldly spoke in Jesus' Name with the same result,—the Greeks sought to kill him (9:28-29). Here Paul took the same place that Stephen did a year or two before, perpetuating the work that Stephen had left. The last time Paul was in Jerusalem he was in the persecuting mob. *What a sensation!*

One has only to follow Paul in his missionary journeys to find out how often he preached the resurrection. His first recorded sermon is in Acts 13. He preached on the resurrection of Jesus (vs. 33-37). The next Sabbath the whole city came out to hear Paul. Persecution arose and he was expelled. His next stopping place was Iconium. He spoke the Word boldly. There the Gentiles and Jews

plotted to stone Paul (14:3-5). He went on to Lystra and preached the Gospel there. Certain Jews from Antioch and Iconium followed and stirred up the people against him. He was stoned, taken out of the city and left as dead (14:7-19). *Stones are the answer of those who have no arguments.*

At Thessalonica, on Paul's second missionary tour, we find him holding meetings in the house of Jason. He had preached in the synagogue on the resurrection, and all the city was in an uproar. His enemies accused him of sedition. What a testimony to the power of the Gospel,—“these have turned the world upside down” (17:1-9). On the way to Athens Paul and Silas stopped at Berea long enough to stir up the people (17:10-14). At Athens Paul preached that wonderful sermon on Mars Hill. He declared unto those idolatrous people the true God and Jesus Christ His Son Whom God raised from the dead (17:22-32). And when they heard of the resurrection they mocked Paul. At Corinth Paul testified in the synagogue that Jesus was Christ. Persecution arose. Paul showed his persistence in getting forth the message by preaching the Gospel in the house of Justus next door to the synagogue. Here Paul preached the Word boldly for eighteen months.

Notice that every time Peter and Paul got into trouble it was because they preached the resurrection of Jesus. Prisons were used to silence them—it was because they preached the resurrection. They were beaten and stoned because they preached the resurrection. They were called before councils and courts because they preached the resurrection. Persecution always follows this sort of preaching. *Persecution will follow this sort of preaching today.* It may be refined persecution. Today people mal'gn,

misrepresent and lie about God's men, that they may silence them. The time will come when they shall again be martyred.

What were the blessings attendant upon the Apostles' preaching of the resurrection?

First: It resulted in boldness and power in the lives of the preachers. They had great compassion for the lost. Their preaching had a “prick” in it.

Second: The churches and believers prospered under such ministry:

“Howbeit many of them which heard the Word believed” (4:4).

“And great grace was upon them all” (4:33).

“And the disciples were filled with joy, and with the Holy Ghost” (13:52).

“And so were the churches established in the faith, and increased in number daily” (16:5).

“And the name of the Lord Jesus was magnified” (19:17).

These above named results speak well for the preaching of the resurrection. The message was stabilizing. Believers grew in grace. Aggressive churches were built up. The Word of God was studied. The name of Jesus was magnified.

WE need this message today. We live in a Sad-duccan age. Today, it is not alone the offense of the Cross and the resurrection,—it is the offense of all supernaturalism. Christianity is becoming de-supernaturalized. The issue between the Apostles and their enemies is the struggle of the ages. They represent the parties of today. *In these days when the Old Gospel is passing from the earth, and preachers are preaching a Gospel of their own, where do you stand? Which side are you on?*

The Poverty of Orthodox Books

by FRANK S. WESTON

ONE who keeps an eye on the output of religious literature in England and America cannot but help notice the small number of orthodox books issued. The number of books printed is immense, but they revolve around a comparatively few subjects, leaving out of account a large number of most interesting subjects. And the religious books which are the most popular are not giving us the truths of God's Word.

I have in hand a new book. It is dedicated to a recent Governor General of Canada. It teaches the salvation of all, including Satan himself. It is well written and beautifully printed and adorned, but what of its teaching?

There seems to be a market for unorthodox books as the number is increasing. And they are being sold in the book rooms of the, at one time, orthodox bodies, such as Presbyterians, Methodists and Baptists. The writer has, this past summer, been in the principal book stores of Boston, New York and Toronto, only to find how few books on the Bible, from the old standpoint, are obtainable. In the largest religious book store in Boston I was told that books of exegesis and orthodox commentaries were no longer called for and they were relegated to the upper story of the building. I asked, “What are New

England preachers reading?” The answer was, “Books on sociology, philosophy, psychology, biology and current literature.”

A search has now to be made to find new and ably written orthodox books. No recognized theologian, Presbyterian, Baptist or others, has in recent years written on the angels, heaven, hell, sin, providence, nature, etc., from the orthodox point of view. There is not, to my knowledge, a treatise on psychology that is distinctly Christian. Stalker, Steven and Fletcher only partially treat the subject. Of the seventy recently read, nearly all were based on evolution or were decidedly materialistic. Those used in colleges are devoid of God. If our young people are not taught from teachers who write as believers in the Bible as God's truth, it will not be long ere we have a famine of hearing the Word of God. The writings of such men as H. and A. A. Bonar, Dr. Chalmers, the English Puritans, John Brown, J. Morrison and such like, are not now on sale. The denominational stores are selling books which cut away the foundations of the denomination. R. W. Frinnis' books are far from the teaching of the Baptist body but are sold in the book rooms in Boston and New York. One has no assurance now that a book from a denominational book room is not absolutely infidel in its teaching. Destroyers of the faith are sold freely.

The Eighteen Principles of Divine Revelation

Principle No. 6 — The AGREEMENT PRINCIPLE — by THE EDITOR

FOR nearly two millenniums the enemies of the Word of God have determinedly contended that the Bible abounds in contradictions, discrepancies, inconsistencies and inaccuracies. The first great writer taking the positions of so-called modernism was Porphyry. He wrote in the latter part of the third century, and although his mind had never been instructed in the "newer conceptions of this enlightened age," he took the same positions, to a very large extent, which are now taken by the modernist. His method of attack upon the Word of God was identical with modernism. He wrote fifteen books against the Bible taking the Pentateuch, Daniel and many of the other sections which are the favorite battle grounds of the followers of Shailer Matthews, George Albert Coe, Harry Emerson Fosdick, et al. The Christians of that early day recognized Porphyry as a wicked blasphemer and classified his writings as satanic. Jerome calls him a "rabid dog against Christ."

The claim that the Bible contradicts itself is still heard. Books are written with such titles as "One Thousand Contradictions from the Bible," and surface inconsistencies and alleged inaccuracies are paraded before the minds of the untrained as though they were incontrovertible contradictions. The fact of the matter is, not one supposed inaccuracy in the Bible has ever been demonstrated to actually exist. They have all been shown to have been resting upon the flimsy basis of a false translation, or a questionable transcription, or an interpretation that is repugnant to the balance of Scripture.

As has been frequently said in this series of studies on the Eighteen Principles of Divine Revelation, it is not our purpose in these discussions to prove the inspiration of the Scriptures. We are simply seeking to adduce from the Word of God itself proof of existence of underlying principles of Divine Revelation. The "Higher Critic" is constantly boasting that his conclusions are based upon internal evidence. We accept his challenge and submit the inescapable and indubitable demonstration that the Eighteen Principles rest upon nothing more nor less than a convincing array of internal evidence. The plenary and verbal inspiration of God's Holy Word is constantly assumed.

The definition of the Agreement Principle is:

THE AGREEMENT PRINCIPLE IS THAT PRINCIPLE OF DIVINE REVELATION

(a) Under which the truthfulness and faithfulness of God become His guarantee that He will not set forth any passage in His Word which contradicts any other passage.

So common has unfaithfulness and disloyalty become among men that their conception of God has become a reflection of their own wicked and degraded condition. The modernist unhesitatingly accuses the Lord Jesus Christ of accommodating Himself to the ignorance of the people of His day in many points in His teaching. The Saviour is frankly accredited with "knowing better" but He employed tact in order that He should not be guilty of antagonizing those whom He was seeking to teach. This abominable defamation of the moral character of our Lord and Saviour, Jesus Christ, is quite generally held by those who have embraced the fallacies of modern thought. Furthermore, the modernist denies the accuracy of the narratives pertaining to the miracles and fancies that he sees on almost every page of the Old Testament contradictions and discrepancies, some minor and some of major importance. To entertain these ideas is to accuse God of unspeakable falsehood and to deny His faithfulness to His people.

The faithfulness of God is declared over and over again in the Word:

"Forever, O Lord, Thy Word is settled in heaven. Thy faithfulness is unto all

generations." (Ps. 119:89-90.)

If God is faithful, and God has settled His "Word," then it may be declared with assurance there is no unfaithfulness or falsehood in that Word. Because God is faithful He cannot disagree with Himself. Because God is faithful the Book which purports to be God's Book cannot contain discrepancies and contradictions. If discrepancies and contradictions are demonstrated to exist in the Bible, then one of two things becomes inescapably certain, —either the Bible is not God's Book for God is faithful, or else the Bible is God's Book and God is not faithful. We unhesitatingly repudiate both of these conclusions and accept the ultimatum of inspiration,—God is faithful, and the Bible is His changelessly harmonious Book.

If God is faithful then God does not falsify. To this the Scriptures bear witness:

"God is not man that He should LIE." (Num. 23:19.)

This installment of the studies on the Eighteen Principles is the sixth. Those already published are:

The Willingness Principle
The Infinity Principle
The Direct Statement Principle
The Right Division Principle
The First Occurrence Principle

Next month the study will be on:

THE CONTEXT PRINCIPLE
If you will master these Principles the Bible will become a new book to you.

"He is the Rock, His work is perfect, * * * a God of TRUTH and without iniquity; just and right is He." (Deut. 32:4.)

"The Strength of Israel WILL NOT LIE." (I Sam. 15:29.)

"The Word of the Lord is RIGHT." (Ps. 33:4.)

"Let God be TRUE but every man a liar." (Rom. 3:4.)

"In hope of eternal life which GOD THAT CAN- NOT LIE, promised before the world began." (Titus 1:2.)

"And they cried with a loud voice, saying, How long, O Lord, HOLY AND TRUE." (Rev. 6:10.)

"I am the Way, the TRUTH, and the Life." (Jno. 14:6.)

God is not a liar. God does not contradict Himself. He cannot contradict Himself and still be GOD. God does not tell us a beautiful narrative of an astonishing miracle in order to produce dramatic effect and then let it be discovered a few thousand years later that He had put a rather clever one over on His trusting and credulous people. The positions of modernism are an insult to God and a repudiation of His Word. Our God is Truth!

The truthfulness and faithfulness of God become His guarantee that He will not allow to creep into His Divine revelation passages the true meaning of which is repugnant to any other passage. The Agreement Principle is that principle of Divine Revelation under which God never disagrees with Himself. If God were to say anything in Genesis which He later contradicts in Revelation His faithfulness would be exploded and His truthfulness a farce. Well may the child of God be grateful for the fact that the Bible so insistently and repeatedly declares the truthfulness and faithfulness of God. Because God is truthful and God is faithful even finite man may come to the Bible, that infinite and celestial Book, knowing that if there comes to his attention an apparent contradiction, or a fancied inconsistency, that it is either his own limitation, which has kept him from understanding the holy Word, or else Satan himself has wrought within his soul a God-denying and Bible-destroying imagination. Because God is true and God is faithful, the Agreement Principle is wrought into the very warp and woof of God's Book.

PASSAGES which are cloudy because of faulty translation, have become the fertile soil in which the enemies of the Bible have produced fancied discrepancies and imaginary contradictions.

In view of this fact, the value of the Agreement Principle becomes instantly self-evident. This principle, underlying the entire fabric of revelation declares unhesitatingly that the veracity and integrity of God are the perpetual guarantee that the Bible will unchangingly agree with itself. Hence, when an obscure passage is encountered, it must never be interpreted so as to contradict a clear passage. To contradict a clear passage with a cloudy one, is to place a private interpretation on the difficult passage because we have the chance to do so. The Bible is delightfully definite on this point:

"Knowing this first that no prophecy is of any PRIVATE INTERPRETATION." (II Pet. 1:20-21.)

Surely this is final. Private interpretation is forbidden. It is manifest from this passage that the Holy Spirit regards a man's private interpretation as dangerous, indeed so dangerous as to make it the subject of a specially emphasized warning. By the Holy Spirit's thus repudiating private interpretation, it becomes plain to the earnest and

willing student that the only correct interpretation of a Bible passage is the AUTHOR'S INTERPRETATION. The Author of the Bible is God. The Bible is the sum total of His revelation. Hence, the Author's notes on any given passage may be found in the balance of the Scriptures. Dear fellow-student, have you found an obscure passage which is puzzling you? Does it seem to contradict some clear passage? If this has been your experience, beware of using that cloudy passage to controvert the clear one because of your private interpretation; beware of making God contradict Himself; beware of such high-handed methods of interpreting God's Word. Remember because God is true and God is faithful, Bible passages cannot disagree! Reject your private interpretation and "search the Scriptures" for God's interpretation. When you get God's light on your difficult passage you will find it *perfectly agrees* with all the rest of Scripture. Blessed and happy contemplation! The Bible is self-interpreting and the Agreement Principle never breaks down.

The Agreement Principle Illustrated by Correct Interpretation of Obscure Passages

A CLOUDY passage, the interpretation of which has disturbed many of the writers, is found in Rev. 5:8-10:

"And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of the saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. And hast made us unto our God kings and priests: and we shall reign on the earth."

Let it be observed that both the beasts (living creatures) and the four and twenty elders are represented as saying "God hath redeemed US by blood." But John 3:16 declares, "God so loved the world" and that only included MEN, and in Heb. 2:9 we find, "He tasted death for every MAN." Now the four living creatures are shown by Ezekiel to be the four cherubim and the four and twenty elders are the angelic leaders of heaven's worship after which was modeled David's plan of twenty-four courses of priests. These four living creatures are not MEN. The twenty-four elders are not MEN. And the record is that Jesus tasted death for MEN. Then why do the twenty-four elders say, "He redeemed US?"

This apparent contradiction is fully cleared up when it is learned that the word "us" is not in the original text. The Revised Version gives the correct translation:

"Thou hast redeemed MEN to God * * * and hast made them unto our God kings and priests and they shall reign on earth."

This translation is endorsed by Tregelles, Syriac Testament, Ford C. Ottman, Pember, Moffatt, Weymouth, Rotherham, Spurgeon and Jas. M. Gray.

The recognition of the correct translation completely does away with the seeming contradiction and the Agreement Principle is vindicated.

Another passage which has been pointed to as a difficult one is I Cor. 3:17:

"If any man defile the temple of God, him shall God DESTROY."

This passage does, indeed, seem to contradict a truth

which lies everywhere upon the sacred page, the truth of the eternal security of the believer. It is such passages as the following which seem to be at variance with I Cor.

3:17.

"I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand." (Jno. 10:28.)

"All that the Father giveth Me shall come unto Me; and him that cometh unto Me I will in no wise cast out." (Jno. 6:37.)

These two statements of our Lord Jesus teach most clearly that when a man has once been saved, his salvation is sure forever,—*"I will in no wise cast out."* But the Corinthian passage declares of the believer who commits certain sin, *"Him shall God destroy."*

The correct translation of I Cor. 3:17 adjusts this entire difficulty. The passage should read:

"If any man mars the temple of God, God will mar him."

Such authorities as Rotherham, Weymouth and Syriac Testament agree on this translation. The message of the passage at once becomes plain. If a child of God is guilty of taking his body (the temple of God) into sin, that will "mar" the body and the result will be that God will "mar" him. The same Greek word is used in both places. When the Christian is threatened with the "marring" of God, it is not destruction but chastening. Every believer who sins shall be "marred," chastened, punished by God,—"Whom the Lord loveth He chasteneth."

And once more it is demonstrated that the Bible does not contradict itself and that the Agreement Principle is constantly active.

Another supposed contradiction appears in Revelation 20:13-14:

"Death and hell delivered up the dead which were in them * * * Death and hell were cast into the lake of fire."

This passage as it stands in our Authorized Version, teaches that hell will finally be depopulated. The prophecy reads, "hell delivered up the dead," and following this astonishing depopulation of hell, it is predicted that hell will be cast into "the lake of fire." Now "the lake of fire" is the "everlasting fire" so often spoken of by Jesus and called by Jesus "hell" (gehenna). Hence, according to this translation of Revelation 20:14, hell is to be cast into hell! But there is still further seeming contradiction, for the Saviour in speaking of hell repeatedly declares it to be the place of *everlasting* burnings, and three times over in one discourse says of it, "Where their worm dieth not and the fire is not quenched." The whole thought of the teaching of Jesus, on this subject, is permanence and eternity. But Revelation 20:13-14 in the Authorized Version teaches that hell is only a temporary residence for the unbelieving dead. Confusion could scarcely be made worse. If hell is to be depopulated then it is not the place of "everlasting fire," nor is it the place where "their worm dieth NOT and the fire is NOT quenched." If the Bible teaches such gross contradiction as this and then adds the absurdity that hell is to be cast into hell, we can no longer expect men to place faith in such a Book.

But the solution of this enigma is readily understood the moment the correct translation of the Revelation passage is seen:

"Death and *hades* delivered up the dead which were in them * * * Death and *hades* were cast into the lake of fire."

It is *hades* which is to be depopulated. Hell is not *hades*. *Hades* is the temporary prison-house of the disembodied souls of the unbelieving dead. Hell is the eternal torture-house of the unbelieving dead after resurrection. *Hades* will have eventually served its purpose and will be done away. Hell is never to be done away. The correct translation shows conclusively that this is another point where God's Word is perfect. The supposed contradiction turns out to be a mistranslation. The defect proves to be but a human finger mark on the impeccable word of God.

No matter how patent a seeming contradiction may be, the puzzled student of the Bible may confidently apply the Agreement Principle by faith, being assured that when all the facts are known the integrity and perfection of the Bible will be fully vindicated.

The Agreement Principle Illustrated by Bible Testimony on Topics of Human Disagreement

THERE are certain Bible subjects which have, for many years, been the centers for theological wars.

Because men have so completely failed to agree on these themes they are particularly valuable to use as demonstrations of the Agreement Principle. The Bible testimony on these subjects, as well as every other subject, is invariably harmonious and complete. In such instances, the hopeless confusion and disagreement of men becomes the dark background which causes the Divine perfection and agreement of the Scripture to stand forth with special beauty and radiance.

The truth about the scattering of Israel and her future restoration to great glory and the headship of the nations is utterly unknown to some, and positively rejected by many. Writers on Bible themes are utterly at variance with one another on this important Bible subject. What is the teaching of God's Word on the dispersion and restoration of Israel? Is it an harmonious line of teaching throughout the Bible or is it, like the maudlin guesses of men, self-contradictory? Let the Bible speak for itself in answering this inquiry. Moses wrote in Deut. 30:1-3:

"And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey His voice according to all that I command this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee."

Notice the expressions employed by the Holy Spirit in this passage. They fall into groups of two, and each group carries the same message:

Vs. 1—The Curse.

The Blessing.

Vs. 2—The Lord hath driven thee * * *.

Thou * * * shalt return.

Vs. 3—God hath scattered thee.

God will turn thy captivity and have compassion * * * and will return and gather thee from all the nations.

The explicitness of God's Book is the comfort of God's

people. The Agreement Principle begins to show up with astonishing clarity. The *dispersion* and *restoration* of Israel are plainly and repeatedly declared in this portion from Deuteronomy. Do other Scriptures on this subject continue this remarkable agreement?

Isaiah 11:12 says:

"And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Ezekiel 36:19 and 24 says:

"And I scattered them among the heathens, and they were dispersed through the countries * * *. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land."

Psalms 147:2 says:

"The Lord doth build up Jerusalem; He gathereth together the outcasts of Israel."

Jeremiah 23:3 says:

"And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase."

Amos 9:14-15 says:

"And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink

the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

Romans 11:25-26 says:

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written. There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."

Agreement! There is naught but agreement. Moses and Isaiah, Ezekiel and the Psalmist, Jeremiah and Amos, yes, and even Paul, join in one united testimony of God's judgment and God's blessing of future restoration on Israel. The separation of many centuries does not interfere with Biblical agreement for there is one Mind Who is the source of all Scripture. Vast differences of training in the lives of the writers do not hinder agreement because "all Scripture is given by inspiration of God." The very subject upon which human minds fumble and fall and become enmeshed in controversy is the theme upon which God delights to exhibit the matchless beauty and doctrinal perfection of His inspired Word. From Genesis to Revelation the Agreement Principle is active in the Bible.

Here is a powerful key which when placed in the hands of faith, will unlock to the willing soul the richest treasures of God's unmeasured grace and deliver intact every promise and precept of the Book of books.

Announcement

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The Gospel of Christ

SELECTED

BELOVED friend, do you believe in Jesus? You say, "Of course, I do; everyone believes in Him."

Doubtless many believe that Jesus lived and died, and was the Son of God, and a Saviour; but that avails nothing. Of such faith God says, "The devils believe and tremble." Believing *about* Jesus will not save anyone. What I mean by the question is this,—have you believed that He was your substitute in condemnation, and *your* Saviour? A Saviour is one who saves. Has Jesus saved you? He cannot be your Saviour if you are not saved; for there is nothing more that He will ever do to save a sinner than what He has already done on the Cross.

Do you say, "He is my Saviour"?

Then tell me, Are you saved?

"No," you say, "I could not dare to say such a thing; it would be the height of presumption."

But do you not see that to take the place of one unsaved, is to deny the work of Christ? Being yet unsaved proves that you have never accepted His substitution. To accept it is salvation. God says it thus, "Jesus our Lord, * * * who was delivered for our offenses, and raised again because of our justification." (Rom. 4:24.) "All who *believe* are justified from all things." (Acts 13:39.) "He that believeth *hath* everlasting life." (Jno. 6:47.) Is it possible that words could be plainer than these?

As one unsaved, upon what do you rest? Or on what ground do you hope for salvation at the end? Do you think God cannot decide till then your fitness for His heaven? What fitness could you ever have? If God says of our righteousness, "It is as filthy rags," what about our sins? And if God's judgment on sin is death to the soul—"The soul that sinneth it shall die,"—are you not condemned already? So you see there is nothing left but Christ. Thank God for Him; for there can be no uncertainty about Him. He is past all condemnation forever. He is risen and already in heaven. If He has borne my judgment unto death, I am one with Him in justification and life. This is substitution. Therefore God says, "There is now no condemnation to them which are *in Christ Jesus*." (Rom. 8:1.) And again, "As He is, so are we." (I Jno. 4:17.)

No qualification is needed in me to stand on such high ground, save the title of *sinner*. "Christ Jesus came into the world to save sinners," and God invites "whosoever," "all," "everyone." The blood of Christ is not a help to heaven, or a make-weight in the balance of your own ef-

Dear Reader of "Grace and Truth," have you accepted Jesus Christ as your personal Saviour? If not, now is His accepted time. Receive Him now. Read this month's gospel message given by McClure, and delay no longer.

forts; nay, but *unconditional salvation*.

And now, beloved friend, since all has been done, why are *you* not saved? Do you not see that it is with you just as if Christ had not finished that great work? You have never taken the benefit of it. You have never accepted the gift—"The gift of God is eternal life." (Rom. 6:23.)

"What!" you say. "Do you mean that with sin within and failure without—in all my imperfection, without amendment, eternal life is for me?" Even so. Is God less just than man?

"Payment God will not twice demand,
First at my bleeding Surety's hand,
And then again at mine."

That God might be "Just, *and the Justifier of him that believeth in Jesus*." (Rom. 3:20.) Nay, more, He pleads with you to be reconciled, "As though God did beseech you, we pray you, in Christ's stead, be ye reconciled to God; for He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." (II Cor. 5:20, 21.)

"Oh earth, earth, earth, hear the Word of the Lord."

"Be astonished, ye heavens, at this"—that there should be found one to hesitate; one unreconciled; one who has not received so great salvation. Yet still, His word to you today is, "Come," it is all for you; make haste to receive it. Believe it NOW. Believe *today*.

Do you say, "That is too easy?"

Yes, it is easy. But do not let Satan beguile you into the loss of your-soul because of the simplicity of God's salvation. God grant you may not remember its simplicity throughout the hopelessness of a lost eternity.

And think you it was easy for Christ? Ah no! He has borne the difficulty. He has tasted of the bitterness; and this is the marvel of His love, that we were not friends, but "enemies." He having done this, what is your part? Simply to receive this message of love to you from God as true. So, you will pass from death unto life; from fear to peace; from search after salvation to a life of thanksgiving for it.

It is CHRIST for salvation. Christ and not a straw besides.

"Believe on the Lord Jesus Christ and thou shalt be saved."

Poisoning Souls

by NORMAN S. McPHERSON, Yonkers, N. Y.

"A wonderful and horrible thing is committed in the land; the prophets prophesy falsely . . . and my people love to have it so; and what will ye do in the end thereof?" Jer. 5:30-31.

MY Dear Christian Fellow-students:
You and I have much in common—we are students and best of all we are Christians. I have something of the highest importance to pass on to you, and also to all prospective students. I do not expect to tell you something you do not already know—I shall not try to drive any new nails, but merely hope to drive the old ones farther in. What I shall attempt to write about is *too important to be new*.

I am a Senior in a large university, and I suspect that I possess the optimism characteristic of youth. And yet, recent experiences and observations have so startled and alarmed me that my first impulse is to pass on a warning which is the forerunner of a mighty challenge to every Christian student.

I love my Bible—and that's the reason for all this ado. Like you, I have the happy heritage of a Christian home where the Bible is *pedestalized*, if you please. Fortunately that pedestal isn't so high that the precious Book is out of reach, for we reach it and read it every day. For us the Bible is a necessity as well as a luxury. It isn't antiquated but up-to-date, yes, and ahead-of-date.

The housewife would say: "Good money demands good eggs." Not long ago I paid good money in the form of tuition for good intellectual food, but to my disappointment and horror I am discovering that some of my eggs are hatching out scorpions. Happily for me, I discovered *them* before they discovered *me*!

NOW, what is all this about, you are asking.
Just this. In my English course I have just read a book by a contemporary writer (which was "required" reading) which almost made my Christian blood run cold. I shall not mention the name because I cannot honestly advertise evil. Certain statements in the preface so horrified me that I shall include a few of them here that you too may receive a salutary shock. I naturally assume that you are a Christian and that you possess the highest regard for the Bible as God's revealed and eternal truth.

The author begins thus: "I am no more a Christian than Pilate was, or you, gentle reader."

Here are more of these blasphemous statements: "I grant you I know a great deal more about economics and politics than Jesus did, and can do things He could not do." (Such lies as quoted here illustrate these "things.")

"There is, among people who are really free to think for themselves on the subject, a great deal of hearty dis-

like of Jesus." (You notice that the head and not the heart is the determining factor. But more about this below.)

"If Jesus had been indicted in a modern court, He would have been examined by two doctors; found to be obsessed by a delusion; declared incapable of pleading, and sent to an asylum."

"He (Paul) is no more a Christian than Jesus was a Baptist."

"The lives of civilized children are blighted by its (Christianity's) logic whilst negro piccaninnies are rejoicing in its legends."

I could mention more but surely your temperature

has sky-rocketed by this time. If you want to know more fully what this author believes about Jesus and the Bible, the Living and the Written Word, just insert a negative in every sentence as you read the Bible. There you have it. In these few quotations the author tells us that he knows more than Jesus, that "thinking" people dislike Jesus, that Jesus was a deluded maniac fit only for an insane asylum, that Paul wasn't a Christian, and that Christianity blights civilization! (In other words, Christianity which has given birth to civilization, proceeds to destroy its own offspring! Unbelievable!)

If such blasphemy, coming from a man whose works are read around the world, is not an imperative challenge to every Christian student to "put on the whole armor of God" not only for self-preservation but for the

preservation of civilization itself, then common sense has long since ceased to be common or even respected, and our moral courage has been "scared to death." And the menace lies in the fact that it is so widespread and that it generally does not occur in such a brazen and easy-to-avoid form.

From my experience in three secular universities I believe I am safe in saying that by far the majority of college professors and instructors are not Christians and do not accept the Bible as the very Word of the living God. I take off my hat to those who do and who are no mean scholars by any means. If they don't surpass the others in numbers they surely do in intensity of belief and in sound scholarship. Haines and Haines in their book, "Principles and Problems of Government" say that "the intensity of a belief *** is often of greater significance than the numbers of those accepting it." Quite frequently it is true that a man's scholarship, in the opinion of many,

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consists almost wholly in the power of liquid and startling verbiage. It may be so broad as to have no depth. In many cases his facility of speech may be inversely proportional to his brain-power. Let's not accept everything that "sounds good" even though it comes from a college professor. Let's distinguish between sense and sound, between truth and subtle sophistry.

But why do they put the Bible in such an unfavorable light and speak far oftener in a derogatory way of Christianity than of heathen religions? Here's the reason in a nutshell. They try to make the Bible credible by taking God out of the Bible—by separating the Author from His Book. But when we consider the effect the Bible has had upon millions of people since Christ's time and the fact that modern civilization owes its very existence to a personified Bible, to remove God from His Book creates far greater difficulties than it dissipates. They drag Jesus down to the sinful human level and make Him mere man. Knowing the limitations of human nature, I find it far easier to believe that Jesus was God in the flesh than to believe Him to be a mere man deified by tradition. *I do not understand how a God-made man can take any stock in a man-made god.* But he does! And if Jesus were the latter, then the millions of people who have believed and are believing in Him are a hopeless enigma to me. That He was God as well as man is the only rational view I can possibly hold. I realize that this is not the most

popular of beliefs in secular educational circles today—in fact, it never has been. And when I consider that Jesus' unpopularity among the educated classes of His own day led to His death, I know what to expect today. You can no more measure spiritual truth by mere intellectual standards than you can measure a pail of water with a yardstick. The Bible says that *spiritual* truths are *spiritually* discerned. Notice, it doesn't say *intellectually* discerned.

What did Paul, who was a highly educated man, have to say about this? Just this: "We interpret what is spiritual in spiritual language. The unspiritual man rejects these truths of the Spirit of God; to him they are 'sheer folly,' he cannot understand them. And the reason is that they must be read with the spiritual eye." (I Cor. 2:13-14, Moffatt Translation.)

If we want to know whether the Bible is God's Word or not, we must let it speak for itself. Jesus Himself furnishes the prime requisite for this knowledge when He says that he that doeth His Father's will *shall know* of the doctrine. What is the requirement? Occupying a collegiate chair, lofty and honorable as that is? No! One must *do God's will*. Then he'll know and not till then.

Perhaps the faculty would reply to me: "This author was chosen not with the purpose of offering you his particular religious predilections, but that you might appreciate and benefit from his felicity of expression." True enough, perhaps, but

this has nothing to do with the case. Our concern is with the actual effect of this literature upon the student-mind rather than any professor's desired or anticipated effect. "I didn't mean to" is an excuse with little power of defense.

I may have a justifiable purpose in trying out a new gun. I set up a target in my back yard, aim at it, and lo and behold, the shell penetrates the target and lodges in the leg of a person walking along on the next street. My excuse that "I didn't mean to" possesses little healing balm, and the wound remains a rather intimate bit of information for the person possessing it. Therefore, I believe that the true nature of literature which feeds the mind and "incidentally" poisons the soul should be recognized and if possible avoided.

Over the entrance to our college chapel are these significant words. *Pro Ecclesia Dei*. But more suggestive still is the fact that the word *Dei* (God) has been so overgrown with vines that it is hardly distinguishable. This typifies the average college atmosphere. The vines of rationalism have found such fertile soil that they have very nearly, if not entirely, concealed God from the students. This constitutes an immense problem and we Christian students will have to meet it. Not that we can hope to exert a very noticeable influence over the management of secular schools, but we can attend schools where plenty of room is made for God and His Son. If we can't find such a university, we can surely "put on the whole armor of God" wherever we are and boldly and fearlessly "stand up for Jesus" regardless of the cost.* We have a tremendous responsibility to God "who would have all men to be saved"; and we have an enormous responsibility to the coming generations. For the present shall we pledge ourselves to incarnate in our every-day lives the following suggestions:

1. No matter how pressing our scholastic and social duties, let us in a systematic and prayerful manner take time to study our Bible every day. (Jesus prayed to God, "Sanctify them through Thy truth; Thy word is truth.")

2. Let us permit its spirit and its truth to filter through our minds and hearts and become personified in us.

3. Let us adopt this principle of Bible interpretation, so well enunciated by another: "If plain sense makes good sense, then any other sense makes nonsense."

4. Let us borrow Paul's advice to young Timothy and permit no one to "despise our youth."

5. In our "worldly" environment where the Bible generally has a real "struggle for existence," let us, in our stand for right and truth and for Jesus, throw every ounce of our moral strength. Jesus will guarantee the victory. Civilization and the Bible will stand or fall together. It's up to us!

* Our advice to the young man or the young woman seeking scholastic training today is,—get Bible institute training first. Don't make the mistake of exposing yourself to the spiritual miasma revealed in this illuminating letter until your soul is steeled in its confidence in God's Book. Of course, higher education is of value and is desirable, but when higher learning must be attained at the cost of faith it isn't worth the price. Get Bible school training first! Then get university training if that be God's will for your life.—Editor.

Outlines for God's Workmen

Conducted by R. S. BEAL

The Resurrection of the Body

Acts 2:26

I. THE BLESSED GUARANTEE.

Rom. 8:11

II. THE ANCIENT FORECAST.

Job 19:25-27

Isa. 26:19-21

Ps. 16:10

III. THE PRESENT DECLARATION.

II Tim. 1:10

John 5:28-29

IV. THE STRANGE THEORIES.

Acts 26:8

V. THE GLORIOUS METHOD.

Phil. 3:20-21

I Cor. 15:35

I Cor. 15:42-44

R. S. B.

A Resurrection Passion

Phil. 3:10

I. TO KNOW HIM—THE PERSON.

I Cor. 2:11-12

Ps. 46:10

John 7:17

II. TO REALIZE THE RESURRECTION—THE POWER.

Eph. 1:19-20

II Cor. 5:2-4

II Cor. 4:10-11

III. TO FELLOWSHIP THE SUFFERINGS—THE PAIN.

Luke 22:44

Rom. 9:3

John 10:30-31

R. S. B.

Resurrection Sureties

I Cor. 15:20

I. MAKES SURE THE SCRIPTURES.

Luke 24:44

Acts 2:29-36

I Cor. 15:2-4

II. MAKES SURE THE SAVIOUR'S DEITY.

Rom. 1:3-4

III. MAKES SURE THE SACRIFICE.

John 10:15

Rom. 4:25

IV. MAKES SURE THE SECOND COMING.

John 14:1-6

II Tim. 1:10

V. MAKES SURE THE SAINTS' STANDING.

Eph. 1:19-20

Eph. 2:5-6

VI. MAKES SURE THE SUCCOR OF SUFFERERS.

Matt. 28:18

Col. 1:16-17

Heb. 4:15

R. S. B.

The Resurrection Side of Calvary

I Peter 1:3

I. NEWNESS OF LIFE—UNION WITH CHRIST.

Rom. 6:4—"Like as"—"So we."

II. NEWNESS OF RELATIONSHIP—MARRIED TO CHRIST.

Rom. 7:4

III. NEWNESS OF SERVICE—WORKING IN THE SPIRIT.

Rom. 7:6

IV. NEWNESS OF CONDITION—NO POSSIBLE CONDEMNATION.

Rom. 8:11

V. NEWNESS OF POWER—LAW OF SPIRIT OF LIFE.

Rom. 8:2

VI. NEWNESS OF PROSPECT—PHYSICAL IMMORTALITY.

Rom. 8:2

VII. NEWNESS OF RESPONSIBILITY—RECKON DEAD TO SIN.

Rom. 6:11-13—"Yield unto God."

R. S. B.

Aaron's Rod that Budded

Heb. 6:4

I. IT WAS GOD'S SEAL ON HIGH PRIEST'S AUTHORITY.

Num. 16:3; Num. 17:5

So the Resurrection of Christ.

Rom. 1:4—God's Seal to Jesus' Deity.

II. IT WAS PRECEDED BY DEATH.

Num. 17:2

So the Resurrection of Christ.

Rom. 4:25—Delivered up for our offenses.

III. IT WAS SEEN BY THE PEOPLE.

Num. 17:9

So in the Resurrection of Christ.

Acts 1:3—"He showed Himself alive" "Being seen of them."

IV. IT WAS FOR THE TRIBE OF LEVI.

Num. 17:3

So with the Resurrection of Christ.

Jno. 14:9—"Because I live, ye shall live."

V. IT WAS TO BE KEPT AS A TOKEN AGAINST REBELS

Num. 17:10

So the Resurrection of Christ.

Acts 17:31—Assurance of Judgment.

R. S. B.

D.B.I. at Home and Abroad

by JESSE ROY JONES

A brief report from Brother Harry Sprague, who is in charge of the gospel truck, "Emmanuel," has just reached us. It contains some startling facts concerning conditions in our own land. There is also to be found in it some refreshing evidence that the Gospel is still "the power of God unto salvation." We quote below the report:

"Friends who are interested in the gospel truck work and who are remembering us in their prayers will rejoice to know of the blessings of God upon our work during the winter's trip.

"Leaving Denver the last of October, we headed southward, and from that time until the present writing have held meetings almost daily. The fields into which God has led have been very needy ones, fields in which scarcely any Christian work has ever been carried on, and at one time we held meetings in a place where no work of any kind had ever taken place. Such conditions should not exist in this country, and yet there are hundreds of places in this state alone which are in that same condition. As I write I pray that God shall lay it upon some reader to say, 'The Lord willing, I shall be one to prepare myself for the carrying of the Gospel into those neglected fields.'

"Of course the Lord has watched over us, even to the smallest details of our work. For instance, when traveling over a cross country road, we found ourselves deep in the mud at the bottom of an arroyo. The Lord, in answer to prayer, had a man come along with a long chain all ready to pull us out. At another time when wondering to what place we should next go to hold meetings, we took it to God in prayer, and going to the post-office we found a letter asking us to come to a town to which we had not planned to go.

"Above all, I believe the friends of this work will be interested in knowing how the Lord has used the testimony in the lives of those with whom we come in touch. You have many new brothers and sisters in Christ Jesus as a result of this winter's trip. Not only so, but many dear children of His who had drifted have returned to Him, and I could not begin to tell of the number who have spoken of their growth in grace and in the knowledge of their Lord and Saviour Jesus Christ. The Lord has used us, for which we thank Him; and we also thank Him for the solid foundation He permitted us to have at 'dear old D. B. I.'

"The work is a needed work, it is difficult; but it is fruitful and filled with abundant blessing.

"Remember us in prayer.

"In Christ Jesus,
H. A. Sprague."

We too pray with our Brother Sprague that God may lead young lives to give

themselves to the self-denying task of preaching the Gospel in these needy fields.

Mr. and Mrs. Sprague will return to Denver from the southeastern section of Colorado about the twenty-fourth of May. Shortly thereafter they will start on their summer's work in the mountain districts of the state.

Friends of Brother and Sister Ogilvie, of the Sudan Interior Mission, will fully realize the joy which was in our hearts as we welcomed them to D. B. I. on May 10th. We are glad to report that Mr. Ogilvie's health is much improved since his return to the States.

We have been hearing much about the good work which they have been doing among the Irepve tribe of the Sudan. Believing that this faithful work will be of interest to the readers of "Grace and Truth," we have asked Mr. Ogilvie to prepare a report for the next issue of the Magazine. Look for it in the July number.

D. B. I. SCHOOL SONG

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Harold A. Wilson

Unison.

Clifton L. Fowler
Arr. by Mrs. J. R. Jones

1. This is to me of all the schools on earth the dear - est, Its mes - sage clear - est, Its heart the near - est,
2. Here we are taught that Je - sus Christ has died to save us, He lives to keep us, And comes to take us;
3. Tru - ly the Lord of Hosts in His Own Word hath spok - en, This is the tok - en, Its ne'er been brok - en,

Free - ly it gives rich truths of God gold ne'er can buy, We call it dear old D. B. I.
Be - neath His feet His en - e - mies for - e'er shall lie, He is the Lord of D. B. I.
Sure - ly the en - e - mies of God it shall de - fy, This is the stand of D. B. I.

Chorus.
Je - sus ex - alt - ed, All the Word God Breath - ed

These the truths sent from on high Taught at dear old D. B. I.

**Do you
know
about our
2 BIG
OFFERS?**

**SEE INSIDE OF
BACK COVER**

The Fundamental Sunday School Lessons

Expositions by H. A. WILSON

Lesson 22

Sunday, June 3, 1923

THE GATE TO GLORY

John 12:37-50

Memory Verse, Rom. 8:18

"The preaching of the cross of Christ is to them that perish foolishness, but unto us which are saved it is the power of God." This truth is vividly illustrated in the Scripture which comes before us in this lesson. Jesus had just finished speaking of the power of the Cross. Some believed not, because their eyes were blinded. Others believed, but failed to confess Jesus openly for fear of men. In all outward appearance there was no difference between the unbelievers and the believers, but there was in reality an infinite gulf between them. The unbelievers were lost, but the believers in spite of their cowardice, were saved. To the unbelievers the message Jesus had just given proved a stumbling block, but to those who believed, though their faith was weak, this message proved to be God's power in saving them. These facts may be clearly seen in five things set forth in the passage under consideration.

I. A BLIND UNBELIEF

Vs. 37-41

Neither the miracles nor the message of Jesus were able to convince many people in the crowd. They deliberately closed their eyes to the truth and refused to accept Him as their Saviour. What a great pity! But this unbelieving crowd are not alone in their blindness. Many men of all times permit the love of money, the lusts of the flesh, their selfish pleasures and almost anything to blind them to the glorious truths of God's grace. Men are strangely unwilling to come to Him and let Him save them. They may hear clear, ringing gospel messages and see the marvelous manifestation of God's power in the lives of His children, but they will not believe. Such an attitude can incur nothing but the wrath of God. II Cor. 4:4; I Jno. 5:10.

The Gospel of our blessed Lord always divides. Every clear cut gospel sermon places a gulf as wide as eternity between those who hear it. Those who believe find salvation through Jesus' death on the Cross, but those who will not believe are condemned, without God, and without hope, in the world. Jno. 3:18; Jno. 3:36.

These unbelievers fulfilled the prophecies which God gave through Isaiah concerning the unbelief of Israel. The prophecies seem to say that God was responsible for their unbelief, but they do not really teach that. What they teach is that if men deliberately close their hearts, their eyes and their ears against the truth, God shuts them up in their unbelief, until He finds willingness in them. God does not make it impossible for men to believe, but when men will not believe, God will not give them any further knowledge of the truth which they have rejected. Of course,

if they should repent of their unwillingness He would open their eyes, and they might believe. Isa. 6:11; 9:10; II Cor. 3:13-16.

II. COWARDLY DISCIPLES

Vs. 42-43

However, many did believe in Jesus but were afraid to confess Him. What a sad mistake they made. Not in believing, but in failing openly to confess Him before men. Some may wonder if they really could believe when they did not confess Him. That is what the Scripture says they did. And the same mistake is made by many others. They, like those fearful believers, fear the opinions of their fellows. They love the praises of men more than the praise of God. They are afraid of what their friends may think. They are content to be secret believers in Jesus and are ashamed to confess Him openly. Jno. 6:37; Rom. 10:9-10.

This sin is more common than perhaps we realize. Some may join the church, after believing in Jesus, but fail to live for Him. In this they are failing to confess Him. Believers should live clean, holy, separated lives, and they should tell others about their Saviour. When they live cold, formal, sinful, worldly lives, or fail to testify of what Jesus has done for them, they are refusing to confess Him. And sad to say this is the condition of the greater majority of Christians today. Rom. 12:1-2; I Cor. 3:1-3; Jas. 4:4.

Such believers suffer loss. They are saved, as we shall see later, but they lose the joy of close fellowship with the Lord. Those Jews were ashamed to be seen in the fellowship of Jesus. What joy they missed! Such Christians also lose the joy of testimony to others. They cannot be truly happy in their sinfulness, for God's Spirit keeps reminding them of their sin. And they cannot be a blessing to their companions while living so. Then, too, they lose their reward. God wants to reward His children for faithful service but He cannot reward them if they are ashamed to confess Him. Phil. 3:10; Matt. 4:19; Dan. 12:3; I Cor. 3:11-15.

III. THE SAVING POWER OF FAITH

Vs. 44-45, 49-50

But, although secret believers cannot in the truest sense be happy their faith saves them. God does not require a great amount of faith before He will save men. All He requires is that they believe in Jesus. How happy it is for us that this is true. Some of us would be lost, for though we do truly believe in Him, we have never been able to muster up courage enough boldly to confess Him. And how clearly this fact reveals the wonderful

grace and love of God! He has made the matter of salvation so simple that the weakest and most timid believer is as truly saved as is the one who has the courage of a lion. Acts 16:31; I Jno. 5:11-12; Rom. 6:23.

That salvation is given by simple faith is indicated in two facts in this passage. Jesus said, "He that believeth on Me believeth not on Me, but on Him that sent Me." A little before this He had said "He that heareth My words and believeth on Him that sent Me hath everlasting life, and shall not come into condemnation but is passed from death unto life." Again He said, "I know that His commandment is life everlasting." This commandment is defined for us in I John 3:23: "This is His commandment, that we should believe on the name of His Son, Jesus Christ." In neither of these statements does Jesus teach that anything in addition to faith is necessary for salvation. Men are saved simply through accepting Jesus by faith. Jno. 5:24; Jno. 3:16.

IV. A BLESSED ILLUMINATION

Vs. 46

The man who believes in Jesus passes out of darkness into light. It is true that his perception of that light may be very dim, yet none the less there is a light upon the pathway of the believer, which does not shine upon that of the unbeliever. And the day is coming when the poor weak eyes shall open in the blaze of His presence. God's children shall share the light eternally. Perhaps at present the way may seem dim and dark, but the day is coming when all believers shall see as they are seen and know as they are known. I Cor. 13:12; II Cor. 4:6; Eph. 5:8.

Because this is true surely it is only reasonable that all believers should now walk as children of the light. God desires that we shall so clearly reflect His light in this world that we may awaken others. He desires that others, seeing our light, may be led to accept Jesus and to receive light for themselves. He wishes us to be instrumental in winning lost souls to Christ, and in instructing them in His truth. Phil. 2:15; Eph. 5:8; Matt. 5:14-16.

V. A GRACIOUS FORBEARANCE

Vs. 47

In order that all men may have an opportunity to believe and to be saved, He is now withholding judgment. This is what Jesus meant when He said, "If any man hear my words and believe not, I judge him not, for I came not to judge the world, but to save the world." God is not willing that they should perish. Jesus' first coming was the manifestation of His love and willingness to save the sinner. At that time He did not punish

unbelievers, for He had come to die for them and to save them. He has maintained the same attitude throughout the last nineteen hundred years, in order that man may have a full opportunity to benefit by the power of the Cross. II Peter 3:9; II Cor. 5:19.

VI. AN IMPENDING JUDGMENT

Vs. 48

But alas, the day is coming when those who reject His gracious offer must bear

their punishment. "He that rejecteth Me, and receiveth not my words, hath one that judgeth him." God wants to save men, but He cannot if they will not accept His gift. He has withheld judgment, but His longsuffering must end some day. At that time all who have rejected Jesus must suffer for their sins. Jno. 3:18; Jno. 3:36; II Thes. 1:7-10.

Then all believers shall be judged by the Word which they have rejected. How sad

it will be. Their sin was placed on Jesus. He died for them. In His death He provided eternal life for all. But they have refused to believe and they must perish! Men are not lost because they are great sinners. Else all must be lost. Men are lost simply because they will not believe in the One Who came to save them from their sins. Then let us all be faithful in telling about His love and seeking to win precious souls to Him. Jno. 3:18; Heb. 2:9.

Lesson 23

JESUS TEACHES HUMILITY

John 13:1-17
Memory Verse, Gal. 6:1

Some are inclined to emphasize the literal act of Jesus in washing the disciples' feet and to forget the message which He taught through that act. We should believe our Bible literally, but we should give to every part of it that place which God intended it to have. A few of the instructions to the disciples given in the New Testament had a very limited, local application from the literal standpoint, but universal teaching in their spiritual significance. This story contains one of the instructions of limited, literal application. The act of foot-washing was, in that time and vicinity, the ministry of a servant. It has no such connection in our own time and country, therefore, the repetition of the literal act cannot have the meaning for us which it possessed for the disciples. It is significant that nowhere in the Church writings (Romans to Philemon) is the injunction for believers to wash one another's feet repeated. It is mentioned therein only once, and then only to show that those who observed the practice at that time were worthy of praise. From these facts we may scripturally conclude that the foot-washing injunction is not obligatory upon us.

But greater than the act is the message which that act conveys to all believers. It speaks to us of the unfailing love of Jesus. It is typical of the power of the Cross. It indicates the necessity of participating in that power if one is to be saved. It indicates God's verdict of judgment passed upon those who abide in unbelief, and it furnishes an eloquent example for the believer.

I. THE UNFAILING LOVE OF JESUS

Vss. 1-3

Jesus' unfailing love for His people was clearly manifested during this evening. It is definitely stated in the words, "Having loved His own, He loved them unto the end." Jesus' love knows no discouragement. He knew that the hour of His departure was at hand. He realized that He was about to leave His disciples alone, and that their faith was to receive a severe shock. He understood the treachery in Judas' heart, and the enmity of the Jews. But in the midst of this situation which would greatly have discouraged a mere man, Jesus' love never wavered. He did not bewail the suffering He must endure, nor did He upbraid the traitor. He thought only of the welfare of His disciples and in one of the most tender scenes of His whole earthly life He sought to prepare them for the separation by teaching them its meaning and purpose.

Jesus' love is not limited to His earthly life. It is true that the depths of His love were discovered on the cross, but what was said of Him in His earthly life applies also to the present. He loved His own unto the end of His earthly ministry, and that same unspeakable love will follow and shield them to the end of eternity. Rom. 8:38-39; I Cor. 13:8; I Jno. 4:8-10.

II. A TYPICAL ACT

Vss. 4-5

Jesus' ministration to the disciples prefigured the Cross. In that evening He showed His willingness to serve that others might benefit. In the act of foot-washing we see not only His love for His people, but we see the humiliation and the power of His service. Matt. 20:28; Jno. 3:16.

Jesus' humbled Himself in order that He might die on the CROSS. The record is that "He was made a little lower than the angels for the suffering of death." The Lord of heaven's glory, the object of angelic worship and the theme of heaven's songs was willing to humble Himself and assume the form of man. This He did when He came into the world in His incarnation. But the depths of His humiliation were reached on the cross. There He took the sinner's place. There He stooped to the place of a criminal. There He Who was without sin was made to be sin for us. There He bowed beneath the scorn of men and the wrath of God. All this He sought to teach the disciples in assuming the place and performing the office of a servant. Heb. 2:9; Phil. 2:5-10; Isa. 53:4-9.

But Jesus also sought to teach them the purpose and power of His coming humiliation. He died on the cross that He might save the sinner. The power of that death is such that it cleanses instantly the soul which trusts Him. And by the blood of the cross He keeps cleansing His people from the defilement of their daily lives. His death, while effective only for believers, made provision for all. This is seen in Jesus' washing the feet even of the traitor unbeliever who was to betray Him. This is the message presented in Jesus' ministry that night. It is a message of unspeakable love. II Cor. 8:9; Heb. 2:9; I Jno. 4:9.

III. A NECESSARY MINISTRATION

Vss. 6-10

Without receiving the ministration which was typified in Jesus' act it is impossible for a soul to be saved. God, in His holiness cannot tolerate sin and its defilement. He has already rejected man's righteousness and labeled it filthy rags. He cannot receive into His holy and

glorious presence any soul which has not been cleansed from sin. And it means hell,—it means the judgment and wrath of God,—for a soul not to be admitted into His presence. So Jesus, doubtless speaking of the real meaning of His act, said to Peter, "What I do thou knowest not now, but thou shalt know hereafter * * * . If I wash thee not thou hast no part with me." Isa. 64:6; Hab. 1:13; Rev. 1:5; Heb. 9:22.

Many like Peter are loath to accept Jesus' ministration but there is no other way of cleansing provided for them. Reform, good resolutions, change of environment, education, civilization, and all purely human expedients, cannot cleanse from a single sin. God gives men no part in this work. He does it all Himself. And He alone is able to do it. "There is none other name under heaven given among men whereby we must be saved." Acts 4:12; Isa. 1:18; Heb. 10:4; Heb. 9:26.

But is there not here a suggestion of Jesus' ministry in the believer's life, as well? Was He not teaching in washing the disciples' feet His faithfulness in cleansing the child of God from the contamination of His daily walk? This does not mean that unless a believer experiences full victory over sin He cannot be saved, but it does mean that the sins into which any believer unfortunately may slip are provided for in the blood of the cross. And it suggests that victory over sin may be obtained by looking unto Him. Jude 24; I Jno. 1:9; Heb. 12:1-3; I Jno. 2:1-2.

IV. A SORROWFUL VERDICT

Vs. 11

How Jesus must have suffered as He pronounced those dreadful words, "But not all." He was willing to wash the feet of Judas, for He loved Him, wonderful as it may seem to us. He was willing to die for Him on the Cross. But He saw the unbelief which was rankling in his heart, and saw that though Judas was in their company he was not truly one of them. He had known Jesus after the flesh, but he would not trust Him as his Saviour. Therefore, He had no part in the benefit of the Cross. Men may be church members. They may even hold responsible positions in the church. They may intimately know the story of Jesus' life. But these are not enough to save them. They must trust Jesus as Saviour. Otherwise God must one day pronounce the verdict, "Unclean!" upon them. He has provided for all men in His death but none can benefit thereby who will not trust Him. Jno. 3:18; I Jno. 5:12; Titus 3:5.

V. A POTENT EXAMPLE

Vss. 12-17

As has already been stated the spiritual meaning of Jesus' act is far more important than the act itself. Without question He did intend that it should literally be followed as long as it held the significance which it had in His time, but He spoke primarily of the typical significance of His act when He said, "I have given you an example that ye should do as I have done to you." He is calling believers into fellowship in the work of the Cross. He wishes His children to share in the humble service which He rendered there. Matt.

4:19; Phil. 3:10; I Pet. 2:21-24.

We may do this in two ways. We may carry the message of His redeeming love, and of the cleansing power of His shed blood, to lost and sin-defiled souls. As they believe our message and trust Him they will share in the benefits of His ministrations. They will be cleansed from their sins and will be made children of God. We may and should also deal tenderly with backsliding Christians, seeking to lead them back to Him Who loved them

and washed them from their sins in His own blood. We should point them to the victory which may be theirs through trusting Him. As they respond to our testimony we are sharing in Jesus' ministry to them, for "If we walk in the light as He is in the light we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." This is what it means for us to follow His example. In order to do this we must be willing to take the servant's place. Gal. 3:26; Gal. 6:1; Jno. 5:24; Rom. 1:16-18.

Lesson 24

Sunday, June 17, 1923

WARNING TO JUDAS AND PETER

John 13:21-38

Memory Verse, John 3:18

God knows our weaknesses and failures and loves us in spite of them. Jesus' dealing with Judas and with Peter shows this very clearly. In His tenderness toward Judas we see His love for the unbeliever and desire to win him. And in His conversation with Peter we may detect His yearning for the wayward and backsliding believer.

I. JESUS' DEALING WITH THE UNBELIEVER

Vss. 21-30

(a) *God knows every thought which passes through the hearts of men.* He looked down into Judas' heart and saw there the unbelief, the bitterness, the hatred, which were not apparent to the disciples. Satan had already put it into his heart to betray Jesus, and as he sat there with that terrible thought eating like a canker into his heart Jesus read his thoughts as an open book. So He reads all hearts,—"God seeth not as man seeth, for man looketh on the outward appearance, but God looketh on the heart." I Sam. 16:7; Prov. 21:2; Prov. 24:12.

(b) *The unbelief which Jesus detected in Judas troubled Him.* He had chosen him as one of His disciples. He had walked and talked with Him. He had sought lovingly and tenderly to lead him out of darkness into light. But Judas had not responded. He had continued in his blindness and unbelief, and now the climax of his sin was to be reached in his betrayal of the One Who loved him. Jesus was troubled in spirit. He did not fear the death of the Cross. That was the purpose for which He had come. And though the unfaithfulness of a friend distressed Him that was probably not the main cause of His grief. He was troubled because of the condemnation which must come upon the one for whom He yearned. Ps. 41:9; Ezek. 18:23,32.

(c) *Jesus made a final loving attempt to save this poor sin-blinded man.* He did not give the sop to Judas as a mere bit of child-play. He might have spoken out plainly and told who it was who should betray Him but He chose to indicate it by giving him a "sop." This was as good as saying to Judas, "See, poor man, I know all about it, but I love you just the same and am eager to do you good." But Judas would not believe, in spite of all Jesus' tenderness toward him. He rejected the Lord Jesus for the last time and clung to his sin. Ps. 86:5, 15; Ps. 103:8.

(d) *When men finally reject the loving offers of God he confirms them in their*

unbelief. "After the sop Satan entered into Judas." Evidently God had been restraining him before. He had been permitted to tempt and try Judas as he does all men, but God had held him back from taking full possession of him. However, when the last effort to win Judas had failed, the Devil was permitted to work out his evil purpose through the instrument of his choice. "Then said Jesus unto him, That thou doest do quickly." God not only gives Judas up, but the Son of God recognizes that He cannot do more for him than he has done. So many men today are rejecting the Saviour and persisting in their unbelief. They resist all His attempts to win them, and the day is coming when God will confirm them in their hardness of heart. He will be compelled through their unbelief to relinquish them to judgment. Not that the opportunity of men will end while life remains, at least, not during this age, but their life will end. And "it is appointed unto men once to die, but after that the judgment." Heb. 9:27; II Thes. 2:10-12.

(e) *Judas went out from the presence of the Lord into the night.* God does not use words uselessly. There is a terrible significance in those words "and it was night." This is a picture of the judgment of unbelievers. They are banished from the presence of the Lord. They are cast into "outer darkness" where there is weeping and gnashing of teeth. But God does not condemn them until after He has done all in His power to save them. Therein lies the tragedy of that judgment which all unbelievers must suffer. II Pet. 3:9; Matt. 25:30; Matt. 23:13; II Thes. 1:7-10.

II. JESUS' DEALING WITH THE BELIEVER

Vss. 31-38

(a) *After Judas had departed Jesus gave a prophecy of His coming glory.* Perhaps He referred to the fact that the cross, whose shadows now fell so darkly upon that little company, was the place where His glory was to be accomplished. But did He not also look beyond the shadow to the Kingdom? Consider what a picture was presented. The man of sin had just been thrust forth from their presence. Now Jesus is alone with His followers in perfect fellowship. What a clear glimpse of His Kingdom glory that affords us. Then Antichrist, the man of sin, shall have been judged. Satan shall have been bound, and within the inner room of His Kingdom Jesus will gather His people about Him in perfect fellowship. Rev. 19:11 to 20:4, inclusive.

(b) *But Jesus turns from the glory to tell His disciples of the impending testing.* He tells them that He will be with them only a little while longer, and then they will seek Him and will not find Him. He knows the testing which they must suffer when their Lord shall be taken from them, and He seeks to prepare them for it. How gently He touches upon that coming grief! But that testing which the disciples endured during the hours following the cross has also come to believers since His ascension. We are living in the time of our Lord's absence. Perhaps our hearts faint with waiting for Him. Let us be not discouraged. As the gloom of the Cross was dispelled by the glory of the resurrection, so the clouds which now hide His face from our sight, will one day be dissolved in the joy of His return. I Pet. 1:7-8; Rom. 8:18-23; Phil. 3:20-21.

(c) *In the meantime Jesus left a loving appeal with His followers.* He appealed for them to love one another. He realized that the faith of some might fail and He was eager that the others might strengthen them. So while we are waiting for His return, we should comfort and strengthen one another. Surely God is glorified when His children manifest such love one toward the other as to make men realize that they are truly His disciples. Gal. 6:1; I Jno. 4:11; I Jno. 3:1-3.

(d) *But the time of waiting was to be merged into the blessing of eternal fellowship with Himself.* Jesus said to Peter, "Whither I go, thou canst not follow Me now, but thou shalt follow Me afterwards." Jesus must descend into the valley of the shadow of death alone. He alone must bear the crushing burden of this world's sin. But now all who believe in Him are identified with Him in His death. And if we are identified with Him in His death, we shall be eternally with Him in the glorious fellowship of the resurrection. God counts that the believer died in Christ. He says that his sin was judged in Him. And "if we be dead with Christ we believe that we shall also live with Him." (Rom. 6:8.)

(e) *Until the day when Jesus comes to receive us unto Himself there are dangers which threaten us and which we need to guard against.* Peter, in all sincerity, said that he would even die for Christ, but he was in danger of denying his Lord. Jesus tenderly rebuked his self-confidence by telling him of the heart-breaking experience he was about to suffer. Fellow believers in our blessed Lord, we need to watch, for, as in the case of Peter, we may truly love Him and yet in an hour of

weakness we may deny Him by sin in the life. Such an experience would not cause us to be lost, so great and so wonderful is His love for us, but if we should be so unfortunate, the joy of our salvation

would be swallowed up in the bitter agony of broken fellowship. Let us seek constantly to live so close to Jesus, and in such utter dependence upon Him, that He can keep us from falling and manifest

through us His power and love. It is noteworthy that Peter, in spite of the coming manifestation of weakness, was not banished into outer darkness as Judas was. Jno. 6:37; Ps. 51:12; Matt. 26:41.

Lesson 25

Sunday, June 24, 1923

THE PROMISE OF THE LORD'S RETURN

John 14:1-14

Memory Verse, John 14:1-3

Many times God's ways may be hidden from us, but we should trust Him, even when we can least understand. If we will only do this He will be glorified and will cause all things to work together in a way far better than we could have chosen for ourselves. Today's lesson shows us how eagerly the heart of God yearns for this kind of trust. Jesus appealed to the disciples to trust Him, even though He must leave them for a time. He promised to return to receive them unto Himself. He declared that they knew the way to the Father's house and explained what He meant by this. He promised the disciples rich fellowship with Himself during the time of their waiting for His return. And He promised to hear and to answer their prayers. Evidently Jesus was looking beyond the temporary separation caused by the Cross, to the longer period during which He would be absent following His ascension. In His loving thoughtfulness He was seeking to prepare His disciples for that time, and to teach them the sorely needed lesson of trust.

I. AN APPEAL FOR TRUST

Vss. 1-2

The believer needs to do more than to receive the Saviour. He needs to trust Him after believing, so Jesus said to the disciples, "Ye believe in God, believe also in Me." In this He refers to the two aspects of faith. The initial faith of the believer, in which he accepts Jesus as his Saviour, guarantees the salvation of his soul. But in order to enjoy his Christian life he must further learn to trust himself into the Lord's hands. If He can be trusted to save our souls, surely we can trust Him to direct our lives to the best advantage. Phil. 4:6-7; II Cor. 4:17-18; Lam. 3:22-26.

Though we may not understand how it can be, everything which God permits to come into the lives of His children is intended for blessing. In a far greater and more real sense than we appreciate, God cares for us and watches over us. He loves us as a father loves his children, and He has the same minute interest in our lives as a good father has in the lives of his children. Though we cannot see Him, let us believe and trust His promise to cause all things to work together for our good. In this way we shall find that we are kept from wrong. In this way we may avoid letting our hearts be troubled. Rom. 8:28; I Cor. 10:13; Ps. 103:13; Phil. 4:6-7; Isa. 26:3.

II. A PROMISE OF CHRIST'S RETURN

Vs. 3

But though Jesus must leave the disciples for a little season, He promised to come again and to receive them unto Himself. So, though now we walk by faith and not by sight, we have this blessed hope set before us, that He is coming

again. And when He comes we shall be reunited with Him, never to be parted again. Acts 1:11; Titus 2:11-13.

When Christ does come again we shall understand those things which puzzle us now. We will then realize that the time of His absence was spent in ministering for us. We will see that He was preparing a place for us. We will see that He was walking by our side, though invisible, all the time when we were tempted to doubt. We will then understand His care for us, and will then perceive the outworking of God's plan in our lives. I Cor. 13:12-13.

III. A DEFINITION OF THE WAY

Vss. 4-6

Jesus said to the disciples, "Whither I go ye know and the way ye know." Then He explained, saying to them, "I am the Way, the Truth, and the Life." In Him we have access into the presence of God. In Him we see the very substance of God's Truth, and in Him we have eternal life. If in some way, Jesus were to be taken out of the Bible, there would be nothing left. If He were to be taken out of the plan for our redemption, we would be lost and undone, blasted by the wrath of God and eternally exiled from His presence. Col. 1:14; Acts 4:12.

Jesus is the way in more respects than one. He is the Way by which the guilty sinner enters into the presence of God and finds pardon and cleansing from his sin. He is the Way by which the Christian comes boldly to the throne of grace and obtains mercy and finds grace to help in the time of need. He is the Way by which power is transmitted from the Godhead into the lives of believers. He is the Way by which some day we shall enter the eternal fellowship of the saints with the Lord. Thank God for the access which we have to the Father through Him. Rom. 5:21; Eph. 2:18; 3:12; Heb. 10:22; Heb. 4:16.

IV. A REVELATION OF THE FATHER

Vss. 7-11

But if Jesus brings men to God, He also brings God to men. So closely are the Father and the Son united in the Godhead, that Jesus reveals to men all that they know of God. Many imaginations about God exist in the world. But humanly invented gods never exhibit the characteristics which Jesus has shown us are the true characteristics of God. Apart from Jesus and what the Bible teaches about Him men can have no conception of the holiness, the love, the wisdom, and the power of God. When we know Him we know the Father also, for they are one. Col. 2:9; II Cor. 4:4; Col. 1:14; Jno. 1:18.

V. A PROFFER OF FELLOWSHIP IN CHRIST'S WORK

Vs. 12

Jesus promised that His followers should do His works, and that they should do even greater works. This promise has been terribly perverted and misapplied. "Divine healers" in particular base their claims to healing and miracle-working power upon this promise. But there never has arisen a single one who could even approximate the miracles which Jesus performed, much less excel in them. In these words Jesus was not promising power to work physical miracles primarily, but He was offering His followers the opportunity to fellowship with Him in His ministry to the souls of men. That was the far greater part of Jesus' work. He came not primarily to heal men's bodies, but to save their souls. How foolish then it is for men to emphasize miracles and signs and forget the transcendent privilege of soul-winning. Luke 19:10; I Tim. 1:15; Matt. 4:19; II Cor. 5:18-20; Prov. 11:30.

The priceless privilege of believers is telling the lost of the Saviour. In this we become workers together with Christ. And how blessed it is that we do not have to depend upon ourselves in this ministry. The One Who gave us this precious privilege will work through us and give power to perform our task. What a blessed companionship,—what a happy fellowship is ours in this God-given ministry of soul-winning! I Cor. 3:9; Rom. 6:13; Jude 23; II Cor. 5:18-20.

VI. A PROMISE CONCERNING PRAYER

Vss. 13-14

But let us not forget that we may also fellowship with Him in the ministry of intercession. Jesus' present occupation is intercession for those who come unto God by Him. He is pleading the blood on our behalf at the throne of grace. And He has called us to engage in earnest prayer. We may share with Him the burden of intercession for His people. How reasonable it is that we should do this! He has given us a definite promise, "If ye ask anything in My Name I will do it." Christians have never fully realized the precious privilege which is theirs in communing with God in the hour of prayer. Heb. 7:28; I Tim. 2:1-2; Eph. 6:18.

But prayer does more than to bless the believer. It brings glory to the Father. "Whatsoever ye shall ask in My Name, that will I do that the Father may be glorified in the Son." When believers pray, God works through their prayers. He works to save the lost. He works to bless the saved. He works to transform lives into His own likeness. He works to manifest His faithfulness. Thus our prayers become the channel through which God manifests His glory to the world. Surely when we have such clear indication that thereby He will be glorified, we ought to pray more earnestly. II Thes. 5:17.

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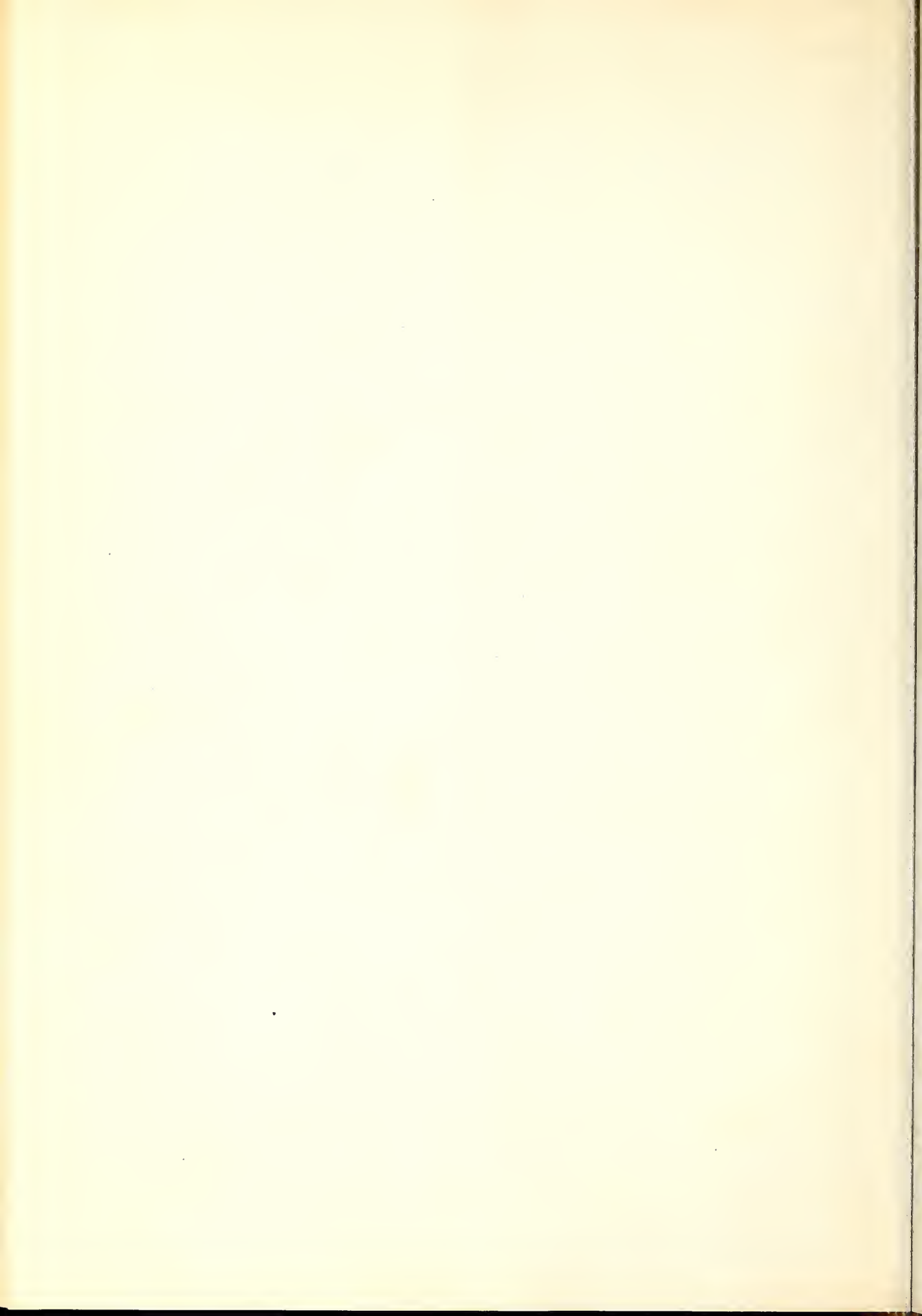
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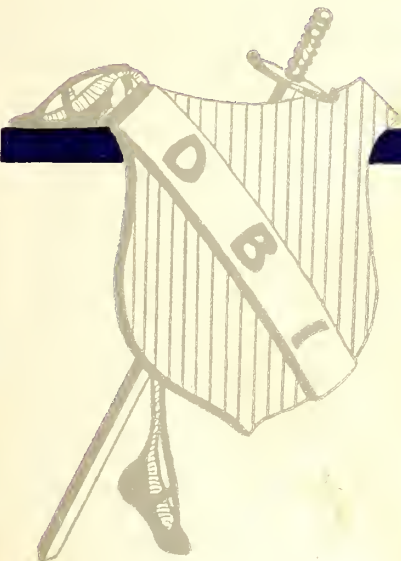
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"Grace and Truth came by Jesus Christ." John 1:17

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for Earnest Men and Women
Everywhere

Clifton L. Fowler, Editor

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July '23

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Doctrinal Statement of the Denver Bible Institute and of "Grace and Truth"

We believe:

1. In the triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno. 4:24.
2. In the verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.
3. In the personality of Satan. Job 1:6-7.
4. In the depravity and lost condition of all men by nature. Rom. 3:19.
5. In the virgin birth and deity of Jesus Christ. Luke 1:35.
6. In the shed blood of Jesus Christ, the only atonement for sins. Rom 3:25.
7. In the bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.
8. That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.
9. That the Holy Spirit is a person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer. Jno. 16:8; I Cor. 3:16.
10. In the eternal security of all believers. Jno. 10:28-29.
11. In the personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.
12. In the eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.
13. That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.
14. That all believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.
15. In the obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

"GRACE AND TRUTH"

As the Editor Sees It

The Confusion of Religions

MANY earnest Christians safely cloistered under the happy protection of their own home and church little realize the appalling, yea, the staggering condition which in the last fifty years has "crept in unawares." The condition of which we speak is the unspeakable Confusion of Religions which is evidenced on every hand. These religions are of every sort and of every conceivable name. They are revivals of ancient Grecian philosophy; adaptations of Persian cults; transplantings of Hindu mysticism and damnable perversions of the religion of our Lord and Saviour, Jesus Christ. Sometimes the new religion which arises is a combination from any two or three of these sources. At every street corner a voluble devotee vociferously rants the tenets of some new cult. Literature by the ton is sent forth from the "National Headquarters" and the public little reckoning the poison they are imbibing eagerly devour each new religion as though it and it alone contained the secrets of life and of eternity. No wonder young men and young women emerging from the innocence and buoyancy of childhood and looking out upon the questions and problems of life are swept into terrible confusion and come to the conclusion that there is nothing in any religion! God pity that boy or girl who arrives at his or her majority facing the problems of the soul and not having received Christian training!

When our Saviour was on the earth He said, "As it was in the days of Noah so shall it be in the coming of the Son of Man." Recognizing the fact that he is connecting an ancient dispensation with a coming dispensation, we may speak in the same strain saying, "As it was in the days of the Confusion of Tongues so shall it be in the days of the Babel of Religions."

The world's only hope is found in Jesus Christ, the humble One who is called the Carpenter of Nazareth, the Galilean Peasant, Who walked and talked among men in those days long ago, Who was persecuted by those of His own house and finally hung upon a tree, on Whom God's record doth declare the sins of the world were placed. In this Christ and in Him alone is there salvation for the lost world. Oh, that men would awake in this hour of religious confusion and turn from their religious va-

THE "MODERN RELIGIONS NUMBER"

of "Grace and Truth" is a voice of warning crying aloud in the midst of the darkness and confusion wrought by the bogus religions of the age. It is the earnest prayer of the editors that God shall use this number to turn some straying sheep away from the fold of the false shepherd and back to loving fellowship with Jesus, Who is the True Shepherd indeed.

garies to the simple old fashioned faith in Jesus and His love!

Denying Him!

THE illuminating group of articles which is presented in this issue of "Grace and Truth" touches upon some of the modern religions which characterize the hour in which we live. "Denying the Lord that bought them" is the text of this issue of the Magazine. Each false religion which is discussed is shown in some subtle fashion to either belittle, or misrepresent, or insult the Lord Jesus Christ Himself. This is the indictment which we bring against every modern religion. In one way or another our Lord Who in all things has full right to the pre-eminence, is set aside. The methods employed by the different cults are not the same but the result is

invariably the same. The Lord Jesus Christ is shifted from His proper place of honor and either man or devil is given the task of bringing about human salvation. The teaching of the Bible is most explicit, "There is none other Name under heaven given among men whereby we must be saved." The characteristic fact concerning false religionists never fails,—they "deny the Lord that bought them."

Re-writing the Bible

A NEW fad has suddenly raised its head in our midst. It is the fad of re-writing the Bible. That good old Book has become such an eye-sore to many and its insistent voice so fully condemns their wicked and ungodly deeds that they cannot leave God's Holy Book alone. So they pretend to desire to "adjust" or "fit" or "reconstruct" the message of the Bible so as to harmonize it with this progressive age. What they really are doing is seeking to silence the accusing and warning voice of the Eternal God.

Kent, one of our numerous infidel modernists, produces the shorter Bible. The Kaiser desires the Lutheran authorities to accept his abridgment of the Scripture, entirely eliminating the Old Testament, as the official Lutheran text. Now comes Tyson Lectureship Foundation, backed by fabulous wealth, announcing through the associated press that present day scientific, ethical and philosophical theories will be employed in re-writing the Bible. The article declares that this re-writing is to take place

"in the light of the Twentieth Century." In the light of God's Word we must aver that the light of the Twentieth Century is unspeakable darkness. Every day increases the world-stock of re-written Bibles.

God's Word as it stands is true. Furthermore, it is adequate for every human need in every hour of human testing and in every possible stage of human development. God's Word, yielded to, will produce the perfect man. The plain declaration of Paul in II Tim. 3:16,17, is:

"All Scripture is given by inspiration of God
* * * that the man of God may be PERFECT,
THOROUGHLY FURNISHED unto every good work."

We need no re-written Bible. God's Word, as we have it, brings joy and peace and satisfaction to the soul. It is the climax of the absurd for finite man to presume to improve upon the perfect revelation of the infinite God. Forever, O God, thy Word is settled in the heavens.

The Trail of the Serpent

THE entertainment craze which is sweeping like a besom of destruction through the church life of America is the logical product of the modernism of the age,—it is the trail of the serpent. On every hand the inquiry is raised, What has caused this mad rush for every conceivable kind of entertainment in the Church? Why has the conviction and the balance of other years given place to a looseness and indifference that knows no boundary line and no limit? Why has godly separation been shelved for worldly participation in anything and everything which is popular with the unregenerate world? The answer to these questions is one deadly word,—modernism!

Modernism has wrecked the faith of the Church in Christ and devil, in heaven and hell. When faith is gone, then the reason for a life of rectitude and purity is gone. When modernism stalks into the life of a young man, it brings into that life infidelity and immorality. Over these festering sores of the soul, modernism invariably throws a mantle of outward decency, culture, education and refinement. But faith in God and His Holy Book are gone. Modernism has blasted them.

This being the case, it is not to be wondered at when a church espouses modernism, if it shortly espouses the world as well.

In the early day it was the voice of the godly pioneer Methodist minister who faithfully warned God's flock of the dangers of worldly amusements, particularly did he warn against the theatre. But alas, modernism has Methodism by the throat, hence the breakdown of Methodism's testimony against worldliness is the inevitable product. Methodism has sold her birthright of separation-testimony for a mess of the world's pottage.

A striking example of this sad condition is evidenced by a recent program at Trinity M. E. Church of Denver. The whole program was devoid of the least suggestion of the spiritual. Some of the numbers call for a special word. One was entitled, "At the Theatre." Another was a take off on Harry Lauder, while the closing number was a "comedy drama" in "three scenes." But to cap the climax, the printed programs of this church affair declares that this entertainment was given "for the benefit of our new stage equipment."

The child of God can but bow in grief in the face of such shameless apostacy. This is the trend of the age.

This in the effect of modernism. This indeed and in truth is the trail of the serpent of infidelity. May God's children awaken to this unscriptural condition which has come into our midst and looking unto God for strength take their stand on Rom. 12:2:

"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

God Hears

OUR God hears, and not only hears, but answers prayer. The life of the great George Muller is a sufficient testimony that the God of the Bible still lives and still hears His people when they call upon Him. The non-denominational faith mission boards, now belting the globe with their loyal testimony to truth, are further proof that the God of Israel still cares for His own, and that through sunshine and shadow, He is their unfailing provision. Yes, He answers prayer.

The workers at the Denver Bible Institute have seen the glory and blessedness of this truth. They have seen God actually work deliverance in an hour of seeming defeat. They know that God never fails. They have learned by experience the wondrous efficacy of the Name of Jesus. God said to His people, "Try me," and the Institute workers have accepted the Divine challenge. They have tried Him, and the God Who cannot lie has vindicated His every promise. Joined in the prayer battle with the workers at the Institute have been the members of the Sunday School Afternoon Bible Class and of the Church of the Open Bible and other friends.

To His glory, we wish to report the annual closing of the books of the School. The fiscal year at D. B. I. closes on June 10th. The 10th being Sunday the annual closing of the books took place on Monday June 11th. It was evident some weeks before the end of the year that the supply must needs be very large if the books were closed with every bill paid. Consequently special prayer was made for the two weeks preceding the 11th and when the hour had come for the closing up of the year's business, the books were closed with all obligations liquidated. Our God doth not fail.

This blessing was simply God rounding out a year of His gracious watchcare. It has been the aim of the School to avoid debt, hence the constant prayer has been that every month should be closed with a clean slate. God has demonstrated the dependability of His promises by permitting every monthly record to show all bills paid. Some times the balance has been as small as two cents, but the fact that every bill was met was a blessed and satisfying demonstration that God was supplying all our needs according to His riches in glory by Christ Jesus.

"In nothing be anxious; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God." (Phil. 4:6 R. V.)

Notes

A WORD

The Editor disclaims responsibility for details of interpretation in contributed articles and addresses.

CHANGE OF ADDRESS NOTICES

Notice of change of address should reach us not later than the fifteenth of the month preceding date of issue in order to be effective for that month.

DO YOU KNOW ABOUT OUR TWO BIG OFFERS?

Christian Science, the Enemy of Christ

by WM. AVERY McCLURE

MRS. MARY BAKER G. EDDY has not risen from the dead. She sleeps. But the monster which she liberated in the land has risen up to devour and destroy thousands of precious souls who are ignorant of its poisonous sting. We wish to be charitable, but we cannot forbear to say that Christian Science, of which Mrs. Eddy was the "discoverer and founder," is one of the greatest religious perils of this age. It is perilous in that it is represented to be something which it is not. The very name under which it masquerades is a gross misnomer. It claims to be Christian, yet it denies every fundamental of the Christian faith. It claims the name of science, but the most careful investigation fails to reveal anything in it that is even remotely scientific. Since this is true we resent the fact that the terms "Christian" and "Science" are applied to this religious bunko, and we prefer to call it by its only proper cognomen—Eddyism. Satan must laugh at the ease with which he hoodwinks gullible men and emotional women. We are sure that it is a matter of special delight to him to have started this form of paganism on its career under the name "Christian Science," and to watch it assume the enormous proportions which it has today.

Eddyism is a gigantic movement. In almost every town and hamlet there stands a landmark of the cult, usually a beautiful edifice of stone, where the devotees gather to remind each other that there is no pain, no sickness, no death, no anything that is real; and to worship God which is simply "Mind," "Principle," "Substance," or "Intelligence." What blasphemy! Every such edifice is a silent testimony that the evil is abroad, and that souls are being bamboozled, deceived, deluded, and poisoned with a deadly virus which destroys faith and spirituality, and eats at the very heart as doth a canker. Mrs. Eddy *will* rise from the dead at the Lord's appointed moment to answer to the mighty God for the thing that she has done.

Very much might be said about the childish contradictions found in the textbooks of Eddyism. Dr. James H. Brookes has said: "If a searcher after truth undertakes Christian Science books, he soon discovers that he is descending, without footing or light, into a bottomless abyss of mud over which hang sooty clouds."¹ We also might write at length of the fraudulent misrepresentations made by its exponents, and the outrage against common sense that it is, but we are compelled in this brief discussion to limit ourselves to the exposing of Eddyism's blasphemous attacks upon the person and work of our Lord Jesus Christ. To this we proceed:

FIRST, Eddyism is open in its repudiation of the deity of Jesus Christ. Jesus was not God. "Jesus was the off-spring of Mary's self-conscious communion with God."² Think of it! Jesus the product of a woman's self-consciousness!

This statement, although as insane and void of sense as most of the things found in "Science and Health with key to the Scriptures," shows that the venom of the serpent is intended for and directed toward the Son of God. His deity is destroyed. He is stripped of His divinity and reduced to the level of an ordinary human being, save only that "He could give a more spiritual idea of life than other men" because He was the product of Mary's self-consciousness. Eddyites do not hold His birth to be unusual or unique. Dr. James M. Gray has written these words:

"There is a prevailing opinion among Christian Scientists whom the writer has met and of whom he has heard, that the immaculate conception of Mary was not unique, and that any other woman of our own times, for example, sufficiently holy according to the canons of Christian Science, sufficiently real and spiritual, might conceive and give birth to another Christ in the same way. A Boston clergyman is sponsor for the statement that there are three women in Massachusetts who affirm to having given birth to such children."³

Could anything be more terrible than this? It is unthinkable that even the most irreverent infidel could have had the brazen effrontery to join the name "Chris-

tian" to such sacrilege. Over against this horrible anti-christianity stands the impregnable declaration of God Himself:

"But unto the Son He saith: Thy throne O God is forever and ever." (Heb. 1:8.)

SECOND, Eddyism antagonizes the personality of Jesus Christ. It is exceedingly difficult to determine just what the votaries of this pious fraud do believe about the person of our Lord. It seems that Christ and Jesus are not the same. They are not one, but two. One was corporeal; the other incorporeal. Here are a few quotations from the one hundred and thirtieth edition of "Science and Health with key to the Scriptures" which give details.

"The invisible Christ was incorporeal, whereas Jesus was a corporeal or bodily existence." (p. 229.)

"The Christ dwelt forever as an ideal in the bosom of the Principle of the man Jesus, and woman perceived this idea, though at first faintly developed in infant form." (p. 334.)

Christian Science in its true color is shown up by McClure in this article. It is a sad comment on the condition of the so-called evangelical churches that this commercialized paganism should have found soil in which to thrive.

"The corporeal concept, or Jesus, disappeared, while his invisible self, or Christ, continued to exist in the eternal order of Divine Science * * *." (p. 229.)

Here is another from Miscellaneous Writings p. 151, being the closing words of a letter to the First Church of Christ, Scientist, in Scranton:

"May the lamp of your life continually be full of oil, and may you be wedded to the spiritual idea,—Christ."

The clearest we can make out of it in plain English is that Jesus, the "*corporeal concept*" ceased to be, and that Christ, the "*spiritual idea*" remained in the form of "Divine Science." The continued existence of Christ is presented in contrast to the disappearance of Jesus, thus indicating that Jesus ceased to exist. The declaration of Holy Scripture is:

"Jesus Christ the same yesterday, and today and forever." (Heb. 13:8.)

The personality of our Lord through such tenets as these is completely negated. He is no longer a person if this teaching is accepted. If we call Him Christ, He is but a "spiritual idea." If we call Him Jesus, he is a "corporeal concept." Ideas and concepts are not personal. What heathenism! What Christlessness! The blessed Lord Jesus—the Christ Who sits at the Father's right hand is unknown to this wicked cult. Eddyism, bearing the name "Christian," is like a bottle of arsenic labeled "soothing syrup." It is poisonous, deceptive!

Mrs. Eddy said that Christ was an "idea"; Jesus, a "concept." The Scripture says: "For there is one God, and one mediator between God and man, the MAN Christ Jesus." (1 Tim. 2:5.) How clear the declaration is. Christ Jesus is a *man*! a man Who was conceived of the Holy Spirit; born of a woman; and tempted in all points like as we are, yet without sin. Mrs. Eddy lied when she called her book "the Key to the Scriptures." The so-called "Key" denies the personality of Jesus Christ. Mrs. Eddy and the Bible do not agree! O, friend, which will you accept, the lying speculations of Eddyism, or the impregnable declarations of God's Holy Book?

THIRD, Eddyism denies the efficacy of the shed blood of Jesus Christ to atone for sin. The death of Jesus was not sacrificial; it was not penal; it was not substitutionary; it did not make atonement. Then it

may be asked, "why did Jesus die?" According to this teaching He didn't die. And even if He did die, His death was unnecessary because atonement requires self-immolation. Here are the very words of Mrs. Eddy as found in "Science and Health with Key to the Scriptures":

"One sacrifice however great is insufficient to pay the debt of sin." (p. 323.)

"The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon the accursed tree than when it was flowing through His veins as He went daily about His Father's business." (p. 330.)

"Atonement requires constant self-immolation." (p. 328.)

There you have it. Eddyism is a religion of works. "Self-immolation." How different from the blood-stained way of the Cross. "This is the crux of their whole position. Talk with a Christian Scientist about the Bible, and he will seem to agree with you on every point because he is using language in a different sense from yourself, but approach him on the subject of the blood of atonement, and he is almost certain to appear in opposition to you. If he agrees with you, he can hardly be intelligent and at the same time a truthful Christian Scientist."

But the Bible answers Mrs. Eddy's falsehoods. Hear its testimony clear and unmistakable:

"The blood of Jesus Christ His Son cleanseth us from all sin." (1 Jno. 1:7.)

"Without shedding of blood is no remission." (Heb. 9:22.)

"We have redemption through His blood." (Eph. 1:7.)

We have a question. Have the students of this holy message from God misunderstood the meaning of these words through all the ages, and has it been left to a woman of the nineteenth century to interpret to us their real significance? If so, how unfortunate for those who lived before her time. Thank God it is not so. His blessed Word is not of any private interpretation, and it will stand when Mrs. Eddy's book and all other books which deny the deity, personality, and blood of Jesus have perished from the earth.

¹The Truth, Vol. 15, p. 197.

²Science and Health with Key to the Scriptures, one hundred and thirtieth edition, p. 335.

³An Idote to Christian Science, p. 23.

⁴Antidote to Christian Science, James M. Gray, p. 25.

A Clarion Call to a Spiritual Conflict

THE AUGUST ISSUE WILL BE OUR
PRAYER NUMBER

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ANSWERED PRAYER AT D. B. I.	Mrs. Clifton L. Fowler
A SUGGESTION FOR DEVELOPING THE PRAYER LIFE	The Editor
THE BASIS OF REAL COMMUNION	The Editor
THE PRAYER LIFE OF JESUS	L. J. Fowler
THE PRAYER LIFE OF PAUL	H. A. Wilson
UNANSWERED PRAYER	Harold Ogilvie
THE GAP PRINCIPLE - Eighth Study on the Eighteen Principles of Divine Revelation	The Editor
THE SEVEN DISPENSATIONS - Sixth Proposition	The Editor

"GRACE AND TRUTH"

DO YOU KNOW ABOUT OUR TWO BIG OFFERS?

Was Paul a "Crabbed Old Bachelor"?

by KEITH L. BROOKS, of Los Angeles

ONE result of liberal tendencies in religious thought has been the reversing of the scriptural order with regard to the place of woman in the Church. Several denominations are now putting women in places of headship and authority, while women who have made themselves the center of some new religious movements are drawing thousands after them. It is significant that until evolutionary ideas took possession of many, the scriptural order was recognized, but there are many today who think of the Apostle Paul as a "crabbed old bachelor," and laugh at the Genesis story of creation.

It is strange that any who hold to the plain teachings of Scripture, should disregard the divine order so explicitly stated. Take for instance I Tim 2:12-15; I Cor. 14:34; I Cor. 11:3-7. Priority in creation, the fact that woman was deceived, and the special calling of woman, are some of the reasons given why man is to be the scriptural head of the home and leader in the Church. No official place was given to woman by Christ, and surely, had He intended to reverse the order regarding woman laid down in the Old Testament, He would have trained some women among the apostles or the seventy whom He sent out. The order cannot be reversed without setting the Scriptures at naught.

We do not wish to be misunderstood. We have the greatest admiration for womankind in her God-given mission, and we know what a wonderful work can be done by women when their activities are directed along scriptural lines. Her ability to sway audiences, and her intelligence, are not in question. The New Testament does not even hint that women are inferior to men. President Harding no doubt is inferior in many ways to hundreds of his citizens, but officially he is above all. The New Testament teaches the full equality of the woman and the man in Christ and makes her man's necessary helpmeet. It also teaches that in the divine order she is to be subordinate to man in the Church.

All attempts to explain away the passages relating to woman's sphere in the Church fail. The result is that some now seem to fear that if these commands are still adhered to, the Lord's work will suffer. Dr. J. W. Porter has said: "It is our business to obey God's commands

and God's business to take care of the results." Men and women have often thought to improve upon God's ways, but experience teaches that the divine order pays in the long run. If the Bible is true, the Lord's work will suffer at the hands of woman's domination. Some of the worst heresies have been presided over by women and often has the devil made use of woman's emotional nature to push hundreds into fanaticism of the most devilish kind.

Is the New Testament still binding on the Church of Christ? If so, how are we to eliminate certain portions that do not meet with the popular approval of the day?

KEITH BROOKS avers that several of the Modern Religions are headed by women. A glance over the field shows the accuracy of his observation:

Theosophy is headed by Mrs. Annie Besant and Madame Tingley.

Christian Science was founded by Mrs. Mary Baker G. Eddy.

Pentecostalism bows at the shrine of Aimee Semple McPherson.

Seventh Day Adventism has for its prophetess, Mrs. Ellen G. White.

Spiritism had its modern revival under the Fox Sisters.

New Thoughtists recognize the leadership of Elizabeth Towne and Ella Wheeler Wilcox.

DOES this leave women without work in the Church? By no means.

Women are not forbidden to testify of salvation or of their experiences in Christ, or to teach the Scripture truths to those of their sex. All who are saved (for "in Christ there is neither male nor female") have the obligation of witnessing put upon them. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear" (I Pet. 3:15). Dr. James M. Gray says concerning women speaking or teaching in public: "This is forbidden under certain conditions. For example, there should be no disturbance of the meeting. In I Cor. 11:5 the praying and prophesying are permitted, only they must be done with that becoming modesty and decorum which the customs of the time

and place require. Prophesying here means testimony or exhorting, not foretelling future events." Women took a large part in the beginnings of Christianity, carrying the good news to many, yet never in a public and professional way. Women labored with Paul in the Gospel (Rom. 16; Phil. 4:3). Praying and testifying by women in mixed assemblies certainly took place in the early Church and the only criticism by Paul was that some became immodest and disorderly. He exhorted them to be veiled, as an expression of modesty, to ask their questions at home rather than in the mixed assembly where discussion was created—and finally to have full regard for the divine order and not usurp the place of leadership and authority in the mixed assembly. Watch the results of the violation of Scripture in this regard and it will be seen that for the most part it spells disaster.

Is Mormonism Christian?

by H. A. WILSON

MANY false religions are parasites. They recruit their adherents from among those who are already professed Christians, and who are members of other churches. They work primarily among those who have been offended by the minister, or by the members of their church, but they do not hesitate, whenever they have an opportunity, to attempt to disaffect those who are active and loyal in their church. They seek to deepen the dissatisfaction of those already alienated, and to plant seeds of doubt in the hearts of those who are faithful. In order to win the confidence of those whom they would proselyte, and in order to avoid frightening them before they are well in the snare, it is necessary for them to make a pretense of orthodoxy. This they do not scruple to do, and they conceal their real teachings under statements which sound true and scriptural. One who is not fully grounded in the Word of God, and who is not aware that the devil and his emissaries come arrayed as angels of light, and as the ministers of righteousness, is easily duped, and led astray.

Mormonism, or as its followers call it, "The Church of Jesus Christ of Latter Day Saints," is one of the false religions which masquerades as orthodox, and seeks to deceive and to entrap professed Christian people. The Mormons have prepared a statement of belief of which they are apparently very proud, and to which they give wide publicity. This statement is so worded that many who have heard of the wickedness of Mormon doctrine are caused, upon reading it, to feel that Mormons have been the victims of a great mistake, or of malicious misrepresentation. Several writers have taken up the Mormon Articles of Faith, and have shown what they mean to a Mormon, by placing with them statements from Mormon literature. Their work has shown the hideous and abominable nature of the real belief of the Mormon Church. In thus exposing the true character of Mormonism as a religion these writers have rendered a service which makes it unnecessary for another to undertake the same task, for their writings are easily accessible to all. And indeed it would be impossible for anyone to attempt a complete exposure of Mormon doctrine in the limits of this brief article. Rather, let us test Mormonism in those points which are most vital and essential to the Christian faith by examining the statements of Mormon leaders and publications in the light of the Word of God.

No three doctrines are more important in Christian faith than those which concern God's Word,—the Bible, His Son,—the Lord Jesus Christ, and His plan for the salvation of the souls of men. Mormonism has many fair

Mormonism, America's deadly religion of lust, has fastened itself like a mighty octopus upon at least three of our western states. Wilson handles this false religion without gloves. Every Christian should become acquainted with the facts here presented.

things to say about these foundation truths. In their articles of faith we find the following:

Article 1. "We believe in God, the Eternal Father, and His Son, Jesus Christ, and in the Holy Ghost."

Article 3. "We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel."

Article 8. "We believe the Bible to be the word of God, so far as it is translated correctly; we also believe the Book of Mormon to be the word of God."

From these it will be seen that the Mormon Church professes to believe in the Bible, that it professes to believe in the Triunity of the Godhead, and that it professes to believe that salvation is through the atonement which Jesus wrought in His death. It is true

that even in these statements there are some phrases which indicate the real nature of Mormon belief, but the casual reader would not detect their true significance unless from other sources he was thoroughly familiar with Mormon doctrine. One cannot help but feel that these "Articles of Faith" were deliberately worded to deceive God's people.

Mormonism and the Bible

THE Bible is the very foundation of our faith. It is God's revelation to men. It was through its message that men were able to recognize Jesus as the Son of God, and the Saviour of men. It is through its record that we are able to look back in faith to the Cross of Christ where eternal redemption was made for us. And it is through its record that we have the assurance of eternal life and the blessed hope of Jesus coming to receive us unto Himself. The Mormons profess to believe the Bible is the Word of God. Do they?

Two things reveal the real attitude of Mormons toward the Bible.

The first is that they place other so-called "revelations" on an equality with the Bible. This is indicated in the Article of Faith to which reference has already been made. In addition to this statement let us notice a few others.

"And if thou shalt ask, thou shalt receive revelation upon revelation." (D. & C. 42:61.)

"Thou fool, that shall say, A Bible! A Bible! We have got a Bible, and there cannot be any more Bible * * *."

"Wherefore, because that ye have a Bible, ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written." (B. of M. II Nephi 29.)

"We consider the Book of Mormon, Book of Doctrine and Covenants, Pearl of Great Price, and Say-

DO YOU KNOW ABOUT OUR TWO BIG OFFERS?

ings of Joseph the Seer our guides in faith and doctrine." (Comp. Preface.)

One who even glances into the pages of the Book of Mormon, or the Book of Doctrine and Covenants finds that throughout language is employed which claims inspiration of God. For instance, expressions such as these appear on nearly every page:

"Behold I am Jesus Christ the Son of God." (D. C. 6:21.)

"The Lord said unto me." (D. C. 7:1, 3.)

"Behold I am God, and give heed to my Word." (D. C. 11:2.)

"Behold I, Jesus Christ your Lord and your God and your Redeemer, by the power of my Spirit have spoken it. Amen." (D. C. 18:47.)

These quotations will serve to show that the Mormons class their own books with the Bible and accept them as the Word of God.

In doing this the Mormons violate God's principle of revelation. The Scriptures definitely teach that Israel is God's chosen medium of communication through whom He gives His Word.

"What advantage hath the Jew, and what profit is there of circumcision? Much every way: chiefly because that *unto them were committed the oracles of God.*" (Rom. 3:1-2.)

The Mormons, despite their claims, are not Jews, and consequently are not of the people God has chosen to use in giving His Word. Still another teaching of God's Word is that the Scriptures, those recorded in the Bible, are sufficient to fit the man of God completely for every good work.

"All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16-17.)

If this be true we do not need other "revelations" and particularly do we not need Mormon revelations which glaringly contradict in most vital details the Word of God, and then insult Him by accusing Him of being the author of confusion for they claim that He is their author as well as the author of the Bible.

But the horrid iniquity of Mormon belief concerning the inspiration of the Bible cannot be fully comprehended until we recognize a second fact. They actually go so far as to give their own writings and "revelations" a place *above* the Word of God, and teach that the Bible is so badly corrupted by mistranslation as to be almost entirely worthless.

"Add all this imperfection to the uncertainty of the translation and who, in his right mind, could for one moment suppose the Bible in its present form to be a perfect guide? Who knows that even one verse of the Bible has escaped pollution so as to convey the same sense now that it did in the original?" (Apostle Pratt, Work on Divine Auth. of the Book of Mormon. p. 218.)

Another "Apostle" in a conference in Salt Lake City said:

"Wilford Woodruff is a prophet and I know that he has a great many prophets around him, and he can make scriptures as good as those in the Bible." (Apostle J. W. Taylor, Conference, Salt Lake, April 5, 1897.)

In still another conference held in Salt Lake City, Oct. 4, 1897, "Elder" M. W. Merrill said:

"The living oracles are worth more to the Latter Day Saints than all the Bibles, etc."

In this he was doubtless referring to the "visions" and "revelations" which Mormon leaders profess to receive frequently. In the same conference President Wilford Woodruff himself stated his attitude toward the Word of God on this wise:

"Compared to the living oracles those books are nothing to me."

From these and similar statements we may easily see that the Mormons not only hold other books in the same regard which they profess to have for the Bible, but they actually give their pretended "revelations" a place far higher in their estimation than the Bible, and in attacking the accuracy of the Bible translation they seek to supersede it with Mormon "Scriptures." The Mormons join hands with the infidel and the "Modernist" in their attacks upon the Word of God, and they unite with the unbelieving Jew and Mohammedan in substituting for the Word of God the traditions of men. How refreshing it is to turn from such revolting statements of unbelief to the inspired declaration of Holy Writ:

"Forever, O Lord, thy Word is settled in heaven."

(Psa. 119:89.)

Mormonism and Christ

THE superlative value of the Bible lies in the fact that it reveals the Person and work of Jesus Christ. The value of that revelation lies in the fact that Jesus is God manifest in the flesh for the purpose of accomplishing our salvation.

Were Jesus other than the only begotten Son of God, holy, harmless and undefiled,—were He not infinitely above the common level of humanity, yea infinitely above the greatest and best of mere men,—he could not be our Saviour. Mormonism would rob us of our Saviour by degrading Jesus to a mere man, making Him the son of Adam, who was himself a sinful man. They further desecrate the Name of Jesus by teaching that He was a polygamist,—that He was married to at least three different women at the same time.

These bold statements are easily proved from Mormon writings and records. Concerning the sonship of Jesus, Brigham Young said:

"The Father had begotten him in his own likeness. He was not begotten by the Holy Spirit. And who is the Father? He is the first of the human family." (J. of D. 1:50.)

The shameless denial of the Word of God, which declares that Jesus *was* begotten of the Holy Spirit, is so apparent as to need no comment. (Matt. 1:18-20; Luke 1:35.) The teaching that Adam is God, and that he was the father of Jesus is proved



¶ It is treason
to continue
with men and
institutions
who deny
the faith.

A. C. GAEBELEIN



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to be representative Mormon teaching by many other statements to the same effect. Among these the following are especially noteworthy:

"To all human appearances Jesus resembles very much the rest of the children of our common Father." (Tract Plan of Salvation, by Elder John Morgan, p. 6.)

"God Himself was once as we are and is an exalted Man." (Joseph Smith, J. of D. Vol. II, p. 3.)

"He" (Adam) "is our Father and our God, and the only God with whom we have to do." (Brigham Young, J. of D. 1:50.)

"When our Father Adam came into the garden of Eden he came into it with a celestial body, and brought Eve, one of his wives with him." (Brigham Young, J. of D. 1:50.)

To this appalling blasphemy is added the teaching that Jesus was a polygamist, possessing the same low passions and lusts which led to the doctrine and practice of polygamy among the Mormons. This is clearly taught in a statement made by "Apostle" Orson Hyde, President of the "Twelve Apostles," in a sermon Oct. 6, 1854. He said then:

"If at a marriage of Cana of Galilee, Jesus was the bridegroom and took unto him Mary, Martha, and the other Mary, whom Jesus loved, it shocks not our nerves. If there was not attachment and familiarity between our Saviour and these women, highly improper only in the relation of husband and wife, then we have no sense of propriety. We say that it was Jesus Christ who was married, whereby He could see his seed before he was crucified. I shall say here that before the Saviour died he looked upon his own natural children as we look upon ours. When Mary came to the sepulchre she saw two angels and they said unto her, 'Woman, why weep-est thou?' She said unto them, 'Because they have taken away my Lord, or husband!'"

In these horrid and abominable teachings Mormonism is guilty of two outstanding sins.

It shares in the sin of the devil who said in his heart:

"I will ascend into heaven, I will exalt my throne above the stars of God. I will sit also upon the mount of the congregation in the sides of the north. I will ascend above the heights of the clouds. *I will be like the most high.*" (Isa. 14:13-14.)

Mormonism seeks to deify man. The boast of Mormonism is "We will be Gods." In fact they do not stop with insinuations but boldly state that this is their ambition. Joseph Smith, the founder of Mormonism, has said:

"You have got to learn how to be Gods yourselves the same as all other Gods have done before you." (J. of D. 6:4. Comp. 283.)

In thus seeking to make themselves Gods Mormons are guilty of the presumptuous sin which brought the condemnation of God upon the devil.

They also are guilty of the sin spoken of in Romans, in which it is said that men—

"Changed the truth of God into a lie and served and worshipped the creature more than the Creator." (Rom. 1:25.)

Mormonism would deify men, but it would reduce God to its own sinful level. Mormonism would strip the Son of God of His glory, and of His unique relation to the

Father. It would make Him the polygamous Son of a sinful, fallen man.

Mormonism and Salvation

THE attitude of Mormonism toward the Word of God and toward the Person of God's holy Son condemns it, but there is still another vital point in which we may test it, that is, in its teachings concerning God's plan of salvation. Every false religion in the world teaches salvation by works in some form. The word of God teaches salvation by grace. Do Mormons accept the plain testimony of the Scriptures on this point? Do they faithfully proclaim salvation through the finished work of Jesus on the Cross, and as the sovereign act of the grace of God? They do not!

In the first place Mormonism makes the sin of Adam a necessary part of salvation. In their Catechism, pp. 32-33, we find this:

"Q. Was it necessary that Adam should partake of the forbidden fruit? A. Yes, unless he had done so he would not have known good and evil here, neither could he have had mortal posterity * * *. We ought to consider the fall of our first parents as one of the great steps to eternal exaltation and happiness, and one ordered by God in His infinite wisdom."

The terrible iniquity of this is apparent on the surface. How unlike the record of the Word of God it sounds! There we read:

"As by one man sin entered into the world and death by sin, so death passed upon all men for that all have sinned." (Rom. 5:12.)

In addition to this wicked teaching Mormonism proposes a plan of salvation which is a matter entirely of works. According to their teaching four steps are necessary if anyone is to be saved.

1. The first step is faith, which to the Mormon means not that a man must trust Jesus as his personal Saviour, but that he must have faith in the ultimate outcome of the good works which he does in order to be saved.

"To enable a man to perform any work whatever requires that he have faith in the ultimate result of his work." (Tract Plan of Salvation, by Elder John Morgan, p. 9.)

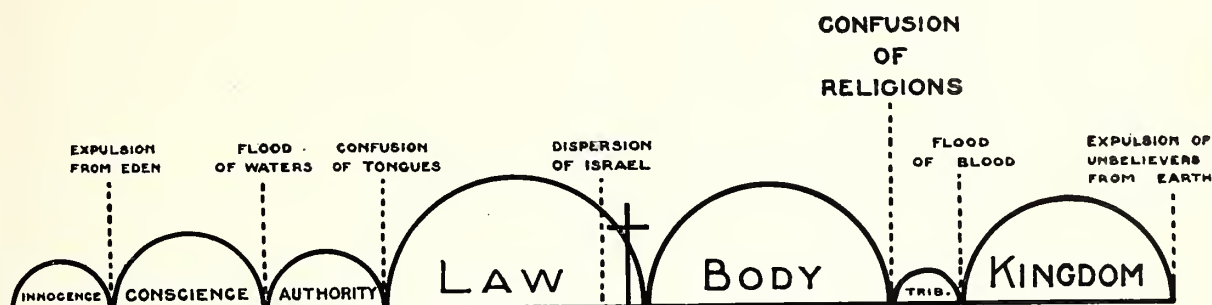
"The cultivation of this principle of faith is the first step in our duties in this life." (Ibid. p. 10.)

2. "The Second step is that of repentance." (Ibid. p. 10.) Repentance to the Mormon means "To cease from doing wrong, to quit evil practices, and walk in the path of rectitude, virtue and true holiness." (Ibid. p. 11.) An interesting commentary on Mormon ideals as to what virtue really is may be found in a speech of Brigham Young which is reported in the Deseret News, a Mormon newspaper, Vol. 6, p. 291; also in the Journal of Discourses, Vol. 4, p. 77. According to these reports, he said:

"I have many a time, in this stand, dared the world to produce as mean devils as we can. We can beat them at anything. We have the greatest and smoothest liars in the world, the cunningest and most adroit thieves, and any other shade of character that you can mention. We

CHART SETTING FORTH THE SEVEN DISPENSATIONAL JUDGMENTS

EMPHASIZING THE JUDGMENT WHICH
TERMINATES THE PRESENT DISPENSATION



THE JUDGMENT WHICH CLOSES THE AGE IN WHICH WE NOW LIVE,
IS THE JUDGMENT OF THE CONFUSION OF RELIGIONS.
GOD'S SPECIAL MESSENGER TO THIS AGE IS THE APOSTLE PAUL.

"IN THE LAST DAYS (OF THE AGE TO WHICH PAUL WROTE) PERILOUS TIMES SHALL
COME, FOR MEN SHALL BE BLASPHEMERS ----- HAVING A FORM OF GODLINESS,
BUT DENYING THE POWER THEREOF." 2 TIM. 3:1,2,5

"NOW THE SPIRIT SPEAKETH EXPRESSLY, THAT IN THE LATTER TIMES (OF THE AGE TO
WHICH PAUL WROTE) SOME SHALL DEPART FROM THE FAITH, GIVING HEED TO SE-
DUCING SPIRITS AND DOCTRINES OF DEMONS." 1 TIM. 4:1

WE, OF TODAY, LIVE IN THE LATTER DAYS OF THE AGE TO WHICH PAUL WROTE,
AND THESE PROPHECIES ARE FULFILLED BEFORE OUR EYES.

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DESIGNED BY CLIFTON L. FOWLER
DRAWN BY HELEN WAATBURG

can pick out elders in Israel right here who can beat the world at gambling; who can handle the cards; can cut and shuffle them with the smartest rogue on God's foot-stool. I can produce elders here who can shave their smartest shavers, and take their money from them. We can beat the world at any game. We can beat them because we have men here that live in the light of the Lord, and hold the keys of the kingdom of God."

3. "The third step for men to take in this life to secure salvation in the eternal world is to be baptized." (Tract Plan of Salvation, p. 12.) Of course this means water baptism, and it must be administered by a Mormon. They carry this doctrine so far as to teach that the living may be baptized for the dead.

4. "The fourth step necessary for men to take while in the state of probation is to receive the laying on of hands for the reception of the Holy Ghost." (Ibid p. 13.)

This, then, is the Mormon definition of their statement. "We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel." In other words, Mormons believe in salvation by works. This teaching is strikingly in contrast to the teaching of the Word of God, which says:

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works lest

any man should boast." (Eph. 2:8-9.)

"Who hath saved us and called us with an holy calling, not according to our works but according to His own purpose and grace which was given us in Christ Jesus before the world began." (II Tim. 1:9.)

MUCH more might be said concerning Mormon doctrine, but this will be sufficient to convince the man who knows his Bible that Mormonism is not Christian. It denies the Word of God, substituting for it the traditions of men. It seeks to deify man and to degrade almighty God to the level of sinful human flesh. It teaches that salvation is to be obtained only by good works, and by Mormon good works at that! Mormonism is one of the doctrines of demons and seducing spirits which was prophesied to come in the last days and concerning which we are exhorted:

"From such turn away." (II Tim. 3:5.)

NOTE: The writer of this article wishes to acknowledge his indebtedness for much of the information used in it to the following named writers and publications:

Rev. Bruce Kinney, D. D.
Mormonism, the Islam of America. (Fleming H. Revell.)
Rev. J. D. Nutting,
Rev. D. J. McMillan, D. D.
Tract, Articles of Faith of the "Latter Day Saints" with explanations. (Social Service Leaflets, series D. Anti-Mormon. League for Social Service, 105 East 22d St., New York City.)

McPhersonism

by W. P. WHITE, D. D., of Los Angeles

I HAVE had a year of special opportunity to look into the teachings and practices of the McPherson movement. I attended the McPherson meetings held in Fresno in 1922 and have followed Mrs. McPherson with Bible conferences in San Francisco, Oakland, San Jose, San Diego, Los Angeles and Denver. I have come into closest contact with people who have attended her meetings and, for a time were carried off their feet by her preaching. I have talked with earnest pastors who have looked after their flocks after she had closed her meetings and left the city.

Mrs. McPherson is a very remarkable woman. She is a strong platform speaker. She has a good voice, a very pleasing personality, never loses her temper and seems to be master of every situation that presents itself. She is a member of the local Baptist church of San Jose. This church ordained her to the ministry over a year ago. She has been in the Pentecostal movement and is yet! She has not changed her beliefs or her practices since she united with the Baptist church.

I have reached the following conclusions from the study of the Word, prayer, personal observation and investigation. Her teaching is heretical in four points:

1. Woman leadership in the church.
2. Faith healing.
3. The gift of tongues.
4. The baptism of the Holy Spirit.

I shall first, discuss the above points in the order named, and then present the EFFECT of her teaching, as I have seen it upon congregations and individuals.

Woman Leadership in the Church

I AM willing to receive all that I have heard concerning a woman's place in the home, the Sunday school, the Bible class, the Missionary society, but when all is said in reference to the splendid work women are doing in the churches, nothing has been said or can be said in support of women as spiritual leaders in the church. Mrs. McPherson is an ordained minister, the pastor of an independent church, administers the sacraments and assumes all the functions of the ministerial office.

Mrs. McPherson treats lightly what Paul has to say on the subject: I Cor. 14:34,35; 11:1-16; 1 Tim. 2:9-14; but she should remember that it was God's who directed Paul to write these words. These things were not ad-

dressed to Corinthian women alone. Paul did not have Corinthian women in mind when he wrote to Timothy. Paul had all women in mind, for he based his prohibition on the transgression of Eve. Mrs. McPherson has much to say along other lines of Paul's teaching to the church at Corinth in which she seems to give Paul her unqualified endorsement.

The prohibition of women leadership in the church may not be according to my "feelings" in the matter, but there are a number of places in Scripture where God does not take my "feelings" into consideration! If anyone can present any Scripture authorizing the ordination of a woman to the ministry and the pastorate of a church, I am willing to yield, but I object to having dear brother Paul "laughed out of court."

Faith Healing

MRS. McPherson teaches that the healing of this "mortal body" is included in the atonement with the justification of the sinner. She says that Christ died for our sicknesses as He died for our sins.

1. Jesus Christ was manifested that He might destroy all the works of the devil, but all the works of the devil are not destroyed until He destroys death. "The last enemy that shall be destroyed is death." "But now we see not yet all things put under Him." Among things we wait for

is the redemption of our bodies. Rom. 8:22-23; II Cor. 12:1-10.

Timothy had many infirmities beside his stomach trouble. I Tim. 5:23. Neither Paul nor Timothy doubted for a moment the efficacy of the atonement because they were not healed of their infirmities. Timothy had evidently had these infirmities for some time.

2. If sickness needs atonement, like sin, as she teaches, then sickness implies a clouded conscience and a broken fellowship with God. Was Paul living out of fellowship with God when he "gloried" in his infirmities? Why did Paul recommend a little wine for Timothy's sicknesses? Why did not Paul recommend the atonement?

3. The atonement of Christ was for sin. Lev. 17:11; Matt. 26:26; I Peter 2:24; Isa. 53:10; Heb. 9:26. According to the Word, sin is the only thing that demands expiation.

4. God never gave grace to bear sin, but He gave

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Socialism

by FRANK S. WESTON, D. D.

THE first forms of government were imperial. God's ideal of rulership is by a king. Babylon, Persia, Greece, Rome were under one ruler. This form of government was a failure only because of the character of the ruler. The prophets who foresaw these imperial forms also saw at the end of this age, a new governmental movement,—a movement which we now characterize as socialism. This new movement is not confined to any one land. It is not the characteristic of any one people. It covers the earth. Like a great passion it has seized on the masses, and it is now spreading to the ends of the earth. Not only is it universal in its spread, it is intense in its power. Soon it will be able to dictate all policies in all lands. This being the case, it cannot be passed by as a thing of no special importance. The term socialism is one of general import and may mean one thing or another. There are a score of different kinds of socialists but they agree in one or two fundamental principles,—namely, the imperative need of a new social order, and an equality of privilege in that new order.

Looking around we see in the social life of today the most terrific contrasts and irregularities. Some have an abundance, others have nothing. One man lives in a palace and spends \$100,000 per year. Another does not have \$1,000 a year. And there are many more of the latter class than of the former. These are asking the question, why have some men a better right to earth's enjoyments than others? Why must multitudes be slaves that some may live in luxury? Has not one man a right to have money and leisure as another?

The socialist thinks he has. The socialist says society is wrongly organized. Things ought not to be as they are. That a transformation of methods and motives of men is needed all agree. The question is, will socialism effect the needed change? Its promoters say that it will. They say it will rid the earth of poverty and its attendant evils, and of injustice and oppression. A new civilization will be developed wherein all will enjoy freedom and blessing.

THE IDEALS OF SOCIALISM ARE GOOD. The ideal is that each shall share with the other, and that the aggregate gain shall be enjoyed by all.

Now as to some features.

SOCIALISM ASSUMES THAT THE CAUSE OF MISERY IN THIS WORLD IS BAD ECONOMIC AND SOCIAL ORGANIZATION. It takes no account of the moral character of men as a factor in the situation. It ignores the personal characteristics altogether and places all on the same level.

IT BUILDS ON THE POSSIBLE PERFECTIBILITY OF HUMAN NATURE. It teaches that given favorable conditions man will be good and do right by his fellow men. In this course socialism seeks to cure the world's ills without dealing with the real cause of these ills. Why have we the present social order? What has made it? The answer is, *sin* in the individual. If each person had done right, the present injustice would not exist. The socialist ignores this fact. The truth is that the depravity of the individual rather than the bad system, is the real root of the world's sorrow. The fundamental fault of modern society is *moral* not *industrial*.

The word SIN has no place in socialistic literature, yet sin is the root cause of all our social injustice. Until the passions and evil tendencies of the human heart are dealt with no scheme however plausible, will effect the desired end. As long as man is sinful, he will do wrong. What men need most is not social reform but personal redemption. When the tree is good the fruit will be good. Herbert Spencer said, "There is no political alchemy by which you can get golden conduct out of leaden instincts."

Christ came into a world as full of governmental corruption and social injustice as the world of today. He came equipped with perfect wisdom. What did He do? Where did He begin? He could have dealt with the Roman System and the task would have been a simple one as one government ruled the world. That put right would have blessed all the earth. But He

dealt solely with the individual. He made no attempt to deal with the evils of his time as social and political. Today men are trying to cure the social maladies in the aggregate. They are attempting to wash a hundred sheep while paying no attention to the individual sheep. They are trying to heal society before the units which compose it are healed. This will not work. Christ saw what we ought to see, that the individual must be put right ere we can have a right society. Here is where socialism makes its awful mistake.

Socialism is the latest effort of man to make a heaven on earth without God. It is man's effort to save himself without any divine aid. The effort is in vain. Man cannot save himself nor the society of which he is a part. Salvation is of the Lord.

Socialism is a modern false religion. Although it professes to deal with the questions of human government, in the last analysis it is a most subtle denial of man's need of a divine Saviour. Weston discusses it with characteristic frankness and in perfect accord with God's Word.

New Thought or God's Thought?

by JESSE ROY JONES

AS a rule, man chooses some form of religion to satisfy the demands of his spiritual nature. This has ever been the case from the beginning. The record of God's Word tells us that the human race started out with a knowledge of God and of the true religion. But when the truth was obscured (through man's unrighteousness, Rom. 1:18-32) the race immediately adopted the Devil's counterfeit and ever since that time one form or another of the false has been manifesting itself. Therefore, it should always be remembered that no matter how many so-called Modern Religions there are in existence—and they are increasing with leaps and bounds in this day of the "Confusion of Religions"—they all have their origin with Satan, the arch-enemy of God. New Thought, which is but a revival of oriental philosophy, is no exception to the rule.

Our object in this discussion is to reveal the principle, the purpose, and the product of New Thought and how, in each instance, its leaders and followers "deny the Lord that bought them."

The Principle

THE only thing new about New Thought is its name. It is built upon ideas and imaginations of the ancient pagan philosophers. Aristotle, the great Greek philosopher, writing about the year B. C. 384, makes a statement which is the very foundation upon which New Thought is built. He said, "We should strive to live up to that *divine particle within us* which, though it be small in proportionate bulk, yet, in power and dignity, far surpasses all other parts of our nature." Now let us compare this with a statement made by Ralph Waldo Trine, one of the most prominent leaders of the New Thought movement today. He says, "The great central fact in human life, in your life and in mine, is the coming into a conscious, vital realization of our *oneness* with this *Infinite Life* and the opening of ourselves fully to this *divine inflow*." Read the mass of New Thought books on the market today and you will find that this is the principle,—the fundamental basis upon which the whole theory of New Thought is built. Such expressions as "The Great Within," "The Divine Spark," "The Infinite Spirit of Life," "The Divine Mind," "The Inner Light," "The God in Me," "The Christ Mind in Me," "I," "Myself,"—all these indicate that man has within himself, naturally, divine life and is thereby the possessor of "God-powers."

This principle set forth by the New Thought doctrine leads to the inevitable and horrible conclusion arrived at by Ralph Waldo Trine in his New Thought book en-

Here is an incisive study of New Thought and a most enlightening uncovering of its Christ-denying subtlety. Jones is very sane in his treatment of the subject, utterly fair-minded, and scriptural to the end.

titled, "In Tune with the Infinite," in which he says:

"In the degree that we open ourselves to the higher powers and let them manifest through us, then by the very inspirations we carry with us do we become in a sense the saviours of our fellow-men, and in this way

we all are, or may become, the saviours one of another. In this way you may become, indeed, one of the world's redeemers."

What saith the Scripture to such blasphemy? Jesus tells us in the book of John that He only is on an equality with God (John 10:30) and that there is only one way for human beings to approach God, and that is through the power vested in Him. Hear the definiteness of His words:

"I am the Way, the Truth, and the Life: no man cometh unto the Father but by me." (John 14:6.)

The principle of New Thought, in denying the power vested in Jesus, the "only begotten Son of God," denies three of the most vital truths in the inspired Word of God; namely, the deity of Jesus Christ, His sacrificial work, and the New Birth.

Which shall we accept? New Thought teaches that all men are *begotten* sons of God. God's Word declares that Jesus is "the only *begotten* Son of God." (John 3:16.) New Thought teaches that man must depend upon upon his own good works to obtain salvation, and that no one else can bear our sin burden for us, and that "it was not the death of Jesus which saved mankind; but it was the life He lived." ("The Christ Ideal"—Dresser.) God's Word says that salvation is "not by works of righteousness which we have done, but according to His mercy" (Titus 3:5); and "Who His own self bare our sins in His own body on the tree." (I Pet. 2:24); and "Christ died for our sins according to the Scriptures." (I Cor. 15:3.) New Thought teaches that divine life is from within; consequently there is no need for regeneration. God's Word teaches that all men by nature, are children of the devil (Jno. 8:44) and that in order to become children of God they "must be born from above." (John 3:7 Moffatt translation.)

The Purpose

ADEQUACY for life, adequacy for every day life *here and now*, is the great objective held out to the world by the New Thought movement. Ralph Waldo Trine from whom the above quotation is taken goes on further to say that this is "the test of all true religion. We need an every day, a this-world religion. All time spent in connection with any other is worse than wasted. The *eternal life* that we are now

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living will be well lived if we take good care of each little period of time as it presents itself day after day."

One can scarcely believe that Satan has succeeded in blinding men to such an extent as this. But thousands have been duped by this New Thought fallacy, and firmly believe that all there is to life is the *here and now*. Consequently the men and women who accept such teaching live for the pleasures of here and now since that is their only objective. Needless to say, such an outlook on life is indeed short-sighted. With such a warped and twisted conception of eternal life we can but feel sorry for them in their awful plight.

The "eternal life" which New Thought offers is limited to the *here and now*, and a mere knowledge of self. The eternal life which God offers is unlimited, and includes a knowledge of "The only true God, and Jesus Christ, Whom He hath sent," and "at Whose right hand are pleasures forevermore." (John 17:3 and Psalm 16:11.)

The Product

BECAUSE the principle of New Thought teaches man's oneness with God and because the purpose or objective of New Thought is "adequacy for life *here and now*," it is easy to see what New Thought produces in the lives of its followers. A self-centeredness that is so subtle, so nasty-nice, so obnoxiously polite, and so selfishly "unselfish" is the inevitable result.

How the New Thoughtist loves to advance the idea of service to his fellow-man! He says, "There is no such thing as finding true happiness by searching for it directly,—we find our own lives in losing them in the service of others." ("What all the World's A' Seeking," Trine.) A most beautiful thought is this and one which every

Christian should seek to follow out. But notice the method advanced by the New Thoughtist to bring about this desired result. In the very same book, "What all the World's A' Seeking," Mr. Trine tells us that "The self should never be lost sight of. It is the one thing of supreme importance, the greatest factor even in the life of the greatest service. * * * The most truly successful, the most powerful and valuable life, then, is the life that is first founded upon this great, immutable law of love and service, and that then becomes supremely *self-centered*,—supremely *self-centered* that it may become all the more supremely unself-centered; in other words, the life that looks well to self, that there may be the ever greater self, in order that there may be the ever greater service." What a strange doctrine indeed! In order to be of most service to my fellow-men I must be "supremely self-centered." In other words, if you would really love your neighbor as yourself you must love yourself *supremely* more than you love him.

The thing that New Thought really produces in its followers is the devil's counterfeit of the truth of occupation in Jesus. But instead of occupation in Jesus, the crucified One Who died for them, it is occupation in self; how the ego may be developed. Instead of occupation in the resurrected Christ Who intercedes for all who trust in Him, it is occupation in the "higher reason," or how to develop the "I am" consciousness; and instead of occupation in the glorified Saviour and coming King, it is occupation in the "*here and now*," or how to get the most out of this life and to let the next take care of itself.

The keynote of New Thought is "I can, and I will," therefore there is no need of a Saviour. Consequently Jesus is left out and New Thought deliberately leads its followers to a Christless eternity, denying the very Lord that bought them.

Christ Annihilated

by I. M. HALDEMAN, D. D.

PROOFS! PROOFS! PROOFS!

That Millennial Dawnism—"Pastor" Russellism, teaches *The Annihilation of Jesus Christ* as a man. Hear the testimony of its own naked words:

"Jesus presented his perfect humanity a sacrifice, laying down all right and claim to *Future Human Existence*." (Bible Studies, Vol. 1, page 199.)

"His human existence *ENDED ON THE CROSS*." (Vol. 1:230.)

"The soul of our Lord Jesus went to oblivion * * * at death." (Vol. 5:362.)

"Our Lord's *being* or *soul* was *NON-EXISTENT* during the period of death." (Vol. 5:362.)

"As Adam through his disobedience, forfeited his *being*—SO

Christ Jesus our Lord, by his death * * * paid a full and *exact offset* for * * * Father Adam's soul," (that is, *forfeited his being*.) (Vol. 5:428.)

"It is necessary, not only that the Man Christ Jesus should die, but just as necessary that the *Man Christ Jesus SHOULD NEVER LIVE AGAIN, SHOULD REMAIN DEAD * * * TO ALL ETERNITY*." (Vol. 5:454.)

"Our Lord Jesus is * * * *no longer a man*." (Vol. 2:131.)

"He has no further use for a *human body*." (Vol. 2:155.)

"We know nothing about what became of it * * * (*the body*) * * * whether it (*the body*) was dissolved into gasses * * * no one knows." (Vol. 2:129.)

"Our Lord is no longer a *human being*. He is no longer human

In this brief expose, Dr. Haldeman delivers one of his characteristic sledgehammer blows. It becomes a self-evident fact that Millennial Dawnism is one of the predicted blasphemous religions which deny the Lord that bought us. The horrid ear-mark is undeniably present.

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in any sense or degree. Since he is no longer in any sense or degree a human being * * * *we must not expect him again as a human being.*" (Vol. 2:107.)

"The *Man Christ Jesus* suffered for us death, in the most absolute sense of the word * * * *'Everlasting Destruction.'*" (Vol. 5:466.)

"*THE MAN JESUS IS DEAD—FOREVER DEAD.*" (Vol. 5:454.)

There you have it—the Climax!

There! The mask is completely off.

These are the fearful words which Russellism can never recall.

Hear them again and shiver as you read them.

"*THE MAN JESUS IS DEAD—FOREVER DEAD.*"

If "the Man Jesus is dead—forever dead"; if death means what Russellism says it means—as stated on page 329, Vol. 5, "Death is a period of *absolute non-existence*"; if as Russellism says, page 347, Vol. 5, "The dead are dead, *utterly destroyed*," then when Russellism says, "The man Jesus is dead *forever dead* * * * it says and teaches that Jesus, as a man, is in a state of "*absolute non-existence*" * * * it says and teaches that Jesus, the Man Christ Jesus, is "*utterly destroyed*."

And when a human being is in a state of "*absolute non-existence*"; when a human is "*utterly destroyed*," what is the state and condition of that *human being* but *ANNIHILATION*. When, therefore, Millennial Dawnism—"Pastor" Russellism—says that the "*Man Christ Jesus* is dead—*forever dead*"—that as a man he is in a state of "*absolute non-existence*," and that as the Man Christ Jesus He is "*utterly destroyed*," it teaches and preaches

THE ANNIHILATION OF THE MAN CHRIST JESUS.

This is the teaching of Millennial Dawnism—"Pastor" Russellism.

It teaches that the Man Christ Jesus has been utterly destroyed.

It seems too horrible, even to think about, but the proof is in Russellism's own words. Let the words be engraved on your memory:

"*THE MAN JESUS IS DEAD—FOREVER DEAD.*" (Bible Studies, Vol. 5:454.)

"*It was necessary not only that the Man Christ Jesus should die * * * but just as necessary that THE MAN CHRIST JESUS SHOULD NEVER LIVE AGAIN, SHOULD REMAIN DEAD TO ALL ETERNITY.*" (Bible Studies, Vol. 5:454.)

Bahaism, the Way-preparer of Antichrist

by MAURICE G. DAMETZ

WE are living in the days of the confusion of religions. The minds of men are already so befuddled and befuddled by false teaching that we wonder if the rise of new cults is ever going to cease. Bahaism is another one of the predicted lying Satan-cults of the end of this age, making the confusion of religion still worse confounded. This cult, though not a brand new one, has flourished so in the last few years as to command a great deal of attention. Bahaism is a world movement,—it voices the sentiment of the world because of its enticing programme for world betterment and world brotherhood. Because of its programme and doctrines, it has been likened unto a spiritual Esperanto. Its programme is thoroughly antichristian. It comes as Antichrist will come, speaking peace. It proves to be a wicked, vile, deceptive system, as Antichrist and his system will prove to be. Let us consider its history, doctrines, object and true character, and take warning.

The History of Bahaism

LIKE many other false religions, Bahaism has come from the Orient. This mystic Mohammedan sect originated in Persia about the middle of the Nineteenth century. The roots of the sect lie in the early

Bahaism is not so well known to the masses in America as some of the other religious fads. It has, however, a world-wide influence and has been experiencing rapid growth. Dametz here gives us an illuminating discussion.

doctrine known as Shi-ah which has flourished prolifically in Persia. In 1844 Mirza Ali Mohammed, known as the Bab (the gate), appeared. Bahaism claims that his mission was similar to that of John the Baptist, proclaiming the "One Whom

God shall manifest." (The Bahai Revelation, pp. 51, 55.) In 1852 Baha'O'llah began teaching his doctrine, declaring his mission as "He Whom God shall manifest." Baha'O'llah is regarded as the founder of the cult, and said, "Whosoever claimeth a mission before the completion of a thousand years from this manifestation is a lying imposter." At his death he appointed his son, Abdul Baha, to be leader of the cult, which he was from 1892 until his death recently. He also, like his father, claimed to be a manifestation of God,—thus we see deception in this system.

Bahaism has made astonishing growth in recent years. From the Mohammedan lands it has spread to England and America. At a moderate estimate, it has five million adherents, and there are more than thirty-five Bahai assemblies in the United States, the two largest of which are at Chicago and Los Angeles. Chicago is the headquarters for the heathen cult. Great quantities of poison literature are published there and sent forth. Many,

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Christians have fallen for the new cult. Leaders in this Pagan cult have even spoken from the pulpits of leading denominations. It behooves us then, to know something of its wicked, false teaching and sound the warning.

The Doctrines of Bahaism

BAHAISM claims for itself that it is the perfected religion, embracing all creeds and uniting them into one universal religion. It has a revelation, the Book of Ighan, which it claims is the Word of God. Bahaism has no clergy, no religious ceremonials, and no public prayers. People of all religious faiths may worship in their temples and may worship what they please,—either God or the devil.

Bahaism has very little to say about Christ, but what little it says convicts it of being a wicked, antichristian system. Bahaism claims to have but one creed,—that is, "belief in God and His manifestations, (Zoroaster, Moses, Jesus, Baha'O'llah, Abdul Baha, etc.)" (Some Answered Questions, L. C. Barney, Intro. p. viii.) No Christian should tolerate this creed for it belittles Jesus Christ, denying His Deity by making Him a manifestation of God. Christ is not to be compared with the founders of other religions, for He is the superlative One, the manifestation of God, yes, God Himself manifest in flesh. More than that, the virgin birth of Jesus is denied, for Bahaism says, "For God to descend into conditions of existence would be the greatest of imperfections." (pp. 129, 130.) The resurrection is also denied. "The resurrection is not of the body—the resurrection of Christ was not material." (P. 119.) Bahaism has committed itself on the doctrine of Christ,—denying His essential Deity, virgin birth and resurrection; and what Bahaism says about Christ above all decides what our attitude shall be toward this system. *Bahaism is a wicked, Christ-destroying philosophy; how can believers in the Lord Jesus fall in line with it?*

Bahaism places its revelation on equality with the Word of God. In the Tablet to the King of Persia, Baha O'llah says, "I was asleep on my couch, the breath of my Lord, the Merciful, passed over me and awakened me from my sleep and commanded me to proclaim between heaven and earth." (The Bahai Revelation, by Thornton Chase, p. 69.) Again, "The Bahai revelation is of authority." (p. 140.) What is to be said of such revelation? All such revelation in this age when we walk by faith and not by sight, is demon revelation. *Bahaism is one of the prophesied doctrines of demons.*

Bahaism is essentially pantheistic. According to Bahaism, there never was a creation. "Know that it is one of the most abstruse spiritual truths that the world of existence, that is to say, the endless universe, has no beginning." (Some Answered Questions, p. 209.) This is a denial of Gen. 1:1. *Surely, in order to be a Bahai one has to deny the Word of God as well as commit mental assassination.*

Concerning sin, Bahaism says, "Good exists, evil is non-existent. Evil is nothingness." (p. 302.) The Universal Fatherhood of God and brotherhood of man is one of the cardinal doctrines of this cult. "All men are sons of God," Bahaism says, and "our Gospel is an all-embracing Gospel of universal brotherhood." (Abdul Baha in London, p. 15.) These words destroy the Bible doctrine of man's fall and its result in total depravity. The Bible describes men as being "dead in trespasses and sins,"—down in the filth of moral putrefaction; and the only way for men to become God's children is by faith in Christ Jesus. (Eph. 2:1; Jno. 1:12; Gal. 3:26.) *So here again it is utterly impossible for Bahai doctrine and Bible doctrine to agree.*

Very clear are the statements of Bahai teaching on the doctrine of salvation. "Salvation means attainment of the high destiny which God has made possible for every man." (Bahai Revelation, p. 119.) That is high sounding,—but let us analyze it. "Salvation means attainment." Notice the word *attainment*. This is man's pet word which is very much overworked by false teachers and the Satan-cults today. Man prefers *attainment*. Satan chose a word as near like God's word as it was possible to choose. God's Word is *atonement*. Culture and attainment may cover sin before man, but only in the shed blood of Christ's atonement can man stand accepted before God. (Eph. 1:6-7.) It is a solemn fact, but hell will be filled with those who believed in salvation by attainment. *Let us get it very clearly fixed in our minds that Bahai teaching is damnable false teaching, and that as Christians we shall not tolerate it.*

The Object of Bahaism

THE object of this heathen cult convicts it further; its object is the same as that of many other false religions, especially those of New thought, Theosophy, and Christian Science. Its object is world betterment and universal brotherhood. This, remember, is what the apostate church is wild over in these days. Bahaism says, "Be intent on world betterment and the training of the nation" (Bahai Revelation, p. 93) and in saying so, this cult is speaking for the world of men, the apostate church, and all false religions.

Bahaism has a programme for social brotherhood. Its desire is that all men become brothers, and that differences of race be annulled. "All must come into the interdependence, unity, harmony and brotherhood of all the members of the one human race." (Bahai Revelation, p. 33.)

Bahaism has a programme for political brotherhood. It talks much about emancipating the world from the terrors of war, to establishing universal peace. The nations now are establishing what Bahaism has advocated for years,—an international court of arbitration, called the "World Court."

Bahaism has a programme for religious brotherhood.
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¶ Ye can discern
the face of the
sky; but can ye
not discern the
signs of the times?

MATTHEW 16:3

Modernism

by L. J. FOWLER

A STRANGE anomaly is upon us. Christianity is harboring her enemy. In the seminary, the pulpit, the mission field a great monster is rearing its head, disputing possession yet demanding support. It is called "Modernism," but it is simply bald infidelity parading in stolen garments and presenting "another gospel which is not another."

Modernism is a movement within the Church of Jesus Christ. It is not confined to any quarter nor limited to any one organization. So far from being localized, it is like a great octopus with its arms compassing the world, seeking with all its might to throttle the message of the Cross. It is growing with a rapidity hardly conceivable. Churches which but a few years ago stood firm for the Faith are openly embracing its teachings. Entire denominations, as far as the ruling powers are concerned, have actually surrendered to the Modernist. The recent utterance of S. G. Craig¹ of the Princeton Theological Seminary, a champion of the truth as it is in Christ Jesus, must even startle those who have been most indifferent to this movement. He writes:

"Much of the so-called Christianity of today has definitely broken with the idea of the Cross as an expiatory sacrifice for sin. No idea is less acceptable to the 'modern mind'. As we put the question to this and that professed Christian teacher, we can scarcely escape the impression that the *majority* of our would-be Christian guides, whether academic or popular, have not only broken with it but assumed an attitude of open hostility to it."

As we see this movement increase in number of adherents and gain in strength of appeal, we are made to inquire, From whence came this teaching which subverts the truths of God's Word, and what are the characteristics of this movement which has captivated the Church of Jesus Christ?

The Origin of Modernism

BRIEFLY, Modernism is the theology which has resulted from the methods employed by the Higher Critic in the criticism and interpretation of the Scriptures. Higher Criticism, in the sense in which that term is now used, found its fountain-head in Spinoza, a rationalistic Dutch philosopher who published his book, *Tractatus Theologico-Politicus*, in 1670. In this book Spinoza boldly repudiated the date commonly ascribed to the writing of the Pentateuch, and denied its Mosaic authorship. Since Spinoza wrote, the movement has passed through

several stages in its development, finding special support and encouragement among the rationalistic teachers of France, Germany, England and America. The method of the Higher Critic is to openly reject divine inspiration of the Scriptures, and to seek to discredit even the human instrumentality used by God in giving His word by applying the system devised by Spinoza to every book in the Bible. Instead of the forty odd writers usually ascribed to the Bible, the Higher Critic would have us believe that hundreds, even thousands have worked upon it; and instead of the dates which centuries of students have thought them to have been written in, he proposes new dates according to his own fancy. It is hardly necessary for us to say that with all his vaunted scholarship, he has not yet made one dent in God's Revelation. It is the application of this sort of infidel criticism to the Bible which has produced Modernism, the new theology.

If, then, Modernism is such a deadly enemy of the Cross of Christ, why have not God's people risen in mighty power and banished these rationalistic teachers from their midst? There is but one answer possible to this question—unfaithfulness. We can find no justifiable excuse for the indifference of the Christian men and women of our day to the great issues which are at stake. Many, knowing the facts, have been unfaithful in refusing to act, others have been unfaithful in not learning the facts that they might act intelligently and effectively.

The Characteristics of Modernism

IN order that the mark of infidelity in Modernism may become even more apparent, five outstanding characteristics of this teaching are given below. In establishing these characteristics we have quoted from those who are most generally considered to be the leaders of the movement at this time.

1. Modernism is characterized by a denial of the fundamental doctrines of Christianity. Although the denials of the Modernist cover every truth considered basic to Christianity, we can consider but one of them at this time. Gerald Birney Smith², professor of Christian Theology, University of Chicago, writes:

"To insist dogmatically, as an a priori principle, that 'without the shedding of blood there is no remission of sin' is both foolish and futile in an age which has abandoned the conception of bloody sacrifice, and which is loudly demanding the abolition of capital punishment."

MODERNISM is the most dishonest of all the false religions. The others are at least honest enough to have their own publishing houses, their own schools, and their own churches. But not so Modernism. Modernism by fair speeches and under scientific guise has stolen the churches, the schools, and the publishing houses of the orthodox denominations, so that today those denominations are being ruled and wrecked by a modernistic-political-machine. Young people who attend denominational schools do so at the risk of the loss of faith in the gospel of our Lord and Saviour Jesus Christ. for Modernism is in the saddle.

Could they any more clearly "deny the Lord that bought them?" The "crimson thread" is woven into every page of the Bible, yet the Modernist tells us that it must be "abandoned." To abandon the shed blood is to abandon the Word of God and to reject the Son of God.

2. Modernism is characterized by the insistence that doctrines are of no importance. The statement of William Newton Clarke³, Professor of Christian Theology in Colgate University, a man whose writings are eagerly sought by many of our seminaries, clearly shows the attitude of the Modernist toward those truths which have always been considered to be essential to Christianity:

"The mode of his (Christ's) rising from the dead is not vital to Christianity: he might manifest himself with physical or spiritual body, so far as we can see."

What subtlety there is in Satan's perversions of Scripture! It would seem that even a child in reading Paul's argument in the fifteenth chapter of First Corinthians would recognize at once that there is a distinction as wide as all eternity between the bodily resurrection of Jesus and mere spirit existence. Every truth fundamental to Christianity is vitally connected with the bodily resurrection of Jesus. This "It-doesn't-make-any-difference" attitude is one of the chief characteristics of the Modernist and is employed by him continually as he seeks to lead the children of God away from allegiance to the Lord Jesus Christ.

3. Modernism is characterized by a new spiritualistic interpretation of the Bible according to the individual's own speculations. Shailer Mathews⁴, Professor of Historical and Comparative Theology, University of Chicago, permits us to see something of the unscholarly and blasphemous methods used by the Modernist in interpreting Scripture. He says:

"The conception of God as King and of man as condemned or acquitted subject is but a figure of speech."

By what right does he give to the plain declarations of the Scripture the value of a mere "figure of speech?" The Holy Spirit declares through the Apostle Peter that "no Scripture is of any private interpretation," yet these men come to the Bible with their own theories and seek to warp and twist its teachings to fit their own views. They do so, as Peter says, "unto their own destruction." Scripture must be interpreted in the light of Scripture and not in the darkness of some Higher Critic's befogged intelligence.

4. Modernism is characterized by the making of a scientific mind instead of a regenerated heart the prerequisite to Biblical interpretation. Let us again refer to the writings of Professor Shailer Mathews⁵ in order to detect another feature of the leaven of Modernism:

"Trained as we are in *scientific thought* and surrounded as we are by the forces of an adolescent democracy, it is inevitable that we should seek to satisfy religious needs in accordance with these dominant forces."

The Modernist would employ his scientific mind, but the Apostle Paul would have us clearly understand that spiritual things are "spiritually discerned." Only the soul who has been given new life in Christ Jesus and who comes to his Bible with a willing spirit can glean from it the wondrous truths which it contains. "The natural man receiveth not the things of the Spirit of God." It takes a spiritual heart to receive spiritual truth.

5. Modernism is characterized by the substitution of an "evolving" for a "founded" Christianity. The evolu-

tionary hypothesis permeates the whole of the teaching of the Modernist. He maintains, as has been pointed out by one writer, that "the Christianity of Jesus was but the germ out of which later Christianity has grown." Lyman Abbott⁶, a representative Modernist, says:

"The Christianity of the Twentieth Century is not the same as the Christianity of Jesus Christ; and it ought not to be."

We must admit that much of the so-called Christianity of today bears little resemblance to the Christianity of the early churches, yet we cannot allow that true Christianity is any different today than it was in the days of the Apostles. Christianity was founded on a Person, the Lord Jesus Christ, and it is as incapable of changing as that Person, who is "the same yesterday, and today, and forever." Christianity today has the same Saviour, the same Intercessor and the same coming King as the believers of the early Church had. Until these things change, Christianity must remain a "founded" religion.

How long, O, how long will it be ere the Christian men and women of our land, yea of all lands, shall rouse themselves and throw off the yoke of Modernism! It is the enemy of the Cross, the vassal of Satan.

¹Princeton Theological Review, p. 31.

²A Guide to the Study of the Christian Religion, p. 519.

³An Outline of Christian Theology, p. 362.

⁴The Church and the Changing Order, p. 16.

⁵The Historical Study of Religion, p. 71.

⁶What Christianity Means to Me, Prologue, p. vii.

"Bahaim" cont'd from p. 259

Its object is to tear men away from their former religious limitations and convictions. We quote from Bahai teaching, "The object of Bahai revelation is unity. It is to dispel the differences between religions, to overcome strife, to create the unity of mankind in the recognition of God's Oneness and Singleness." "A world religion is needed, a solvent of religious differences, an enlightener of religious misconceptions, a unifier of peoples in the knowledge of the One God and Father of them all, a platform on which all believers and seekers for God and His truth may meet, from whatever race or training they may come." (Bahai Revelation, P. 165; Intro. P. 1.) This lofty talk of world brotherhood makes the programme of Bahaim very enticing,—it is so enticing that the whole world will fall for it. Notice that the fundamental doctrine of Bahaim is world brotherhood. Such has long been Satan's desire for the world of men. He wants men to get united into one brotherhood that they might have one king and one religion. This he will accomplish under the rule of the coming Antichrist.

Bahaim is an antichristian religion. It is the way-preparer of the Antichrist. In its talk of unity and brotherhood, God is mentioned, but there is elimination of Jesus, and let us remember that God's Word declares that "no man cometh unto the Father but by me," and that "there is one mediator between God and men, the man Christ Jesus." (Jno. 14:6; I Tim. 2:5.) All such unity without Jesus will be an ungodly unity. Bahaim is a wicked, vile antichristian religion. It claims outwardly to tolerate all religions; it comes in sheep's clothing, but inwardly it is a ravenous wolf. Missionaries from Mohammedan lands tell of terrible persecution wrought out by Bahaists upon Christians who openly confess Christ. (See Our Hope Magazine, Dec. 1918, p. 369.) Bahaim is a wicked, antichristian cult.

Bahaism will become the world religion under the coming Antichrist. Neither Bahaism nor the world will have Jesus to reign. Bahaism speaks of the coming of the "Most Great Peace," and the golden age of the world's history. The "Most Great Peace" will be the Antichrist who will offer a counterfeit peace to the world of men united under his kingdom. Let us remember that once

before in history, man had a great universal brotherhood. It was a godless unity. It was God-defiant, and God had to smash it into fragments at Babel. As it was in the past, so will it be with the coming brotherhood under Antichrist. God will judge it in the person of His Son who will set up His Kingdom, and the world will be brought to the knowledge of the true brotherhood in Christ Jesus.

Forty Propositions on the Seven Dispensations

FIFTH PROPOSITION — by THE EDITOR

FIFTH PROPOSITION:

The judgment which characterizes the closing days of the age in which we live is the Confusion of Religions.

Every dispensation closes with judgment. These judgments are set forth in the chart which appears on page 253 of this issue. The appearance of some terrible judgment at the close of each age is the demonstration of man's sin and the revelation of God's wrath. Some of these judgments are not single events but are a terrible condition of judgment which prevails upon the earth for a protracted period. So far as we can learn from the scriptural narrative, the confusion of tongues is one of these extended judgments. It appears that human beings suffered under this judgment for something like a hundred years.

The judgment which closes the age in which we live, like the judgment of the confusion of tongues is so prophesied as to indicate that it is to cover a protracted period. This is shown by the inspired language of I Tim. 4:1 where the Spirit of God is predicting the judgment which shall fall upon the closing days of our age.

"Now the Spirit speaketh expressly that in the *LATTER TIMES* some shall depart from the faith."

Note the expression "latter times." He does not say "As the lightning flashes out of the east into the west some shall depart from the faith." No, it is not a sudden judgment. It is a judgment which shall cover an exceedingly long time, so the Spirit clearly declares that it shall be in the *latter TIMES*.

Furthermore it must be observed that these words are written by Paul the messenger to this particular age in which we live hence the "latter times" of which he speaks are the latter times of this age. There can be no question as to the teaching of this passage. It is simply declaring that the judgment which shall mark the end of this dispensation in which we live will cover a large number of years,—perhaps a hundred, perhaps more. The fact that the judgment shall have a lengthy duration is indicated by the words,—"*the latter times*."

The fact that the judgment which closes this age is the Confusion of Religions is further indicated by the additional statements of the same passage from which we have quoted:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons;

"Speaking lies in hypocrisy; having their conscience seared with a hot iron;

"Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." (I Tim. 4:1-3.)

Some of the characteristics of this judgment of religious confusion are given in this passage. Demon religions shall arise to which men shall give heed. These demon religions shall not all be alike, but shall have mixed into their teachings certain marks which will identify them. Some of these identifying marks are here given. They shall have false and unbalanced and loose ideas of God's sacred ordinance of marriage—"forbidding to marry." They shall have fanatical ideas on the eating of meat,—"*commanding to abstain from meat*." Other marks of identification whereby these false religions may be recognized are given in other places in the New Testament. Let us look at one of the passages,—II Tim. 3:1, 2, 5, 7. It is one of Paul's clearest passages predicting this confused religious condition at the end of the age:

"This know also that in the last days perilous times shall come, men shall be lovers of their own selves * * * lovers of pleasure * * * having a form of godliness, but denying the power thereof * * * ever learning and never able to come to a knowledge of *THE TRUTH!*"

This passage shows that one of the identifying marks of these false religions shall be "a form of godliness" but no power. The power has gone because the "love of pleasure" has entered. This is a most remarkable passage for us to meditate upon in this hour of Church theatricals labeled "pageants" and of Church dances labeled "social hours." A further mark of identification of these false demon religions is that they are "ever learning." Who has not heard some deluded friend say "I'm studying Swedenborg" or "I'm reading Science." Yes, the prophecy is fulfilled before our eyes,—ever learning and never able to come to a knowledge of the truth.

Oh that the children of men might be awakened to see the folly of chasing every religious will-o'-the-wisp which conducts an "evangelistic campaign" or advertises as the "miracle woman." Back to the Bible! Back to the old land marks! Back to a dying Saviour and the blood that redeems.

As it was in the days of the confusion of tongues when every man spake in a language all his own, so shall it be in the days of the Confusion of Religions, every man shall have a private religion and a revelation all his own! They shall follow the doctrines of seducing demons, denying the Lord that bought them.

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DO YOU KNOW ABOUT OUR TWO BIG OFFERS?

Will Satan Bear Our Sins?

or SEVENTH DAY ADVENTISM EXPOSED

by THE EDITOR

FEW Christians realize the deadly error which lurks in Seventh Day Adventism. Like every other false religion which has arisen in fulfillment of prophecy in these "latter times," it denies the Lord which bought us.

Seventh Day Adventism is guilty of tearing Jesus from His exalted position as our sin-bearer and actually placing the devil upon that pinnacle. Seventh Day Adventism is the wicked religion which teaches that Satan is the final sin-bearer for the people of God.

Neither time nor space allow that we go at length into the wild and imaginative theory advocated by Adventism concerning the suppositious journey taken by the sins of Christians. Briefly stated, the journey is taught by them to be as follows,—A Christian's sin is first supposed to be taken to heaven and placed upon the heavenly sanctuary. This hardly agrees with the Scripture statements that God had cast them into the sea, or behind His back. By the time the year 1844 had arrived the amount of sins which had accumulated on the heavenly sanctuary had, as may readily be imagined, become perceptibly large. In 1844 Jesus began the terrific job of "cleansing" the heavenly sanctuary. He is, according to this imaginative teaching, still busy on that task and it is not known how long it will take Him to complete it. But even this "Cleansing" of the sanctuary by Jesus does not dispose of our sins. They have not yet passed through enough experience. They shall yet, in the future, be placed upon the devil and be borne away. The devil becomes the final sin-bearer of God's people. Be it observed with horror, the death of Jesus utterly failed to do away with the sins of His people!

BUT how is sin done away? When a Christian sins, his sin is carried to heaven and placed on the "heavenly sanctuary." In order to get it "cleansed" or purged it must be "confessed," and "forsaken" and never returned to. If these conditions are met, then when Jesus gets to our sins, as He proceeds in this "investigative judgment" and "cleansing of the heavenly sanctuary" which He started in 1844, He will place our sins on the devil, and the devil, some time in the future will bear our sins away. No Christian can be sure of his salvation until the devil bears his sins away. The "finished work" of Jesus on Calvary finishes nothing. The devil finishes the job by bearing the believer's sins away. The devil becomes the real Saviour. This is the abominable falsehood scattered by Seventh Day Adventism.

Let Seventh Day Adventism speak for itself:

"After Christ * * * has finished his ministration (cleansing the heavenly sanctuary) he will remove the sins of his people from the sanctuary, and lay them upon the head of their author, the antitypical scapegoat, *the devil*; and *the devil* will be sent away with them into a land not inhabited." (Daniel and the Revelation, U. Smith, p. 756.)

At once it will be seen that the scapegoat that beautiful type of Jesus our sin-bearer, is perverted into a type of

the devil. Thus Satan is given the place which belongs to Jesus only.

"The scapegoat, symbolizing Satan, * * * was brought to the sanctuary and upon his head were placed all these sins which Satan had tempted God's people to commit." (Bible Readings for the Home Circle, p. 241.)

One shudders to realize how unblushingly this abominable piece of spiritual vandalism is perpetrated. Satan is ushered into the sin-bearer's place, Jesus is ousted from His rightful place, and the horrid transaction is defended as though it were God's truth.

"When the work of atonement in the heavenly sanctuary has been completed, then in the presence of God and heavenly angels, and the host of the redeemed, the sins of God's people will be placed upon Satan." (The Great Controversy, E. G. White, p. 658.)

"Christ's work for the redemption and purification of the universe from sin will be closed by the removal of sin from the heavenly sanctuary and the placing of these sins upon SATAN, WHO WILL BEAR THE FINAL PENALTY!" (Patriarchs and Prophets, p. 358.)

There it stands in all its hideous blasphemy. Satan shall bear the final penalty for sin!

Seventh Day Adventism is one of the false religions which constitute the fulfillment of Paul's prophecy concerning the Confusion of Religions which shall come upon the end of this age. Seventh Day Adventism is the awful propoganda which takes Jesus from His sin-bearing place and gives that place to the devil. Seventh Day Adventism is the evil religion which rips the right of sin-bearing off of Jesus and presents it to the adversary. Seventh Day Adventism offers the people of God the devil for a Saviour.

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The Eighteen Principles of Divine Revelation

Principle No. 7 — THE CONTEXT PRINCIPLE — by THE EDITOR

ONE of the most important of all the eighteen principles of Divine Revelation is the Context Principle. The Context Principle assumes that text and context agree. To assume that any passage of the inspired Word of God is inharmonious with its accompanying passages is to accuse the Author of the Book of either insanity or malicious attempt to deceive. God is declared to be the Bible's Author. Is the Author of the Book of books insane or a deceiver? We are plainly told that God's thoughts are as far above man's thoughts as the heavens are above the earth, hence we know that the Author of the Bible is not insane. Furthermore we are told by the Apostle Paul that God cannot deceive. Since God, Who hath inspired the Bible, cannot deceive and is not insane, it follows that logical connection and perfect coordination will exist in all that He declares on any given theme. The text will always clarify by reference to the context, because in giving us the Bible God never inspired a text and then gave forth a contradictory context.

It is most unique that the writers on Bible themes agree as to the place, the superlative value, and the universality of this principle in the Bible. It is productive of no little satisfaction to find a theme on which theological writers are in perfect accord. Terry¹ declares, "Too much stress cannot well be laid upon the importance of closely studying the context." Pierson² says, "A text is only a sure guide when it is taken in its surroundings and as a whole utterance." Todd³ makes the statement, "Consideration of the context in examining any verse or passage is of the utmost importance as failure to do this is one of the chief causes of the misinterpretation of Scripture." Lockhart⁴ says, "The context is a key to the meaning." Here, at least, is one theme upon which writers and students of many opposing persuasions are in fullest agreement.

The definition of the Context Principle is:

THE CONTEXT PRINCIPLE IS THAT PRINCIPLE OF DIVINE REVELATION

Whereby God, either in adjacent passages or distant passages bearing on the same or related themes, gives Bible light on Bible questions.

The adjacent passages referred to in this definition, we call "near context"; the distant passages, "remote context." Terry's recognition of the importance of "near" and "remote" context prevails throughout his discussion of the subject. Near context is the chapter or the book in which a given passage occurs. Remote context is every passage in the Bible which may be accurately brought to bear on any given line of study. It is the careful and prayerful use of the near and remote context which will indeed shed a flood of Bible light on Bible questions.

This immeasurably valuable principle is clearly declared in the Inspired Book. In I Cor. 2:12-13 we find these words:

"Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

The last five words are God's revelation of the Context Principle,—*"comparing spiritual things with spiritual."* But where do we find spiritual things? In one place, and only one place. That one place is God's holy Book. The command to *"compare spiritual things with spiritual"* is the command to compare Scripture with Scripture.

This helpful passage is made even more clear by a more careful rendition of the word translated *"compare."* We give some of the translations:

Emphatic Diaglott (Margin): *"Unfolding spiritual things spiritually."*

Recognizing the Word of God as the only fountain head of spiritual things, this translation becomes,—*Unfolding Biblical things Biblically.*

Twentieth Century New Testament: *"Explaining spiritual things in spiritual words."*

When it is remembered that the Bible is the only existent really spiritual message to a lost world the meaning of the passage becomes inescapably conclusive,—*Explaining Bible things in Bible words.*

Rotherham Translation: *"By spiritual words, spiritual things explaining."*

This rendition is in marked agreement with the rendition given in the Twentieth Century New Testament. Could God's method of unfolding and expounding His Word to His people be made more clear? This remarkable passage from the New Testament simply shows us that the correct method of explaining inspired things is by the use of inspired words. It is God's seal of approval on the Context Principle. It is the one method whereby Bible light can be brought to bear on Bible problems. Note that the word rendered *"compare"* in the A. V. is in the subsequent translations translated *"unfolding,"* and *"explaining."* This makes the message of the passage plain. It is the revelation of the God-given method of making the Bible understandable. Explain Bible with Bible and the light of heaven breaks upon the minds of men.

If the Bible is the unique Book it claims to be, it is folly to seek the solution of its problems outside the sacred precincts of its own pages. If the Bible is a divine Revelation, to seek the explanation of its mysteries in the theorizing of man is to go on a wild goose chase. If the Bible comes from God, as it so emphatically claims, then the only logical place to turn in looking for the answer to

¹*"Biblical Hermeneutics,"* by Milton S. Terry, p. 219.
²*"Knowing the Scriptures,"* by Arthur T. Pierson, p. 188.
³*"Principles of Interpretation,"* by Jas. H. Todd, p. 21.
⁴*"Principles of Interpretation,"* by Clinton Lockhart, p. 114.

Bible questions is to the Bible itself. In doing this the Context Principle is of special importance and matchless value.

The Value of the Context Principle Demonstrated by Paul's Use of It

NO better demonstration of a proposition exists than a Bible demonstration. A clear demonstration of the value of the Context Principle is given in Romans 3:10-19. The Apostle Paul, inspired of God, is seeking to prove the universality of sin. He has already shown the Gentile to be under the bondage of sin and iniquity. He has also proved the Jew to have utterly missed the righteousness which is of the law. He now seeks to round out and clinch his argument, showing sin to indeed be universal. His method is to employ the context principle. He reaches back into the Old Testament and gathers together several passages from the remote context. He uses them in forceful fashion to back up his argument. It is a most valuable and instructive example of the Holy Spirit using the Context Principle to prove His point.

It is of special interest to note that this passage in Rom. 3:10-19 is an inspired endorsement of the much assailed "proof-text" method of teaching. In these latter days it not uncommon to hear a supposed religious leader, masquerading as orthodox but really a modernist, belittle the use of proof texts. That the proof-text method was employed by the preachers of fifty years ago these enemies of the Cross freely admit, "But," say they, "As we have outgrown the candle to make light, and the horse and buggy for transportation, so have we outgrown and abandoned this archaic proof-text method of Bible study." In taking this position they are antagonizing God's Word, for the Bible, being inspired, needs no changing and no improvement. Sin has not changed! Why should God change the remedy? Man's need has not changed! Why should we assume that God has decided upon a more modern method of meeting that need than the method He used fifty years ago? Has God, the unchangeable, changed His Mind? Ah! No, God has not changed, nor has He altered His method of imparting His Word to the hearts of men. In this passage from the third of Romans, God does employ an old method, but the simple fact that *God employs it*, gives it supreme authority over anything which the modernistic critics may say against it. These opponents of God's Word may sneeringly allude to our faith, backed up by a convincing array of Bible passages, as a "bescriptured philosophy" or may actually refer to God's own method of going from passage to passage in far removed portions of the Inspired Book, as "*grasshopper exegesis*," but all such human cavils dwindle and pale into insignificance in view of the inescapable fact that God actually uses the despised method and asks no odds of any modernist. God has thus shown us by inspiration that "grasshopper exegesis" and the "proof-text" method are His own *approved method* of giving His Word to us, hence the correct method. This remarkable example of the so called "grasshopper exegesis" is nothing more nor less than the Context Principle active. Rom. 3:10-19 is an inspired "Bible Reading." Let us examine it:

"As it is written, There is none righteous, no, not one:

"There is none that understandeth, there is none that seeketh after God.

"They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." (Rom. 3:10, 11, 12.)

Paul is proving that all men are guilty sinners. He has used Ps. 14:1-3 as his proof.

"Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips." (Rom. 3:13.)

Here he has employed two widely separated Psalm passages,—Ps. 5:9 and Ps. 140:3. He is still seeking to set forth the one

"Whose mouth is full of cursing and bitterness." (Rom. 3:14.)

Here the inspired writer swings back to one of the opening Psalms for his "proof-text." It is Ps. 10:7 and furnishes further proof of the prevalence of sin throughout the world.

"Their feet are swift to shed blood:

"Destruction and misery are in their ways:

"And the way of peace have they not known." (Rom. 3:15-17.)

In the passage which is here quoted we have "grasshopper exegesis" indeed for this quotation is from Isa. 59:7-8.

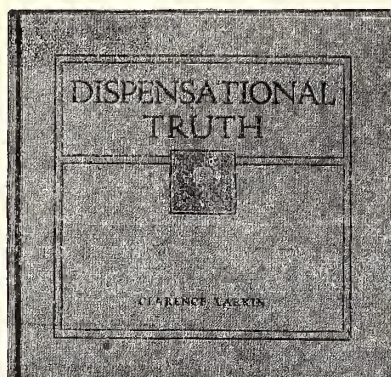
"There is no fear of God before their eyes." (Rom. 3:18.)

Here the Apostle, led by the Spirit, goes back to the Psalms. This last passage is from Ps. 36:1. With this clear Scripture proof gathered from the 36th Psalm, the 14th Psalm, the 5th Psalm, the 140th Psalm and the 59th of Isaiah, Paul now sweeps on to his conclusion. He is about to make an exceedingly sweeping statement. He lays the foundation for that statement by reaching back into Old Testament Scriptures for a mass of "remote context." The passages which he employs all point to the depravity of the race. Having so marvelously illustrated the Context Principle, he states his conclusion:

"Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." (Rom. 3:19.)

How can men read such a passage from the inspired page and question the legitimacy of the "proof-text" method. It is God's method. Since all Scripture is inspired, to gather together a number of texts which point toward the same truth has the cumulative effect of a repeated testimony. It is not only legitimate, it is immeasurably valuable and it bears the full endorsement of God, as is shown by this passage. Surely, God is making it very plain to His people that the Bible is self-interpreting.

Another illustration of the activity of the Context Principle is found in Rom. 15:9-12. In this passage Paul is seeking to prove that the Gentiles are really included in God's mercy. This is a difficult thing for a Jew to believe, but Paul brings forth abundant proof from the Jewish Scriptures themselves. He quotes from II Sam. 22:50; Deut. 32:43; Ps. 117:1 and Isa. 11:10. One thing is very sure, the Holy Spirit is not afraid of a "bescriptured philosophy," or the "grasshopper exegesis." Could God, the Father, in His great love have given us a more satisfactory revelation of his approval of the employment of Remote Context in the expounding of Scripture truth?



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The Value of the Context Principle Demonstrated by Its Usefulness as a Safety Brake

BARROWS^s says, "Employing Scriptural texts with little or no regard to their true connection * * * encourages the habit of interpreting Scripture in an arbitrary and fanciful way, and thus furnishes the teachers of error with their most effective weapon." No toboggan is any better greased by Satan than the toboggan into the modern false religions. * No soul is safe without a safety brake. The Context Principle is the brake furnished by God. The pity is, so few apply the heaven-given brake in the hour of need, and consequently many an earnest man or woman has gone gliding on into the mazes and intricacies of some deluded propaganda advocated by those who wrest the Scriptures to their own destruction. There are many examples of this fact.

The Modernist, in common with the New Thoughtist, declares the doctrine of the Universal Fatherhood of God. This satanic invention is based upon Eph. 4:6.

"One God and Father of all, who is above all, and through all, and in you all."

This glorious declaration concerning believers is given by the false teachers a universal application, and God becomes the Father of all men. Study the context and it becomes evident from the very words of Eph. 1:1 that the letter is addressed "to God's people who are in Ephesus—believers in Christ Jesus" (Weymouth). Thus it becomes evident that the "near context" destroys the pretty fabric of the Universal Fatherhood doctrine. God is not the

universal Father. He is the universal creator. The passage is not teaching that God is the Father of all men, but the Father of all believers. What a reliable safety brake the near context is to any who might be slipping into this doctrine.

The remote context is equally as good. A glance at Jno. 1:12, and Gal. 3:26 will show the accuracy of this statement:

"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

"For ye are all the children of God by faith in Christ Jesus."

We become the children of God through faith. The Bible repudiates the universal Fatherhood of God and declares the faith-limited Fatherhood. A study of the near and remote context shows up the fallacy of the false interpretation of the Ephesian passage and brings comfort and satisfaction to the puzzled soul.

The Context Principle is a safety brake *which works!*

To steady souls torn by conflicting interpretations of any passage, employ the Context Principle. To shed Bible light on Bible problems, let the context, both near and remote, speak. To rescue souls ensnared by the modern religions, turn to some of the pet passages of any one of these cults and apply the Context Principle. The error becomes immediately self-evident, and those who have been duped are liberated. If a man covets having a balanced, common-sense, logical, and at the same time spiritual insight in the interpretation of God's Word, let him fall back with unhesitating confidence upon the Context Principle of Divine Revelation.

^sBarrows, "Introduction to the Study of the Bible," p. 219.

DO YOU KNOW ABOUT OUR TWO BIG OFFERS?

Outlines for God's Workmen

Conducted by R. S. BEAL

"Therefore" in Romans of

CONDEMNATION OF SIN. "*Therefore* thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest *doest the same things.*" Ch. 2:1.

CONDEMNATION OF LAW. "*Therefore* by the deeds of the law there shall no flesh be justified in His sight: for by *the law* is the knowledge of sin." Ch. 3:20.

JUSTIFICATION BY FAITH. "*Therefore* we conclude that a man is *justified by faith* without the deeds of the law." Ch. 3:28.

JUSTIFICATION BY GRACE. "*Therefore* it is of faith, that it might be by *grace*; to the end the promise might be sure to all the seed; not to that only which is of the law, but that also which is of the faith of Abraham; who is the father of us all." Ch. 4:16.

RESULTS OF FAITH. "*Therefore* being justified by faith, we have *peace with God*, through our Lord Jesus Christ." Ch. 5:1.

NO CONDEMNATION IN CHRIST. "There is *therefore* now *no condemnation* to them which are in Christ Jesus." Ch. 8:1.

CONSECRATION. "I beseech you *therefore*, brethren, by the mercies of God, that ye *present* your bodies a living sacrifice, holy, acceptable unto God, which is your *reasonable service.*" Ch. 12:1.

PEACEFUL WALK. "Let us *therefore* follow after the things which make for *peace*, and things wherewith one may *edify* another." Ch. 14:19.

—C. E. Paxson

Facing Resurrection Facts

I. RESURRECTION HOPES.

Job 19:25-27

Ps. 16:10-11

Isa. 26:19

Dan. 12:2

Matt. 22:31-32

II. RESURRECTION DISTINCTIONS.

Ezek. 37:12—National.

Eph. 2:1—Spiritual.

Rom. 8:11—Physical.

III. RESURRECTION GUARANTEES.

Acts 17:31

I Cor. 15:22

IV. RESURRECTION ORDER.

Rev. 20:6

I Cor. 15:23

—R. S. B.

SEE PAGE 276!

The Remaining Wars of Prophecy Jer. 47:6,7

I. THE BATTLE OF THE HEAVENS.

Rev. 12:7-9.

II. THE BATTLE OF ARMAGEDDON.

Rev. 16:16.

Rev. 19:17-20.

Zech. 12:4-9.

Rev. 19:11-16.

Rev. 14:20.

Ezek. 39:12-13.

Ps. 24.

Ps. 2:4.

III. THE BATTLE OF THE DEVIL.

Rev. 20:7-9.

—R. S. B.

An Angel's Resurrection Revelations

Matt. 28:1-8

I. THE REVELATION OF COMFORT.

Matt. 28:5—"Fear not ye."

II. THE REVELATION OF COMPLETION.

Matt. 28:6—"He is not here; for He is risen as He said."

III. THE REVELATION OF CERTITUDE.

Matt. 28:6—"Come see the place."

IV. THE REVELATION OF A CLAIM.

Matt. 28:7—"Go and tell."

V. THE REVELATION OF COMPANIONSHIP.

Matt. 28:7—"He goeth before you."

—R. S. B.

Resurrection in the Soul

Eph. 2:1

I. THE NEED.

Eph. 2:1—Dead in Sin.

II. THE EXPERIENCE.

Eph. 2:5-6

Hath quickened together.

Hath raised up together.

Hath seated together

III. THE SECRET.

Eph. 1:13—Power to usward who believe.

IV. THE GLORY.

Eph. 1:20—Same as in Christ when He raised Him.

—R. S. B.

D. B. I. at Home and Abroad

by JESSE ROY JONES

THE GRADUATING CLASS

The 1923 graduating class of the Denver Bible Institute is the largest class which has yet gone out from the school. All of these young people are definitely planning to go into some form of Christian service, and most of them already know the field in which they feel the Lord is leading them to work.

Jesse Roy Jones, the class president, has given his life to the work of D. B. I. Mr. Jones is director of the music department of the course. He teaches the music classes and gives private lessons in the Cornet and Trombone. Mr. Jones is also one of the assistant editors of "Grace and Truth," and teaches one of the Bible Classes in the school.

Wm. Avery McClure also has given his life to the work of D. B. I. He feels that God is clearly leading him to engage in the work of training young men and women for Christian work. Mr. McClure teaches classes in Bible, English, and Spanish. He is also director of the men's department of D. B. I., secretary to the Dean, and one of the assistant editors of "Grace and Truth."

Miss Helen Wartburg expects to take some post graduate work in D. B. I. next year, and will continue her work in connection with "Grace and Truth." Readers of the magazine will remember her charts and illustrations which have appeared from time to time, and will be glad to know that she is to continue for a time at least in this valuable work.

L. J. Fowler is business manager of "Grace and Truth," and is rendering excellent and valuable service to the Lord in this tremendously important and responsible position. For the present he feels that God is leading him to continue in this work.

J. Theodore Goodman is the publication director of "Grace and Truth." He expects to remain in that work for a short time, but expects soon to go to China, there to proclaim the unsearchable riches of the Grace of God in Christ. He feels that this is to be his life work.

P. Von Stillhammer is expecting to go to Africa as a missionary. In the meantime he is engaged in teaching Bible classes and assisting in Gospel Mission work in the homeland.

Mrs. Bessie Gorsage is temporarily engaged in secular work, but expects when Mr. Gorsage finishes his course next year to go with him into exclusive Christian work. As yet Mr. and Mrs. Gorsage are not decided just what work God is leading to, but are waiting upon Him for His guidance.

Mrs. Emma Piehler is engaged in Bible teaching work among the young women in her own state. She feels that God is calling her to this activity as her life work. She will seek to be a blessing and help to the young women of this country,

and hopes to be able under God to lead many of them into definite yieldedness to Him, and into training for His service.

Miss Mary Fickett has given her life to God for missionary work in China. For a time she expects to take nurse's training, in order better to prepare for the blessed service to which she feels led of God.

From this brief sketch of the purposes and activities of the young people it will be seen that every one of the graduates of D. B. I. for the year 1923 is to be definitely engaged in Christian work, and that

many of them have already entered upon the work which they believe to be their life work for their Saviour. D. B. I. is very happy and grateful to God in having a part in training these precious lives for the most blessed service of the Lord Jesus, and yearns that many more like them may go out from the school to tell men the wonderful story of God's love for the sin-cursed souls of men and women. These young people enter their life work followed by the loving prayers of the faculty and students of D. B. I.



DO YOU KNOW ABOUT OUR TWO BIG OFFERS?

MR. OGILVIE'S WORK IN THE SUDAN

Mr. Ogilvie, class of '18, gives us here an intensely interesting report of the work done by him and his dear wife for the past three and a half years in Africa. The Institute family is enjoying sweet fellowship with the Ogilvies these days of their furlough. They are indeed home folks and we are glad to have them make D. B. I. their headquarters.

"It was while attending the Denver Bible Institute that we saw the Lord's purpose for our lives was in the foreign field. After my graduation we went out under the Sudan Interior Mission, and were sent to the Bauchi Highlands, in North Nigeria, West Africa. There among the fastnesses of the hills along the western edge of the Plateau is a small tribe of pagans, numbering about eighteen thousand. Work had been started among them by different ones, but nothing had been done of value in the language work. And with the word for 'What is it?' we started to work.

"As we took up the work several difficulties presented themselves. First and of primal importance was the language to master. This tongue we found to be highly intoned. We had not had any training along that line, but we found that we had a wonderful Lord and He manifested His grace toward us by helping us. We at first had difficulty in finding a good teacher. But the Lord raised up one for us and it is through the untiring efforts of this man that we have gotten what language we have.

"We also had to build our own station, which is a common thing for missionaries to have to do. The natives made mud bricks which were dried in the sun. We laid them and put in the necessary wood work. As neither of us knew anything of building you may imagine that the house is not very straight. But in Africa very few people are careful of straight lines, and our house looks very well among the surrounding ones. It is our home, and we praise Him for it.

"The people have a religion which is a combination of sun-worship, demon-worship and ancestor-worship. They believe the sun is the creator, and know nothing of the true and living God. We therefore call God the Father of the sun, and this to the native mind means that there is One Who is above the sun. Their minds have been blinded by Satan and it is very difficult for them to receive any spiritual truth. Satan is ever on the alert to catch away the Word as it is sown in their hearts. But our God is powerful. And we are not ashamed of the Gospel of Christ, which is the power of God unto salvation: to the Jew first, and also to the Iregwe. Let us not forget that prayer changes things.

"We are asked how the people receive the message. The old nature being the same the world over, one might expect that they receive it somewhat like people do here in the home land, which is correct. Some sneer. Some are bored and walk away. Some are interested, and it is among the latter class we are looking for an early blessing from the Lord in seeing some of them turn to Him. We think of Amerni, a very, very old man. We have told him many times about the Lord. At times it looks as if he were a believer.

Then he will describe how it is necessary to have a certain pagan sacrifice made in connection with their many religious rites, and we are not so sure that he is saved. Then there is Achingge. He is our teacher. He says that he is a believer. But he has not yet refused to make their sacrifices, and as long as he continues to do those things, we are in doubt. Tegwi, another teacher, says that he has accepted the Lord. Not long ago he took to himself another wife, and still makes their sacrifices, which to us look as though he were not saved. And so it goes. They receive the Word with joy, but whether the Word has a chance to root itself in their lives and spring up into life eternal, we do not know. 'By their fruits ye shall know them.'

"Our preparation for the work was received at the Denver Bible Institute. We have many reasons to thank the Lord for the training that He permitted us to have there. Our faith was established in a way that is most comforting, and it was there that we were taught to be independent Bible students. If one is yielded and the Bible study is backed up by prayer, the Holy Spirit does make clear the blessed truths of the Living Word of the Living God. A knowledge of the Bible is of prime importance in the life of any Christian, and especially in the life of the missionary. To any one considering missionary work we would say, 'Do not go forth until you know the Lord and have a good foundation toward knowing the Book.'

"We have seen the blessing of God in the work in a number of ways. Under His hand we have translated the Gospel of Mark, and believe that it is now being printed on the Niger Press of Minna, North Nigeria. We have tentative translations of John, Matthew, and a part of Luke. We also have several other Scripture portions, a grammar, an English-Iregwe vocabulary, together with an Iregwe-English vocabulary as well. And among the blessings that have come to our souls as we have been in the work, among the chiefest is the one of seeing a people that are in the region and shadow of

death receiving the Word of God which is able to bring life and light to their souls.

"We believe that what God does He does with a purpose in view. We trust that He has led in the writing of this article. We believe that He has led you, dear reader, to read it. That puts you in a place of responsibility before Him. Have you yielded your life to Him? Have you realized that God can raise up the ravens to feed His people if necessary, yet He has never used a raven to preach the Gospel, but has always used His people? He is seeking your life for His service. Considering what He has done for us on the Cross; considering how great the need is; what an incentive there is for us to give back the life to Him, which He has bought with His own blood. 'Yield yourselves unto God as those that are alive from the dead.'"

THE GOSPEL FOR RUSSIA

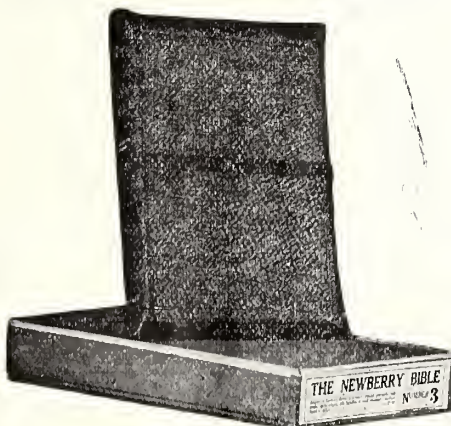
Dr. George W. Hunter, representing the Russian and Slavonic Bible Union, is making D. B. I. his headquarters during his trip through Denver enroute to his home in Long Beach. He is just completing a deputation trip throughout this country, in which he has appealed to Christian men and women for co-operation in prayer and in giving in order that the great need in Russia may be met. The present aim of this missionary board is over one thousand missionaries and over five million Bibles and Testaments.

Dr. Hunter has won his way into the hearts of us all here at D. B. I. After listening to the five lectures which he gave on the Book of Romans in the Institute Auditorium (June 4 to 8,) and the presentation of the burning desire of his heart for needy Russia (Sunday evening June 10th,) we are convinced that he has a deep love for the Word of God and capability in teaching it, and a missionary zeal that challenges our admiration.

Let us not forget to remember, in prayer, Dr. Hunter and the great need of Russia for the Gospel of Jesus Christ.

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The Fundamental Sunday School Lessons

Lesson 26

Expositions by H. A. WILSON

Sunday, July 1, 1923

THE PROMISE OF THE HOLY SPIRIT

John 14:15-31

Memory Verse, John 14:27

The best of human relations have their counterpart in spiritual truths. The love of a good father for his children is used in the Word of God to illustrate God's love for His people. The unity of the husband and wife is used to illustrate the relation between Christ and the soul of the believer. And many other precious analogies may be found in the Word of God which demonstrate this proposition. The love of Jesus for His disciples was like the love of a father for his children. Their dependence upon Him was like the dependence of children upon the father. So Jesus said to them, "I will not leave you comfortless." (This literally means, "I will not leave you orphans," for the Greek word rendered "comfortless" is *orphanos* John 14:18.) Jesus was about to leave them. He knew that they would become lonely and disappointed, because He was taken away. He sought in every way possible to prepare them so that they might understand and that they might be kept in peace. In this lesson we find a promise that another Comforter would be sent, that they might not be left alone. A new fellowship with Jesus, Himself, is promised, and a precious message of peace is given. Psal. 103:13; Rom. 7:4.

I. THE MINISTRATION OF THE COMFORTER

Though Jesus must leave His disciples, He did not leave them without a Comforter. He promised that He would send the Holy Spirit to minister to them. The very name "Comforter" suggests the work of the Holy Spirit on behalf of the believers, and this suggestion is clearly developed in the statements which are made concerning Him. In Jesus' promise we perceive that a new relation was to exist between the Holy Spirit and the children of God. He had been present in the past, inspiring the prophets, and guiding the patriarchs and leaders of Israel. But whereas He had been *with* them, now He was to be *in* them. He was to be their constant Companion. He was to come into a relationship with them more intimate even than that which they had enjoyed with the Lord Jesus. And because of the unity of the Trinity Jesus was with His disciples in a new way when the Comforter came. Rom. 8:26.

The world could not know this Comforter Who was to come to the disciples. He was a stranger to them then, even as He is today. They might hear the inspired Word of God, or even read it, but it was meaningless to them. "The natural man receiveth not the things of the Spirit of God, for they are foolishness to him." (I Cor. 2:14.) They were not to have Him dwelling in them, for they could not receive Him. The indwelling of the Holy Spirit is exclusively the portion of God's children. The world has no part in Him. Herein we see very clearly that the popular teaching of the "divine spark in every man,"—"the inherent divinity of all men,"

—"the universal fatherhood of God," etc., is an invention, and has no foundation in the teaching of God's Word. "If any man have not the Spirit of Christ, he is none of His." (Rom. 8:9.)

The Comforter was to teach God's children. Jesus said, "He shall teach you all things, and bring all things to your remembrance whatsoever I have said to you." (Verse 26.) While the natural man cannot receive nor understand the things of God's Spirit, the child of God *can* understand them because the Spirit is his Teacher. "We have received not the spirit of the world but the Spirit which is of God, that we might know the things that are freely given to us of God." (I Cor. 2:12.) This does not mean that the Christian is to expect visions or tongues, or great exciting experiences. On the contrary it is clearly indicated in this same verse (John 14:26) how the Spirit teaches the believer. He brings to his remembrance the things which Jesus has said. The Spirit teaches the children of God through the Word of God. As we read the Word, or hear it preached, He enables us to understand it. As needs arise in our lives He reminds us of the things we need to know. Sometimes He will remind us of some general teaching of the Word. And sometimes He will remind us of a particular passage which we have read or memorized before. The Holy Spirit is our Teacher, and the Bible is our textbook. In this we have comfort and strength and blessing, though our Lord is absent from us. II Tim. 3:16-17; I Jno. 2:27.

II. THE MANIFESTATION OF THE SAVIOUR

In addition to the promise of the Spirit, Jesus promised a new fellowship with Himself. This fellowship was to be dependent upon obedience to His will. "He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him and will manifest myself unto him." (Verse 21.) The love of which Jesus spoke is dependent upon obedience. This love is a matter of fellowship. We know this because God has declared that He loved the world and manifested His love by giving Jesus to die for the sins of all men. We know that the world has broken His commandments again and again. Indeed, the sinfulness of men was the reason why it was necessary for Jesus to die for them. So we read in Ephesians 2:4-5, "He loved us, even when we were dead in sins." The love which led Jesus to die for us was not conditioned upon obedience to His will. But enjoyment of His love for His children is. He loves His children in a different way from that in which He loves the world. There is no fellowship between the heart of our holy God, and this sinful world, for the world is in open enmity and rebellion against Him. But the believer is made nigh by the blood of the Cross.

And God loves the believer from the standpoint of fellowship. He desires to lead him into an ever deepening and increasing fellowship with Himself. This is what Jesus meant when He said, "I will love him and will manifest myself unto him." Jno. 3:16; Rom. 3:23; I Pet. 3:18; Jas. 4:4; Eph. 2:13; I Jno. 1:3.

But God cannot bring the believer into the sweetest and closest fellowship with Himself if his life is not yielded. This fellowship depends upon our obedience to His revealed will. We are saved through faith in the death of His Son, but we cannot enter into close communion with Him unless we count ourselves dead with Christ unto sin, but alive unto God. The believer who does not enjoy fellowship with God is saved simply through believing, but the believer who yields to Him and seeks to do His will enjoys his salvation as the unyielded believer cannot. Jesus is manifested to him in a new way. He does not see a vision, nor hear a voice, but as he meditates in the Word, and as he waits in the prayer time before the Lord, he finds his perception of the loveliness of Christ's Person and the wonder of His work becoming more keen and vital to his soul. He becomes conscious in a real sense that His Saviour is alive, and that He loves him. He becomes sweetly conscious that He is present with him in spirit, if not in the flesh, and he learns that all our ways are in His hands. He learns to trust Him, and to wait patiently for His solution of the problems, for His deliverance from the testings, and for His provision for the needs. Rom. 6:11; Rom. 12:1-2; Rom. 8:28; I Pet. 5:7; Psal. 46:1-2; Psal. 34:8; Phil. 4:19.

III. THE MESSAGE OF PEACE

As the believer heeds the teaching of the Word, and yields himself to God in response to the Holy Spirit's pull at his heart he enjoys the peace which Jesus promised. By the death of the Cross He provided a two fold heritage of peace for us,—the peace of our salvation, and the peace of a close walk with Him. He has made peace between God and the believer's soul, so far as judgment for sin is concerned. He bore our sins, and suffered God's wrath against them. There is no longer any condemnation awaiting the believer. But Jesus has also provided peace for us in our experience. It is possible for a man to be saved,—to have peace made between his soul and God,—and yet not enjoy the peace. But by the grace of God through our Lord Jesus Christ we may have peace with God in our conscious communion with Him. So the Scriptures declare, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee" (Isa. 26:3). And again we read, "Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God which passeth all understanding shall

keep your hearts and minds through Christ Jesus." (Phil. 4:6-7.)

This peace is not the peace of the world. It so far transcends any worldly peace that it is in reality the only true peace. The other things wrongly named peace are only imitations. The world can dazzle the eyes until for a time one forgets the

pain and sorrow of a life of sin, but it cannot give peace. The devil may so dull the spiritual sensibilities of the soul that temporarily one is not conscious of the terrible burden of sin and guilt which presses down upon him, but he cannot give peace. "There is no peace, saith my God, to the wicked." (Isa. 57:21.) The peace

which God gives can keep His people in the midst of tribulation, and distress, and persecution, and peril. His peace is ours if we but yield to Him. His perfect peace is to be received by centering our minds in Jesus, and by yielding our lives unto Him. Isa. 26:3; Rom. 8:6; Gal. 5:22; Eph. 2:24; Col. 3:15.

Lesson 27

Sunday, July 8, 1923

THE VINE AND THE BRANCHES

John 15:1-16

Memory Verse, John 15:5

In order to live a happy and fruitful Christian life the believer needs to understand the close and vital relationship which exists between his soul and the Lord Jesus Christ. Before we trusted Him we were outcasts and strangers but when we believed in Him a miracle was performed. Then we received His life and were born again, children of God. Then His righteousness was imputed to us and His death on the Cross was counted the judgment for our sins. At that time we were given a perfect standing before God and received the guarantee that we should never perish, having passed from death unto life. But the most wonderful thing which took place then was that we became organically a part of the Lord Jesus. We became members of His body. This is the plain teaching of the Word. The Body of Christ is composed of all believers in Him. He is the Head and we are the members. And as the members of our physical bodies are for service, doing the bidding of the head, so also is the Body of Christ. We have been saved for service and we should serve at His direction. That is the purpose of our union with Him. This wonderful truth of the vital union between Christ and His Body, with what it involves, is set forth clearly in the parable of the Vine and the Branches. Jno. 5:24; Rom. 12:5; I Cor. 12:12-27.

I. THE UNION OF THE VINE AND THE BRANCHES

Vss. 1-5

As has already been stated, the union between Christ and the believer is a vital union. The branch draws its life from the vine. It could not exist apart from the vine. And if anything interferes with the flow of sap from the vine to the branch the branch languishes and becomes unfruitful. So it is with the Christian. He has been made one with Christ. In Him he has life. In order for his life to be fruitful and full of blessing both to himself and others, he must maintain close communion with his Lord. John 5:24; Col. 3:3; I Cor. 1:30.

The relation between the Vine and the branches is complementary. A branch has no life in itself but partakes of the life of the vine. And the life of the vine finds its expression in the branch. The vine itself is rough and ungainly in appearance to the one who passes by though the branch is verdant and beautiful to look upon. Very few stop to look at the trunk of the vine to find whether it is healthy or not but they look at the branches and by them judge the condition of the vine. So it is with the relation between Jesus and the believer. The world can see no beauty in Him that it should desire Him. Indeed, it hardly stops to

think about Him. But the believer is ever before the scrutiny of the world. As the believer's life is poor and weak and miserable the world judges Christ a failure. But as the life is beautiful and kind and loving many are blessed and caused to wonder what the secret of that life is. Thus they are drawn to Jesus. The believer has no life in himself, and must depend upon Jesus for life. But Jesus seeks to express Himself through the life of the believer in such rich blessing that men may through that life be drawn to Him. II Cor. 3:3; Matt. 5:14-16; II Cor. 4:18-20.

II. THE PRUNING OF THE BRANCHES

Vss. 2-3

For this purpose He trains the believer as the husbandman trains the vine. The believer who yields to Him in the slightest degree becomes the object of most tender care. "Every branch that beareth fruit He purgeth it, that it may bring forth more fruit." So God watches over the life of the Christian. As we yield to Him He cuts off a disagreeable habit or some trait of disposition which hinders us from being fruitful for Him. Perhaps He restrains us from some pet ambition and inclines us through testing into a place which we would not have chosen for ourselves in order that we may be developed to the best advantage. He directs the details of our lives so that they may work together in the best way to make us fruitful for Him. Heb. 12:5-11; Rom. 8:28.

But some believers will not respond to His care and must be taken away. "Every branch in Me that beareth not fruit He taketh away." He will prune the branch very gently; He will train and care for it very carefully, seeking in every way possible to bring the branch to produce fruit, but if it does not, then He must take it away. It is hindering the purpose for which the vine exists. So God carefully and tenderly deals with all His children. He seeks to make their lives fruitful. He seeks to mold them as they should be, but when He finds that they will not respond to His treatment He takes them away. This does not mean that they lose their salvation. He has said, "Him that cometh unto Me I will in no wise cast out." (Jno. 6:37.) No, the Christian will never be lost even though He fails to bear fruit but the doctrine of chastening is very clearly taught here. Many times when God finds that He cannot make a life what He would have it to be He will take such a Christian from the earth in order that the cause of Christ may not be hindered, but He takes such an one home to Himself. The soul is saved though the life has been unfruitful. The limit of God's chastening in this life is physical

death and in the life to come the loss of rewards. The believer can never be lost. I Cor. 11:30-32; II Cor. 12:20-21.

III. THE FRUIT-BEARING OF THE VINE

Vss. 4-5, 7

The sole purpose of the vine's existence is to bear fruit. In this fact we learn a little of God's desire for His children. He has saved us truly but what He has done for us He wants to do for others who have not even heard the name of Jesus. And He wants to do this through us. God saves believers in order that they may serve Him. He desires fruit from our lives. And surely He has a right to expect it. He has purchased us at the cost of infinite suffering. By purchase right we belong to Him. We were not united with Jesus without suffering on His part. As the vine must be wounded in order that the branch may be grafted in so the heart of Jesus was pierced in order that we might become one with Him. When He has been willing to suffer so for us surely we should be willing to be fruitful in His service. We should be willing for Him so to pour His life through us that it will be manifested in the salvation of the lost. Rom. 12:1-2; I Cor. 6:19-20; Eph. 2:8-10.

In order for us to be fruitful we must abide in Him. The fruit is the overflow of the life of the vine. Only a branch which is receiving abundance of life from the vine can bear fruit. Anything which hinders the flow of the life hinders fruit-bearing. That is one reason why the husbandman takes away the unfruitful branches. They are sapping the life which is needed for fruit-bearing. They are robbing the fruitful branches of the strength which they need. And many times they are shutting out the pure air and sunlight from getting to the fruitful branches. So Christians who are not bearing fruit for the Master take the time and energy of those who are. To such an extent is this true that they are hindered from winning the lost by the necessity of ministering to weak and backsliding Christians. And the cold and worldly lives many times become a hindrance to spiritual Christians causing them to lose the close touch with Christ which they should have. Only as we keep close to Him and permit Him to manifest Himself through us in an unhindered way can we bear fruit to His glory. Jno. 7:37-39; Rom. 6:13; Eph. 1:12.

IV. THE DESTRUCTION OF IMITATION BRANCHES

Vs. 6

We must distinguish between unfruitful believers and unbelievers. God chastens unfruitful believers but they are saved.

Unbelievers come under His judgment. They are lost. This is the picture presented in the words, "If a man abide not in me he is cast forth as a branch and is withered and men gather them and cast them into the fire and they are burned." (Vs. 6.) The word "branch" in this chapter is a word which means "a shoot broken off to be grafted in." (Lidell & Scott.) The branches are the grafts which have united with the vine. They have laid hold on the life of the vine and have grown into it and have become part of it. But some grafts never "take." The vine in wounded for them. They are placed in a position where they can draw on the life of the vine but they fail to do this. The life of the vine does not enter into

them. They do not unite with it. They are no part of the vine. So Jesus tasted death for every man. He was wounded for the unbeliever as well as for the believer and He has made it possible for all to lay hold on His life through believing in Him. If one believes in Him he is united with Him and becomes part of Him. But if one will not believe in Him he does not share His life. He is a graft which did not unite. He is withered and dead and must be burned. So though the Father will take away the unfruitful branches they have become one with Jesus. They have shared in His life and are saved. But the souls who do not believe in Jesus are dead and condemned before God. John 3:18; John 3:36; I

John 5:10-12.

V. SUPPLEMENTARY INSTRUCTIONS

Vss. 9-16

The balance of this lesson goes into more detail concerning the fruitful believers and their relations with Christ. It simply bears out the teaching of the figure and has to do with fellowship, not with salvation. This fellowship of believers is conditioned on yielding to Him and obedience to His will. (Vss. 9-10.) It results in the believer having fullness of joy. (Vs. 11.) It is manifested by love toward fellow believers (Vs. 12), and it is accompanied by fresh understanding of the things of God. (Vss. 13-15.)

Lesson 28

Sunday, July 15, 1923

THE MISSION OF THE HOLY SPIRIT

John 16:1-15

Memory Verse, John 15:26-27

No teaching of God's Word is more misunderstood among God's people or more abused than the doctrine of the Holy Spirit. But the misunderstanding is needless and the abuse is wicked because the Bible teaching on this subject is so clear and plain that a little careful study will easily show one what the truth really is. The Holy Spirit is a Person. His ministration to the souls of men is four-fold. As Regenerator He makes all who believe in Jesus children of God. As Baptizer He makes the believer one with Christ—a member of His Body—and gives him gifts which fit him for service. As Comforter He teaches the believer and enables him to understand the Word of God. In this capacity He works through the Christian's testimony convicting unbelievers of sin, righteousness and judgment. As Infiller He gives the believer victory over sin and fills his life with joy and blessing in telling others of Jesus. The regenerating work of the Holy Spirit and His baptizing work are complete in the believer the instant he trusts Christ as his Saviour, but His comforting work and His infilling work can be fulfilled only as we yield our lives to God and permit Him to work through us. It is of the comforting work of the Holy Spirit that we study particularly in the sixteenth chapter of John. John 3:5-7; I Cor. 12:13; Eph. 5:18.

I. THE NEED OF THE COMFORTER

Vss. 1-6

The need of the Comforter's ministration may be understood when one considers the dangers which threaten the child of God during his lifetime. So many things assail the soul on every hand. We live in a wicked and troubled world. Everything about us seems calculated to draw us away from God. There are many false teachings which prey upon the souls of men. The persecution is great against those who live godly lives in Christ Jesus. All these things are instruments in the hands of the adversary of souls who, through them, seeks to lead men astray and to entangle them in false teaching, or to crush them under his fierce opposition. These conditions are plainly declared by Jesus in leading up to His teaching about the Holy Spirit. Surely in the midst of conditions like these,—in the midst of confusion and perplexity and

doubt and distress we need a friend. For as the disciples were subject to special testings while Jesus was absent from them, we also have special needs in the time while we are waiting for His return. Jesus recognized this need and spoke of it. He spoke of the danger of His disciples being "offended"—being caused to stumble. He spoke of the terrible persecution which would arise when they would be driven out of the synagogues and even martyred for their faith. He spoke of the sorrow which was theirs in His leaving them. They needed One Who would guide them and teach them and "stand by" them. This was the purpose for which the Holy Spirit was given. He came "to stand by" the people of God in their time of need. This is the real meaning of the word "Comforter." It is the Greek word "*Paracletos*." This means, "one called or sent for to assist another." Jesus sent the Holy Spirit to assist us as we need. II Tim. 3:1-12; Rom. 8:26-27.

II. THE COMING OF THE COMFORTER

Vs. 7

The Holy Spirit's comforting work began after Jesus' death. Jesus said, "If I go not away the Comforter will not come unto you, but if I depart, I will send Him unto you." (Vs. 7.) While Jesus was with them He was all they needed but when He left, they needed another. They needed One Who would take the place which Jesus had held in person as He instructed them and taught them the things of the Word of God. So the comforting work of the Holy Spirit did not begin until after Jesus had been crucified and was about to depart to be with the Father.

The actual time when the comforting work of the Holy Spirit did begin was when Jesus breathed on His disciples and said, "Receive ye the Holy Spirit." (Jno. 20:22.) We find instances recorded before this time when men were filled with the Holy Spirit and without a question His regenerating work had begun also before this time. The baptizing work did not begin until the day of Pentecost, when it came in fulfillment of Jesus' promise given at the time of His ascension. (Acts 1:5.) It seems evident then, that the comforting work of the Holy Spirit was the work which began after Jesus' resurrection when

He met with His disciples and breathed upon them and said, "Receive ye the Holy Spirit."

Let us also notice that when the Comforter was once given He came to abide forever. In another place Jesus said, "I will pray the Father and He shall give you another Comforter that He may abide with you forever." (Jno. 14:16.) The disciples received the Holy Spirit after believing in Jesus but it is not scriptural to conclude from this that such an experience is to be repeated. When men believe in Jesus since then they immediately receive the Holy Spirit. He makes them children of God and baptizes them into the Body of Christ instantaneously. He indwells them and as they yield to Him He performs His comforting work and infilling work in them. Christians should not seek for an experience. They should not seek to receive the Holy Spirit because they have already received Him. What they need to do is to learn to follow His leading and to yield themselves to God so as to permit Him to fill them. Eph. 5:18; Eph. 4:30; I Thes. 5:19.

III. THE MISSION OF THE HOLY SPIRIT

Vss. 11-15

But in order that we may understand what it means to follow the leading of the Holy Spirit and to yield to His control, we need to understand what His mission is. The mission of the Holy Spirit as revealed in Jesus' own statement is wonderful and blessed. He has a definite ministry to the world and one to the believer. In all of His work He exalts Jesus and leads souls to the Word of God. Jno. 15:26; Eph. 6:17.

The first activity of the Holy Spirit of which we are told is that He convicts the world. He convicts the world of sin: He convicts it of righteousness; and He convicts it of judgment. That He is doing this is clearly evident from the fact that men universally have definite sin-consciousness. They recognize that there is a righteousness higher than their own, though their thoughts are very far below God's standard. They recognize in some way their responsibility to a higher power and that they merit judgment if this responsibility is not met. Truly their ideas about God are badly perverted but in their recognition of judgment lies evidence that the Holy Spirit is convicting

DO YOU KNOW ABOUT OUR TWO BIG OFFERS?

them. However, the Holy Spirit can deal with the lost world best through the children of God. He needs their testimony in this work and as we tell others of Jesus He uses our words to convict them. They are convicted of sin because they believe not in Jesus. If they believed their sin would be pardoned and cleansed but because they do not their sin remains. They are convicted of righteousness because Jesus went to the Father. Had He not completely put away our sins He could not have gone into the presence of God. The fact that He did proves that our sin was fully put away and a perfect righteousness is brought to light. They are also convicted of judgment because the prince of this world is judged. Men are by nature children of the devil who is the prince of this world. If they choose to reject God's offer of life they must share in the judgment of the one

whom they have chosen as their master. God did not intend this. He did not prepare hell for men but for the devil and his angels, but, sad to say, men reject the Son of God and so must share the condemnation of the one who has led them astray. Jno. 3:18; Hab. 1:13; Jno. 8:44; Matt. 25:41; Ps. 9:17.

But the Holy Spirit not only convicts the world, He also teaches and guides the believer. "When the Spirit of Truth is come," said Jesus, "He will guide you into all truth." In this promise we have the certification of the New Testament, for the apostles wrote as the Spirit of God inspired them to write. Since the New Testament was finished, we need no more revelation and should not expect it. Now He guides us and teaches us through the Word which He has given. He led the Apostle Paul to write, "All Scripture is given by inspiration of God and is profit-

able for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16-17.) Since the Bible was written we need nothing more. Rather than to seek new revelations we should study what the Spirit has already given and should seek to understand it and to conform our lives to its teaching. As we do this we may rest assured that He will guide us and help us to understand the truths of the Word and to apply them to our lives. It should be especially noted that the Holy Spirit always magnifies Jesus. He never magnifies experience, nor does He speak of Himself. Those who talk much of the Holy Spirit and lay claim to thrilling experiences are not led of the Spirit to talk thus and usually investigation shows that they have a spirit which is not of God. I Cor. 2:9-12,

Lesson 29

Sunday, July 22, 1923

SORROW, JOY AND PEACE

John 16:16-33

Memory Verse, Phil. 4:6-7

Jesus spoke of three things in the conversation with His disciples recorded in John 16:16-33. He spoke of the sorrow which they were to suffer through separation from Him. He spoke of the joy which would be theirs in His resurrection and in their reunion with Him. And He spoke of the peace which they might have through believing in His Word. In each of these three things the disciples' experience presents a picture of some spiritual experience of God's children. Their sorrow in separation from Jesus speaks to us of the sorrow which comes to the soul of the believer when he loses sight of the Lord Jesus. The joy which was theirs in Jesus' resurrection and restoration to them speaks of the joy of the believer when his fellowship with the Lord is renewed. And the peace of which Jesus spoke to them testifies of the peace which we may enjoy through trusting the Word of God.

I. SORROW

Vss. 16-21.

The disciples' sorrow was caused by their separation from Jesus after His death. There was little of peace or joy in their hearts during those dark days intervening between the Cross and the resurrection. We are given very few glimpses of the disciples during that time but those we are given in the Word of God show a picture of mourning and distress. The women coming to the tomb early in the morning of the first day of the week were laden with materials for preparing the body. Their hearts were borne down with grief and woe. The two disciples on the road to Emmaus could not restrain their sighs as they said, "We trusted that it had been He that should have redeemed Israel." (Luke 24:21.) Like them the believer who is separated from the face of his Lord through sin and backsliding is filled with sorrow. He is bowed beneath a burden of sin and woe and misery and wretchedness. Perhaps he plunges deeper into the things of the world in order to find relief from his soul's unrest. But it is all in vain. He is sick at heart and discouraged and defeated. Isa. 1:5-6; Rom. 7:8-11, 24.

The world rejoiced when Jesus was

crucified and just so it rejoices in the weakness of God's children. The Cross held no sorrow for the world. The One Who had rebuked their sin was gone and they made sport of Him in His death. So when the Christian loses sight of his Lord it causes no grief to this sinful old world. On the contrary, unbelievers rejoice when a Christian falls by the way. Many times they do everything in their power to make him fall. They seek to make him forget his Lord. And when apparently, he has forgotten Him, and has plunged headlong into the sinful pleasure of the world, then they rejoice. They rejoice because a Christian who lives in close fellowship with God and who manifests in his life His holiness, is a rebuke to them, but when he has drifted away and has lost the keen joy of his salvation, when his testimony is silenced and his life has become defiled, then the rebuke is gone. Indeed, the world uses a worldly Christian as an excuse for its own sin. So as the world rejoiced in the crucifixion of Jesus it rejoices in the weakness of His followers. Ps. 22:1-8; Ps. 35:19-21.

The sorrow of the disciples was deepened by failure to understand the Word of God. When Jesus spoke of the coming separation and tried to explain it to them telling them that it was only for a short time and then to be swallowed up in an eternal joy, they could not understand Him. Thus the Christian who gets out of touch with his Lord has his misery deepened by failure to understand the Word of God. Some may think they are no longer His children because they have sinned. How much more readily they return to Him if they can only believe and understand that no amount of sin can make a man any the less a child of God after he has once believed in Jesus. Sometimes a backslider is inclined to think that his miseries are a sign that God has ceased to love him. What a blessing it is to know that those miseries which God sends in chastening upon the backslider are clear evidence of continued love for His poor, wayward child. Such understanding brings one to repentance and confession, and hastens the restoration of the joy of salvation. Ps. 51; Heb. 12:11-13.

II. JOY

Vss. 22-25

And surely great joy comes to the soul when one who has drifted from the Lord returns to Him and has his fellowship renewed. The disciples forgot the sorrow of the tomb in the joy of the resurrection. So the miseries of backsliding seem but an evil dream of the night when they are dispelled by the light of Jesus' fellowship. The joy far outweighs the sorrow. So David prayed from the depths of the misery caused by his sin, "Restore unto me the joy of thy salvation and uphold me by thy free Spirit, then will I teach transgressors thy ways and sinners shall be converted unto thee." (Ps. 51:12-13.) The joy of our salvation is restored to us when we return to the Lord and obtain the consciousness that He has forgiven our sins. Lu. 15:11-24; Jno. 20:20; Gal. 5:22; I John 1:9; Ps. 16:11.

The best part about this joy is that it is eternal. It is true that so long as we are in this life we may lose our joy by again getting out of touch with God but there is a day coming when we will be with Him and then we shall be freed from the weaknesses of the flesh which now cause us to sin. Then we shall experience the joy which is the rightful heritage of God's children and that joy shall be a joy which shall never end. Rev. 22:3-5; Rev. 21:4; Isa. 35:10.

In order that we may know the fullness of joy now we must appropriate it by faith and in prayer. Jesus said, "Ask and you shall receive that your joy may be full." (Vs. 24.) When we were saved and had the assurance of it there was a joy which was ours. After we have drifted away from God and are again restored to fellowship with Him, there is a renewal of that joy. But if we try to rest upon the experience which we had when we trusted the Saviour, or when we were brought into renewed fellowship with Him, we will find that it does not satisfy. As the children of Israel needed to gather the manna fresh every morning so the child of God needs to have his blessing renewed every day. This may be done as we yield to Him and seek His fellowship in prayer. Ex. 16:16-21; I Thes. 5:16; Lam. 3:22-23; II Pet. 3:18; Ps. 5:11.

III. PEACE

Vss. 26-33

But one's peace and happiness cannot be stable unless founded upon the Word of God. If we rest upon our experiences we will find that they change and we will grow discouraged. If we trust our prayers we will find that sometimes we must struggle in prayer because the adversary opposes us and we will become dismayed. But if we simply trust in the Word of God and center our minds in Jesus, we have a secure foundation for our souls and will be kept in peace. "The Word of the Lord abideth forever," and Jesus Christ is "the same yesterday, and today, and forever." It is a truth which can easily be confirmed

from observation that the Christians who depend upon some experience for their happiness are easily discouraged and have a very unsatisfactory and fluctuating experience. But the Christian who has learned to trust the Word of God even though for a time the experience is lacking, will be found to be the steadfast, dependable Christian. Isa. 26:3; Phil. 4:6-7; Rom. 15:13; Heb. 12:3.

The peace which comes through simply trusting the Word depends upon the faithfulness of God and not upon circumstances or upon environment. That is the only kind of peace which will endure in the face of persecution and tribulation. The soul which trusts the Word of God can

keep poised and balanced even though all things around him be calculated to dismay him. The world will persecute us and we shall have tribulations while we are in it. But what sweet peace comes when we realize that Jesus has overcome the world. When we realize this and remember that we are in His hands and that He cares for us we can enter into the blessing of which He spoke in the words, "These things have I spoken unto you that ye might have peace. In the world ye shall have tribulation, but be of good cheer I have overcome the world." (Vs. 33.) Our peace is in Jesus. He is able to keep us even in the midst of unfavorable surroundings,—in a troubled world. II Thes. 3:16.

Lesson 30

Sunday, July 29, 1923

CHRIST'S RELATION TO HIS DISCIPLES

John 17:1-13

Memory Verse, John 17:3

Jesus' prayer for His disciples just before He left them is full of blessing for the student of God's Word. It is this prayer which comes before us in the study of John 17. In His prayer Jesus showed His love for His children, and His care for them. As we read it we are taken into the very secrets of His heart, and learn with what tender love He loves us. We can read here the yearnings of His heart for us, and His solicitude for our fellowship with Him. And we may read here His purpose to do everything in His power to maintain that fellowship, and to keep us victorious in the midst of a wicked and perverse generation. In the study of this prayer we find that Jesus showed just what His relation to believers is, and what blessings come to us through Him. The portion of the chapter which we are to study particularly shows us five wonderful truths. Some of them we have already faced in our study of the preceding chapters, but it is a principle in God's Word that He repeats important truths either to fix them in our minds, and lives, or else to add some detail which He has not given before. Surely the relation of Jesus to His children is the most important thing in all God's Word, so it should not surprise us if we find the truths concerning this relation are repeated again and again.

I. IN CHRIST WE HAVE LIFE

Vss. 1-5

God's purpose in giving Jesus for us was that He might give us eternal life, so the first thing indicated here which the believer has in Jesus is life. This truth stands out prominently everywhere in the pages of God's Word. In this final prayer before the crucifixion Jesus refers to it showing how close it is to the heart of God. He speaks of several vital truths concerning the life which we have in Him. He says that the Son gives life to those who are given Him of the Father. This reminds us that eternal life is a gift and not to be obtained by good works. This truth is further impressed on our minds by His statement that eternal life comes through knowing Himself. There is life in no other than Jesus. And he that is a stranger to Him has no part in His life. To be saved men must believe in Him. John 3:14-16; I Jno. 5:12; Rom. 6:23; Eph. 2:8-9.

We may be familiar with these facts, and still not understand that glory comes to God through the life which He gives

to us. That God is glorified in the salvation of lost souls is clearly taught in His Word. It is said that Edward, prince of Wales, was one day in a certain city in England where there was a demonstration going on in his honor. During the celebration a team of horses became frightened and ran away. Directly in their path was a little child, and she was in danger of being injured, if not killed. The prince, seeing her danger, leaped forward and snatched the little one away to safety. When those people saw that their prince was willing to risk his life to save that of a little child they went wild and cheered him to the echo. If that simple act of bravery brought such homage to an earthly prince, how much more shall glory be given to Him Who gave His life a sacrifice in order that we might live. And that is what is going to be done. Jesus will be glorified throughout eternity for His grace in saving us. Phil. 2:5-11; Eph. 1:6, 12; Eph. 2:7.

II. IN CHRIST WE HAVE REVELATION

Vss. 6-8

A second truth was expressed in Jesus' prayer. This truth was that He revealed God to men. We have considered this truth before in our study of the Gospel of John. And here we find Jesus reviewing it, with much of the teaching which He has already given. Indeed the prayer which Jesus prayed on this night is practically a review of the whole content of the teaching which is recorded in the earlier chapters of the book. This shows us that Jesus followed a well defined plan in His teaching, and it shows us the unity of the Gospel of John.

In this prayer we may find that Jesus' revelation of God is threefold. In His Person He reveals God to us, for He was God manifest in the flesh. This is indicated in the words "I have manifested thy Name unto the men which thou gavest me out of the world." To the testimony of His Person (which involves Jesus' virgin birth, His holiness, and all of the attributes of God which characterized His life) is added the testimony of His works. "They have known that all things whatsoever thou hast given me are of thee." This plainly refers to the wonderful works which Jesus had already said were done in the power of God. The third revelation is the revelation of Jesus' Words, for He said, "I have given unto them the

words which thou gavest me." Jesus' words reveal God to men, as well as His Person and His Works. John 1:18; Matt. 1:21-23.

III. IN CHRIST WE HAVE AN ADVOCATE

Vss. 9-10

The prayer of Jesus was not confined to a review of former teaching. It also anticipated His intercessory work. After Jesus' death and resurrection He ascended to the presence of God. There He is constantly engaged in intercession for believers. His intercessory work has been continuing now for nearly two thousand years, and it will continue until He comes to receive us unto Himself. This work began in the prayer which Jesus prayed just before His death. And in this prayer He gave the disciples a glimpse into the presence of the throne of God, where He was to be engaged thus on their behalf. In this prayer He gave them a pre-view of His work during the time of His absence from the earth. Heb. 7:25; I Jno. 2:1; Heb. 9:24.

We must remember that this intercession is on behalf of believers. He said, "I pray not for the world, but for them which thou hast given me." (Vs. 9.) Jesus died for the world in order that He might save the souls of lost men and women. He has sent the Holy Spirit to convict them of their need, and to lead them to trust Him. But in these things He has done all He can for unbelievers. However, when a soul believes in Him his dealing with that soul is just begun. He gives eternal life and then intercedes constantly for him. Phil. 1:6; I Jno. 2:1.

IV. IN CHRIST WE HAVE ETERNAL SECURITY

Vss. 11-12

Jesus' intercessory work contributes to the security of the believer. The basis of our salvation is the fact that the Blood of Jesus fully answered for our sins. This in itself guarantees our security, but we may see how secure we are by considering that all of the power of God is enlisted to keep us, that His Word has been pledged that we shall never perish, and that Jesus is now pleading the blood before the throne of grace. Jesus in this prayer teaches the security of the believer, and in praying for the Father to keep the disciples shows that His intercession has a definite part in it. First Jesus prayed,

"Father, keep through thy Name those whom thou hast given me." And then He said, "While I was with them in the world I kept them in thy Name. Those whom thou gavest me I have kept and none of them is lost but the son of perdition that the Scripture might be fulfilled." Not a single believer in Jesus was lost then. He kept them all. Judas was not a believer. He was a son of perdition. And though he was included among the disciples he was not really one of them. So Jesus will never lose one of His children. He will keep them secure until the end of eternity. Jno. 5:24; Jno. 6:37; Jno. 10:28-29.

V. IN CHRIST WE HAVE FULLNESS OF JOY

Vs. 13

When we realize that Jesus has given us eternal life and security, when we consider that He is now interceding for us, when we meditate on the revelation of God's wondrous grace which He has given us, we are made to rejoice. Jesus stated that He said these things in the world in order that we might have His joy fulfilled in us. We can have this joy only as we believe His Word. By believing we will not fear for our salvation. We will realize that it is settled and in the confidence which comes through this fact we will rejoice. God does not want His children to be cast down and sorrowful. He wants them to radiate the joy of the Lord Jesus. He wants them to have the happiness of continued fellowship with Himself. We may have this joy and fellowship if we are willing, for God is always willing. He yearns over us with an unspeakable longing and would bless us more richly than we can imagine if only we did not hinder Him through unbelief and unyieldedness. Rom. 15:13; Rom. 5:11; Psa. 5:11-12.

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Paul grace to bear sickness. II Cor. 12:9.

5. God does not keep His children humble by allowing them to live in sin, but He does sometimes keep them humble by allowing Satan to send upon them affliction and sickness. In II Cor. 12, Paul is granted a spiritual experience, and, "lest I should be exalted above measure, there was given to me a thorn in the flesh, a messenger of Satan to buffet me," is the reason He gave for his sickness.

6. The death of Christ, with His resurrection following, gives us a sure ground for believing that we shall get an immortal body by and by, when we shall "put off" this "mortal body." I Cor. 15:51; Phil. 3:20, 21.

God answers the prayer of faith for the healing of "this mortal body" but sometimes, when faith for healing is most earnestly desired, it is denied. It was in the case of Paul. It was in the case of Timothy. "The prayer of faith shall save the sick." I do not doubt that for a moment, but I know also, from an experience too real to be misunderstood, that "faith is a gift of God," and when it is not His will to heal, there is no liberty in prayer for the healing. Some day, when the purpose of Christ's manifestation is completed, there will be no more "thorns," "thistles," "world," "flesh," sickness or death! Hallelujah!

7. Mrs. McPherson's favorite "healing passage" is Matt. 8:17. The gospel by Matthew is gospel concerning the King and His Kingdom. This passage is found in that section of Matthew's gospel which

sets forth the power of the King to destroy the works of the devil. (Chapters 8 and 9.)

Jesus Christ has announced (in chapters 5, 6 and 7.) His laws and principles for the righteous government of the earth. In chapters eight and nine, He displays to Israel the ability of their King. It is a foreview of what will happen when the King comes back to reign. At that time the rest of Isaiah's prophecy will also be fulfilled, for instance, chapter 11 of that wonderful book. Until that time the whole creation will groan and travail in pain, and we ourselves also, which have the first fruits of the Spirit, "even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body."

8. It is quite significant that after Paul turned from Israel, the nation, (Acts 28: 25-28) there is no reference to healing in his epistles that followed. These epistles are full of the gospel of grace. They are full of the atonement. The sacrifice of Christ has a large place in them, but they say not one word about the healing of this "mortal body." These great messages deal with the sin question and not with bodily infirmities.

9. The "miracles" of McPhersonism closely resemble the "miracles" of Jannes and Jambres, the record of which is in the seventh and eighth chapters of Exodus. Three miracles seemed to be duplicated by these magicians, but the fourth was too much for them and they said: "This is the finger of God!" If McPhersonism insists on bringing into the Church of these days the "signs" of Apostolic days, I insist that we have them all! (Mark 16:17, 18.) Let us have the healing from the poison and serpent bite, or someone may have reason to say: "This is not the finger of God." When God heals, He heals completely. There is no half-way healing with Him! There is no question about His healing. Even the enemies of our Lord said: "For indeed a notable miracle has been done by Him!" I have seen several hundred go on to the McPherson platform for healing. Each one had to pass Mother Kennedy's examination and receive a ticket. I have never seen a dead man taken on to the platform. Is there anything too hard for God? Is not Jesus "the same yesterday, and today, and forever?" Is He the "I AM," or, the "I WAS?"

I have seen the difficult cases turned away! Why? "Greater works than these shall ye do." Why were the difficult cases turned away?

I have seen many in the McPherson meetings, under the strain of excitement, profess to be healed, but I have never seen a case that convinced me that it was "the finger of God," any more than the cures of Coue have displayed miraculous power. I love the Lord Jesus Christ, and I want Him to have all the glory of everything done by Him on this earth! I am not questioning His power, but I have wondered what might be the difference between saying to myself: "I am growing better!" and going on to a platform in the midst of excitement, with uplifted hands declaring "Hallelujah, I am healed!" Might the same law be at work in both cases? Some go on the platform amid great excitement and much jazz music and come off saying that they are healed, when there is no visible indication that they are healed. I have recently visited Fresno, Cal., over a year after the

McPherson meetings in that city, where thousands professed to be healed, and not a single satisfactory case of healing could be found by pastors and physicians. I have some faith in the honesty of the medical profession. I know some physicians who are men of God. I am sure they would be glad to see people healed, even though they had nothing to do with their healing. It seems to me that the physicians of Fresno and other places might find among thousands who profess to be healed, at least one case that would compel them to say: "Indeed a notable miracle has been done by Him!" I protest against placing the "miracles" of Jannes and Jambres beside the miracles of my Lord and His apostles!

10. McPhersonism insists that one must be saved before he can be healed, and that the saved one must exercise healing faith for himself. She will not pray for the healing of one who is not a believer. Indeed no one is given a ticket that entitles him to be prayed for unless he gives evidence that he will insist that he is healed after she prays for him, even though there is no evidence that the disease has gone. You must be a Christian, and a Christian who will claim healing.

Mrs. McPherson makes much of the Scripture: "Jesus Christ, the same yesterday, and today and forever," although she takes it out of its context. Jesus Christ is the same yesterday, today and forever. All Christians believe that. He is the Great "I AM." Now read Luke 17:11-19. Jesus cleansed ten lepers and only one of the ten was converted. He returned to glorify God and to him Jesus said, "Thy faith hath made thee whole." Likewise in the ninth chapter of John, after the blind man was healed he knew not whether Jesus was a sinner or not (vs. 25) but afterward Jesus found the healed man and said, "Dost thou believe in the Son of God?" To which the blind man replied, "Who is He, Lord, that I might believe?" No one could claim that this man at this point is a saved man, although he is a "healed man." Then Jesus revealed Himself and the man was saved.

Mrs. McPherson's single exception to this rule is her undoing, for she will undertake the healing of a baby on the faith of its parent. Of course, she would not baptize the baby on the faith of its parent! There is a break in her logic that is not difficult to find.

Jesus Christ is the same yesterday, today and forever, but He is not raising the dead, He is not restoring our broken homes, but praise be unto His great and holy name, He gives us victory in our sorrow and His grace faileth never! He is not sending His children out these days to draw crowds with fake miracles, professing that He gives them power to do everything that He did, and more, and then when the "miracle" does not work, blame it on the lack of faith of the one who is afflicted. No, no! But praise His name! He sends us forth with a message that has lost nothing of its old-time power to save—to save a sinner from the guilt, the power and the pollution of sin and give him a well grounded hope that by and by he will have a body like the glorified body of his Lord! No more sickness, pain or death! Hallelujah! Until that time comes, I would rather be sick in the will of God than be well outside that blessed will.

(Next installment in August issue)

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the Lord Who ran-
somed them.

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THE DENVER BIBLE INSTITUTE

The Bible Training Center of the Rocky Mountain Region

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*Doctrinal Statement
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Denver Bible Institute
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"Grace and Truth"*

We believe:

1. In the triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno. 4:24.
2. In the verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.
3. In the personality of Satan. Job 1:6-7.
4. In the depravity and lost condition of all men by nature. Rom. 3:19.
5. In the virgin birth and deity of Jesus Christ. Luke 1:35.
6. In the shed blood of Jesus Christ, the only atonement for sins. Rom 3:25.
7. In the bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.
8. That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.
9. That the Holy Spirit is a person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer. Jno. 16:8; I Cor. 3:16.
10. In the eternal security of all believers. Jno. 10:28-29.
11. In the personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.
12. In the eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.
13. That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.
14. That all believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.
15. In the obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

"GRACE AND TRUTH"

As the Editor Sees It

Prayer Courage

THERE are moments in the experience of every conscientious Christian when prayer seems to be an impossibility. Brazen heaven mock the soul. The sense of sin and unworthiness sweeps through the heart. Mighty billows of depression engulf the mind, producing a condition akin to melancholia. Sometimes the child of God even feels that he has lost his salvation, and as a result he has not courage to pray.

When Satan brings to the growing Christian such an hour of spiritual sadness, the prayer-life can be restored, quiet peace established in the heart, and a full victory obtained, if the mind of the tortured one can be turned to Jesus and His mighty work, with the unqualified assurance that, through grace, what *Jesus did* produces eternal security for the one that has believed on Him. This is heaven's balm for souls bruised in the conflict with the adversary; celestial light for those who grope in earth's darkness. The eternal security of the believer is the most comforting truth in God's treasure house of wondrous gospel facts. Just to know that my soul has passed beyond the possibility of eternally condemned gives a joy which is beyond human concept. Just to read in God's Word the thrilling promise of the Saviour,—"I will in *NO WISE* cast out," brings to the drooping soul, a sense of confidence and assurance of which the world knows absolutely nothing. Such a faith is enough to cause the martyrs to brave the flames of Inquisitional persecution, and face unflinchingly the wild beasts of the Roman arena.

The eternal security gives courage to pray in the hour of apparent hopelessness. When temptation has drawn the soul away and the old nature has whispered in the hour of defeat, "Oh what's the use," then the simple fact that the Lord is true to His own gives courage to look up and pray. When despondency has clutched the heart because of some neglect or unfaithfulness, then it is that the promise of God's faithfulness gives new and abounding courage. When shame darkens the brow and the eyes are cast down, only the knowledge that the heavenly Father still has a Father's welcome could give the soul the courage to come back home. More backslidden Christians have returned to the Father's house when they saw the truth of the eternal security than on any other ground. The eternal security gives the drifted Christian courage to pray.

As the Prayer Number of "Grace and Truth" goes forth to its family of readers, the Editors commit the product of their labors to God, pleading that in His grace, He shall see fit to lead men through the instrumentality of this number to see the need of giving both time and strength to the spiritual exercise of prayer. o - o - o

"Pay Up"

THE spirit of the world, the flesh, and the devil, is "pay up." When we go through the terrible experience of a world war we have our drives and the nation-wide slogan is "pay up." The business world maintains itself by sending "statements" on the first of the month and every little statement says, "Pay up." A man commits a crime and when he is apprehended the judge looks him in the eye and says, "Pay up." A respectable citizen is on his way toward his home in the dark of the night, a yeggman shoves the muzzle of a revolver under his ribs and says, "Shell out." Whether they be legitimate or illegitimate we expect this familiar demand from all these sources.

But sometimes the demand to "pay up" comes from a source which shocks us. The pitfall of denominational drives into which Satan has drawn the great religious communions of our land has resulted in a vast array of unpaid pledges. In the early days of the drive when oratory flowed freely, enthusiasm ran high, and pledge signing was the order of the day, many a man and many a woman signed themselves up to the aching point for five moral years. On the strength of the pledges many millions of dollars were borrowed by national headquarters. It didn't take long to demonstrate the fallacy of the system, for when the brain had cooled the pledge-money began to fail, the flood of millions ceased to flow. This was the normal result of an abnormal and abortive method. Now we witness the humiliating scene of great denominational leaders in their frantic efforts to pay interest on unthinkable colossal debts, emulating the example of their worldly contemporaries and sending forth the preemptory demand to sheep already fleeced and bled to death,—"Pay up, Pay up, Pay up!"

One of the great denominations has sent immense posters to their pastors throughout America. The posters are to be displayed in their churches in some conspicuous place. These posters, in red letters, bear the astonishing demand, "Pay up," and four dates are given when the payments are to be made. The amount named which is to be paid is over twelve million dollars. It is deplorable to contemplate that if this money is successfully wheedled from the pockets of the faithful, a terrible percentage of it will go toward the support of the Chicago University brand of infidelity both at home and abroad.

Thank God, there are being raised up many, who,

seeing the wickedness of the present condition, are refusing to "pay up," and stepping out on Bible ground, without legalizing their giving, are giving on the first day of the week as the Lord has prospered them (I Cor. 16:2). Praise God for the fearless souls of His "little flock."

The Truth Hurts

McCLURE'S article on Christian Science in the "Modern Religions Number" of "Grace and Truth" had too much truth in it for the comfort of the Christian Scientists. Hence they forwarded an official "wail" to the Editor which we are happy to publish because it shows up the wickedness and fallacy of Christian Science far more clearly than anything we could say about it. One perusal of the Christian Science epistle of protest convinces the most casual reader that the crime of which McClure was guilty in his expose was a most *annoying accuracy*. He did not hesitate to tell the truth, and the truth almost upset the Christian Science apple cart.

Here is what the Christian Scientists have to say about the article:

"Editor of Grace and Truth:

"In justice to your readers the following brief statement is submitted because of the attack upon Christian Science contained in your July issue.

"The words of Christ Jesus himself furnish the authority for the Christian Science teaching that *Jesus is not God*, but the Son of God. He repeatedly spoke of God as 'my Father and your Father.' When the rich young man addressed him as 'good master,' Jesus replied, 'Why callest thou me good? There is none good but one, that is God.' Thus it may be seen that, altho Christ Jesus was divine in his nativity and nature, he was not Deity.

"Because the Bible is replete with reference to the wisdom and infinite intelligence of God, it is difficult to see why the critic objects to the Christian Science definition of God as Mind. Surely, the infinite creator of the infinite universe must be an intelligent cause, even as Paul states, 'For who hath known the mind of the Lord? or who hath been His counsellor? For of Him, and through Him, and to Him are all things;' (Rom. 11:34, 36).

"There is not a word in Mrs. Eddy's writings to justify the statement that another woman might bring forth an immaculately conceived child as d'd the Virgin Mary; Mrs. Eddy pointedly and repeatedly rebuked such a suggestion as being monstrous and unlike Christian Science.

"The critic is correct in one statement; that is where he says that Christian Science 'is a religion of works.' The Christian Science Church is, as Mrs. Eddy states, 'designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing.' (Manual, p. 17.) Hear the words of James: 'Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.'

(Signed) W. STUART BOOTH,
Christian Science Committee on Publication."

A glance at this groan of disapproval reveals that four of McClure's barbed arrows sank deep into the heretical souls of the devotees of this cult. They frankly admit that the four arrows which specially pierced them are,—

1. Christian Science teaches that Jesus is not God.
2. Christian Science teaches that God is mind.
3. Christian Science is a religion of works.
4. Christian Science teaches that sufficiently good

Christian Scientists could have children without resorting to sex relationship.

These are the four points in the McClure article which so aroused the Christian Scientists of Denver that they felt it their bounden duty to indite a "Statement" which we must publish "in justice to our readers." On the first point in which McClure takes the position that Christian Science teaches the horrid blasphemy that Jesus is not God, the Christian Science official committee on publication admit that McClure has faithfully represented them. Then in desperation they hunt for Bible proof for their wicked falsehood. The only way to secure such proof is by violently perverting some passage. This they unhesitatingly do. They take the passage where the rich young man addressed Jesus as "Good Master" to which Jesus replied, "Why callest thou me good? There is none good but one, that is God." This statement by Jesus becomes to the Christian Scientist a denial of Jesus' deity, while as a matter of fact, it is just the opposite. The young man has called him "good." This is a *truth* and Jesus *does not deny it*. He simply adds another truth,— "There is none good but one, that is God!" If Jesus is "*good*," and there is none good but God, then there is only one conclusion at which we can arrive,—*Jesus is God!* This is the stupendous truth that Jesus was teaching the young man, and which Christian Science has completely lost. On this point the Christian Science committee on publication have only injured their cause. They have humiliated themselves by perverting Scripture in an abortive effort to support error and have frankly conceded that McClure knew what he was talking about when he accused them of holding that most pernicious and abominable of the damnable heresies of the age,—the teaching that Jesus is not God. It would appear that it was the truth that hurt.

On the second point, we find the Christian Science Committee on Publication perturbed by McClure's objection to the Christian Science definition that God is mind, and for a second time the committee seeks to prove its unscriptural doctrine from the Scripture, using a passage which proves nothing. They then concede that when McClure declared that Christian Science was fostering the heathen concept of a depersonalized God his representation of their position was absolutely correct. Since McClure did not misrepresent Christian Science, we do not understand why the committee should have felt the pressing necessity of their protest unless it was that the truth hurt.

On the third point the Christian Science Committee on Publication says of McClure, "The critic is correct in *one statement*, that is where he says Christian Science is a religion of works." This is most amazing. They have just gotten through fully conceding McClure's accuracy on two points and now when they come to the third point on which he exposed their false teaching they say he is right on *one statement*. They should have said, "The critic is right on this third point also. We admit the truth of his terrible accusations." Yes, Christian Science is a religion of works. It teaches salvation by deeds and thus repudiates the efficacy of the finished work of Jesus the Saviour. No wonder the Committee squirmed under McClure's arraignment, for the truth hurts.

On the fourth and last point touched on in the Christian Science letter of protest, the Committee denies a statement made in the McClure article on the subject of marriage. The objectionable statement was to the intent that Christian Science taught that any woman who was a sufficiently good Christian Scientist might conceive

and give birth to a child without the ordinary sexual relationship. This statement is emphatically denied by the Committee. They say that there is not a word in Mrs. Eddy's writings to justify the statement that another woman might bring forth an immaculately conceived child as did the Virgin Mary.

It must be remembered that to Christian Science the immaculate conception of Jesus by Mary was not brought about by the Holy Spirit coming upon the woman. Mrs. Eddy makes quite plain what immaculate conception is to her. We quote from *Science and Health*:

"Mary's conception of Him was spiritual."

"The Virgin Mother conceived this idea of God, and gave to her ideal the name of Jesus."

"Jesus was the offspring of Mary's self-conscious communion with God."

This makes it clear. To Christian Science an immaculately conceived child is one which a woman conceives as an "*idea*," and is born as the product of *self-consciousness*. This, Mrs. Eddy says, is "spiritual."

Since the Committee has waxed so positive, let us see if Mrs. Eddy ever did say anything that pointed toward a time when there would be an idealistic sexless production of offspring. We quote Mrs. Eddy's own words from *Science and Health*, page 274, edition of 1897:

"Until it is learned that *generation rests on no sexual basis*, let marriage continue."

That is what we would call pretty plain teaching. Mrs. Eddy said, "*Generation rests on no sexual basis*." Her statement is inescapable. She says, "Until it is learned." Thus we see that men and women haven't grown to that place where they realize this thing which Christian Science teaches. There are not many of us, as yet, who have "learned" this astounding idea. The thing we have not yet learned is that generation or conception rests on no sexual basis. According to Mrs. Eddy, sexual congress for reproduction is a silly superfluity which is the product of mortal mind and one of these days, Mrs. Eddy goes on to say, "Spirit will ultimately claim its own and the voices of physical sense be forever hushed." What an interesting age that will be. The women will all be good Christian Scientists, will not marry, and will continue to bring children into the world. But the children will all be poor little fatherless waifs. They will be Christian Science products, demonstrating by their very presence that "generation rests on no sexual basis." But until men have "learned" this rather difficult lesson, Mrs. Eddy very wisely makes the concession,—"*let marriage continue*." We are of the opinion that the majority of men and women will take advantage of her kind permission. Marriage will in all probability continue.

But the Christian Science Committee on Publication said there was not a word in Mrs. Eddy's writings to justify the statement that another woman might bring forth an immaculately conceived child. And now we see from Mrs. Eddy's own statement that "Spirit will ultimately claim its own and the voice of physical sense be forever hushed." Then will it have been learned that *generation rests on no sexual basis*.

McClure was right on this point as well as the others. Why did the committee reluctantly admit he was right on the first three points and deny it on the last? We don't know unless the truth got to hurting so badly they couldn't get up courage to admit that their critic was right on every count which he made against them.

Closed, Hooked, Barred, Bolted and Locked

ONE of the most disgraceful proceedings in the history of any religious denomination for many years occurred a few days ago when a committee of God-fearing and Bible-believing men, composed of leading ministers and laymen, officially representing the Baptist Fundamentalist League of Greater New York, waited on the Officers' Council of the American Baptist Foreign Mission Society respectfully asking permission to see the books and records of the Society. Every member of the Committee was a Baptist in good and regular standing. Every member of the Committee was a donor to the missionary work being carried on by the American Baptist Foreign Mission Society. The Society is supposed to be a servant of the Baptist people, a creature of the churches. Every Baptist is solicited to entrust his missionary gifts to the Mission Society for administration. Hence, every contributing Baptist has full and unqualified right to say to the Society, "Let's see the books. Let us go over the records." This Committee of godly Baptists, exercising their rights as stockholders in their own denominational enterprise, were refused, by their own hired employees the privilege of looking over the records of their own business. For more than two hours this group of Christian men sought to change the minds of the Officers' Council of the mission board, but at the end of the parley their refusal to open the books was still unchanged and the Committee from the Baptist Fundamentalist League filed out, having utterly failed in its mission. It is hard indeed to suffer the experience of being wounded in the house of your friends.

Of course we all understand that Modernism has the whip-hand in the American Baptist Mission Society, but even that does not justify the insult offered to the Fundamentalists. The Fundamentalists who waited on the Officers' Council are still just as good Baptists as the members of the Council. What was the reason for this flat and curt refusal to do the very thing which every mission board should always be ready and willing to do,—open its records to its constituency! This is a sample of the Christian fairness which may be expected wherever the Modernist gets his hand on the helm.

This sort of conduct will cost the Denominational Modernists a good deal of money, for every prayerful and thoughtful conservative will instantly withdraw his financial support, and rightly so. The Modernist may regard the Fundamentalist as a goose, but it was a goose that laid the golden egg.

Why should the Fundamentalists have been turned down when they respectfully presented so normal and so reasonable a request? We are forced to admit that such outrageous and unreasonable conduct on the part of the Officers' Council of the American Baptist Mission Society gives immediate rise to questions which are both numerous and grave. Some of the questions which arise are,—Has Modernism got such a hold on the situation that the Officers' Council can perpetrate this atrocious indignity upon the Executive Committee of the Fundamentalist wing and get away with it? Has Modernism usurped the seats of the mighty to such an extent in the Baptist denomination that one must be a Modernist in order to receive courteous treatment from those who hold positions of authority? Has Modernism become the ear-

mark of the loyal Baptist? If so, it is high time for the Fundamental Baptist to come out from among them and be separate.

There is another group of questions which in view of this refusal to open the books, will not be downed. Why won't they exhibit the records? What do they want to hide? Is there something on the books which would reveal the extent to which Modernism has made its corrupting inroads into the work of our Lord and Saviour Jesus Christ? Does not secrecy almost invariably point to crookedness? The Baptists of America are justified in desiring the answer to these questions.

Some years ago, back in our home state, the officers of a local trust company were tarred and feathered and ridden out of town on a rail because, when a committee of citizens whose small savings had been entrusted to this company asked to see the records, the officers refused to open the books.

Lawlessness

THE spirit of lawlessness is stalking the land. Rebellion is the watchword of the hour. So haughty is the soul of man that he yields allegiance to no one,—he will not be hampered or trammelled by anything that resembles law and order. Bolshevism, which offers to the world of gadflies a lifetime under its sway which is just one hideous orgy of unbridled abandonment to every conceivable impulse of irresponsible beings, is the only semblance of government to which this growing, yea rapidly increasing type, will give recognition. And Bolshevism is the government of the ungovernable,—the law of the lawless.

This emerging spirit of lawlessness is discernible in every realm of human life. In art it is manifested by the new school called "Cubists." The Cubist upsets every standard and ideal of art and boldly presents his product demanding recognition and commendation. The Cubist is a bomb-thrower. In music the spirit of lawlessness is manifested by jazz. Jazz breaks every law of harmony and rhythm and plunges the human soul into unleashed expression of every beastly impulse. The universal jazzing of the present hour is only a faint expression of the half-concealed attitude of rebellion toward all constituted authority which is deeply inwrought in the hearts of the rising generation. "The spirit of Antichrist doth already work."

The Word of God predicts the climax of the brief dispensation of the Great Tribulation as a time when Satan shall raise up leaders which are energized and empowered by himself. One of the passages where the coming of the devil's henchmen is revealed is indicative of how fully in harmony with Satan's purposes this present day lawlessness is. The passage is II Thes. 2:8:

"And then shall be revealed the Lawless One"
(Rotherham.)

The world is swinging on by leaps and bounds to that hour when lawless hordes, under the inspiration of the Lawless One, their Satan actuated leader, shall rush into the demonized debauch of Armageddon, crying out against the Lord, and against His anointed, saying, "Let us break their bands asunder, and cast away their cords from us."

We do not live in the Great Tribulation, but the foreshadowing of that dark hour when the world shall rebel against God is now upon us. The very air reeks with

the spirit of those citizens who said, "We will not have this man to reign over us."

But it has remained for the modern poet to actually put into words this terrible mental attitude of the age. We have expected our poets to sing for us our songs of love, or to waft our souls into lofty attitudes of moral, patriotic or spiritual truth. It is quite incongruous that poetry should be degraded to such usage as the exaltation of lawlessness. A. E. Housman, a modern poet of no inconsiderable ability, is being well nigh universally commended for a book of verse in which these lines appear:

"The laws of God, the laws of man
He may keep who will and can;
Not I, let God and man decree
Laws for themselves and not for me."

A fitting companion quatrain for this poem of rebellion is found in the writings of Richard Burton:

"Do what thy manhood bids thee do
For none but self expect applause;
He noblest lives and noblest dies,
Who makes and keeps his self-made laws."

Here is the poetic revelation of the lawless drift of the modern man. It is the presence of this abominable spirit in the hearts of men which made possible in Moscow the burning in effigy of God and Jesus Christ. The men of today repudiate authority in whatever form it may appear. They have perverted liberty into license. These modern poets are simply putting into expression the true condition of the human heart.

Ages ago the coming of this daredevil unrestraint was set forth in the Bible in type. Back in the days when the race was young there was a man who was a mighty hunter against the Lord. He was a dim adumbration of the Antichrist who is yet future. His name was Nimrod which means, "Ho, comrades, let's rebel." He built the city of Babel, which means confusion. Rebellion is the mother, whose children all bear the same name,—Confusion.

In this hour when every man wants to be a free-thinker and join the forces of the insurrectos, may God give us grace to fall before Him with broken, contrite and humbled hearts, obeying the Word which says:

"Yield yourselves unto God" (Rom. 6:13).

A MIGHTY DISTINCTION

will be set forth in our

Law and Grace Number

September 1923

THE TRUTH ABOUT LAW AND

GRACE I. M. Haldeman

THE AGE OF THE FOOLHARDY Herny Ostrom

SALVATION BY GRACE Joshua Gravett

INTENSIFICATION Frank S. Weston

THE GRACIOUS FRUITAGE

OF GRACE Jesse Roy Jones

THE ETERNAL SECURITY OF THE

BELIEVER Wm. Avery McClure

STANDING AND STATE L. J. Fowler

THE GAP PRINCIPLE (Second Installment) .. Editor

DID GOD ABOLISH THE LAW? Editor

"GRACE AND TRUTH"

"Every Issue Meets A Need"

The Prayer Battle

by D. M. PANTON

THE soul that gets its prayers *answered* is the soul that has power. Leanness in results often merely betrays leanness in our own souls. A dock laborer in the North said recently: "We chaps know precious little about religion; we take no particular stock in it as a whole; but there is one woman whom our whole gang believe in, and *she* can say anything she likes to us." "Why?" asked a bystander. "*B'cause*," he replied, "*she gets her prayers answered*; and we often send messages to her, saying, 'Tell Ted's mother to pray'."

As much as our prayer is, so much is our faith; and as much our faith, so is God's response; intense faith in prayer cannot co-exist with little prayer. *How much* do we pray? Not public prayer, nor family prayer, but closet prayer: "Thou, when thou prayest, *enter into thine inner chamber*, and having shut thy door, *pray*" (Matt. 6:6). In a conference of ministers in New York, the Chairman asked all who spent half an hour in the twenty-four in prayer to hold up their hands. Only one hand was held up. He then asked for a response from those who spent fifteen minutes in prayer. Not half present responded. Asked for five minutes, all were able to respond, though one was afterwards doubtful. *If this represents the closet prayer in the modern church, the marvel is that we get what we do.*

IN the bed-chamber of Elisha we have a lovely little parable of prayer, full of designed and suggestive instruction. There are three men in the room—God, the Prophet, and the King. God is always in the bed-chamber; our Prophet is there to guide the prayer-battle; and *we* are *kings* unto God (Rev. 1:6). The Prophet says to the King, "Take bows and arrows"; for it is "THE LORD'S ARROW OF SALVATION" (II Kings 13:15). The Lord's salvation will be measured by the battle with the bow; *victory in the field is to turn our success in the bed-chamber*. Observe: (1) It is to be a sharp struggle. Prepare for war; prepare for aggressive warfare; prepare for arduous labor of a long campaign. A strenuous prayer-life is a succession of pitched battles; yesterday's victory will not win today's. "Take bows and arrows"—more than one, for laboring together in prayer calls for a fully stocked quiver. (2) It is an aggressive weapon. "No devil," says Erksine, "is worse than 'no Devil';" prayer is a wrestle with Satan, and *we must know our foe*. "For our wrestling is not against flesh and blood, but against the principalities, against the world-rulers of this darkness, against the spiritual host of wickedness in the heavenly places. *Wherefore* take up (for defense) the whole armour of God, * * *

with (as the offensive weapon) *all prayer* and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints" (Eph. 6:12). Breastplate and shield and helmet and sword repel; prayer storms the citadel of the enemy. "This kind can come out by nothing, save by prayer" (Mark 9:29); for prayer *dislodges*, and dislodges the most powerful demon. It is the weapon which, as Son of Man, our Lord uses in the heavenlies, "conquering, and to conquer" (Rev. 6:2). Michael combats Satan by invoking God (Jude 9). As Mr. S. D. Gordon says, "The intense fact is this: Satan has the power to hold the answer back, for a while; to delay the result, for a time. He has not the power to hold it back finally, *if* some one understands and prays with quiet, steady perseverance. The real pitch of prayer, therefore, is Satanward."

"Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you" (Jas. 4:7). We rout the Devil by drawing nigh to God.

Needy and struggling souls will be strengthened and encouraged by this article of Panton's published many years ago in pamphlet form. May God touch the hearts of the readers of this magazine leading them forth with new faith into the Prayer Battle. o-o-o-o-o

A TRIPLE command is now given by the dying prophet. PUT THINE HAND UPON THE BOW. OPEN THE WINDOWS EASTWARD: SHOOT. (1) Be master of your weapon. The word is literally, Let thy hand *ride* upon the bow; stir up thyself to *take hold* of God; let prayer be a weapon over which you have perfect control. We must not wait to be kindled for prayer; we must pray until we are kindled. Then (2) point the weapon where it is needed. The Syrians had conquered the eastern coasts of Israel (II

Kings 10:33); *the window is to be opened where the enemy lies massed*. Be definite in prayer; the arrow shot anywhere and everywhere hits nothing; mark the masses of the enemy and shoot at his heart, as a dying prophet, or a desperate king, whose only hope is an arrow *rightly shot*. (3) Do it; shoot! Don't talk about prayer, *pray*; don't finger the bow; *pull* it. The Syrians will care little how much we believe in the bow, if only arrows are never launched. Most beautifully (4) the Prophet covers the whole triple command with blessing. *He lays his hands upon the King's hands*. The arrow that is not shot with the strength of God will never reach the heart of God for intercession, or the heart of the enemy for destruction. The trembling hands of a dying prophet are more powerful than the hands that hold a sceptre; *for God's hands are upon the hands of His Christ*; and though *we* pull the bow, it is the Lord's arrow of salvation. "*Apart from Me ye can do nothing*" (Jno. 15:5); therefore, "He teacheth my hands to war; so that my arms do bend a *bow of brass*" (Ps. 18:34).

GOD now measures the depth of the prayer. "You hold," says the Prophet, "the arrows of God's salvation; strike with them as if you were smiting a prostrate foe." He smote thrice and stayed. And the man of God was wroth with him, and said, "Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it; whereas now thou shalt smite Syria but thrice."

Facts of the gravest importance stand here revealed. (1) *The battle is lost or won in the bed-chamber.* Queen Mary used to say that she feared the prayers of John Knox more than all the armies of Europe; the battle with God must be won before the battle with Hell, or both will be lost. In the Australian revivals of 1902, two hundred souls were saved in one church in a day. Why? *Two hundred believers had prayed for it all night.* In 1741, when Jonathan Edwards preached at Enfield, a thoughtless, vain, irreligious assembly became suddenly so overwhelmed with sobs and cries—some clutching the pews as though already sliding into hell—that a minister seized the preacher by his dress, exclaiming, "Mr. Edwards! Mr. Edwards! is not God a God of mercy?" *Hundreds of Christians had been prostrate before God the whole night, pleading for His mercy on the assembly.* In the Scotch revival of 1630, five hundred conversions took place under a single sermon by John Livingston. *A vast assembly had spent all night in prayer and praise.* So as Abraham drew nearer God, Sodom drew nearer to safety; on the plains of Mamre, not in the streets of Gomorrah, the tremendous issues are decided of a city's doom. Every drop of the hands of Moses meant the stab of an Israelite upon the plains. "Thou shouldest have smitten five or six times; then thou hadst smitten Syria till thou hadst consumed it."

ANOTHER momentous fact emerges. (2) The measure of the battle in the bed-chamber is the limit of the victory in the field. How much do we pray? Joash was desperate enough to come to the Prophet; he was not desperate enough to cast his whole soul into the battle. "Satan," says Muller, "does not mind how a Christian prays, if he can only get him to stop praying." Martin Luther used to pray three and four hours a day. John Welsh, a Scotch minister to whom fell a great harvest of souls, thought a day ill spent in which less than seven or eight hours had been given to prayer. Our Lord spent the whole night alone with God; and he who spends the night in prayer will not be neglectful of prayer during the day. The world will spend all night at a ball; how rarely will the church spend all night with her Lord. "At night," says Whitefield, "my heart was so full I could only pour it out in awful silence. Oh, the happiness of communion with God!" Bishop Phillips Brooks, when found once in his cabin prostrate upon his face, was overheard saying, "O Lord Jesus, Thou hast filled my life with peace and gladness. To look into Thy face is earth's most exquisite joy." But it is also a battle. "The spirit of prayer," in the Indian Revival, "is, indeed,

In prayer it is better to have a heart without words than words without a heart. — Bunyan

a 'possession,' which leads to very remarkable physical manifestations. It is sore travail indeed, and one can only look on with a feeling of awe * * * The school seems to be filled with a mass of little figures in intense joy or in an agony of prayer. Intercession became with some an awful anguish, too deep for words, except a name mentioned now and again, and then agonizing sobs and

loud cries for a time, and this for hours together." Joash smote three times, and stayed: "three times did Joash smite (Benhadad), and recovered the cities of Israel" (II Kings 13:25).

AN even graver and more unexpected issue is here revealed. (3) *Our withdrawal from prayer modifies the promises of God:* prayer is the channel of the promise. What was the promise? "Thou shalt smite the Syrians in Aphek, till thou have consumed them." How is it modified by the King's action? *Now thou shalt smite but thrice.* You have valued victory so little that it has become little; God will consume Syria, but not through you. What is our promise? "BEHOLD I HAVE GIVEN YOU AUTHORITY TO TREAD UPON SERPENTS AND SCORPIONS, AND OVER ALL THE POWER OF THE ENEMY" (Luke 10:19). A church's destiny is moulded by the closest prayers of its people; the ground on which the arrows are no longer smitten will grow barren, withered, and dead. A brother once rose at a prayer meeting, and said: "Brethren, I have long been in the habit of praying every Saturday night till after midnight. And now, brethren"—here he began to weep—"I confess that I have neglected it for two or three weeks." But the promise is inviolable if the prayer be unfaltering; God will not retreat by a syllable if we do not retreat by a single petition (I John 3:22). Muller was asked in his old age, "Have you always found the Lord faithful to His promises?" "Nearly nine thousand five hundred orphans," he replied, "have never wanted a meal. Hundreds of times we have commenced the day without a penny in hand, but our Heavenly Father has sent supplies by the moment they were required. One million four hundred thousand pounds have been sent to me in answer to prayer. For nearly seventy years every need has been supplied." "Thou shouldest have smitten five or six times; THEN THOU HADST SMITTEN SYRIA TILL THOU HADST CONSUMED IT."

THE King's arrested archery is an epitome of the history of God's church in all ages: a thousand secret motives paralyze the hand upon the bow. Why did Joash smite but thrice? Prayer may cease through pride. Personal dignity can be so inflated as to slight the dignity of God. God cannot work through hearts too dignified for broken prayer. "The sacrifices of God"—the sacrifices which God accepts—"are a broken spirit: A BROKEN AND A CONTRITE HEART, O GOD, Thou wilt not despise" (Ps. 51:17).

Prayer may cease through *weakness*. The god of Syria was doubtless at the King's elbow, whispering, "Stay your hand"; a hand-to-hand battle was raging in his soul; and in a wrestle so desperate with the hosts of darkness—who know the awful issues that hang upon our prayer as only the other world *can*—every plucking of the bow may well have cost the King life-blood. "Watch and pray that ye enter not into temptation; the spirit indeed is willing but the flesh is weak" (Matt. 26:41). Jacob's withering thigh in the midnight wrestle; Moses' drooping hands on Horeb; our Lord's sweat of blood in Gethsemane:—prayer that is power is exceeding costly; nevertheless "The Spirit also helpeth our infirmity" (Rom. 8:26). Prayer may cease through *fainting*. Perpetual prayer is God's safe-guard against the fainting-fit. On the other hand, we lose the power of prayer if we neglect its practice. Fainting and prayerlessness act and react until the soul falls into a dead swoon. "How often," a famous pianist was asked, "do you practice?" "Something like eight hours a day," he replied. "Is that necessary for one who has reached your eminence?" "If I stopped practicing for one day," was the reply, "I myself would know it; if for two days, my friends would know it; if I stopped practicing for three days, the whole world would know it." Power with God and power for God rest on perpetual prayer; therefore disciples "ought always to pray *and not to faint*" (Luke 18:1). Prayer may cease through *doubt*. Doubt with its mask of wisdom whispers, "Extravagant demands may endanger the whole promise; ask a *little* that you may get *something*." But gifts which are extravagant to accept, it is extravagant of God to offer; and if God's promises are extravagant, His honor, His character and His truth are gone. God is most honored by the magnitude of our prayers: "All things are possible to him that believeth" (Mark 9:23). Prayer

may cease through *indifference*. *Indifference is the dry rot of the soul*. Where is there a more appalling proof of innate depravity than this, that millions of souls are pouring past us into hell, and we *do not weep*? A Congregational minister in Yorkshire was once preaching on the power of prayer. Suddenly he passed his hands slowly over his head, saying, in dazed tones, "I do not know, my friends, whether you ever tried praying; for my part, I gave it up long ago as a bad job"; *and he never preached again*. Once—twice—thrice—, and the King's hands stayed; the golden opportunity of his eternity was gone; the glory of Jehovah was lowered amid Syrian sneers; and God's Prophet died in righteous anger and heart-broken sorrow. Beloved avoid the dreadful peril. **STIR UP THYSELF TO TAKE HOLD OF GOD. PRAY WITHOUT CEASING.**

Coleridge said on his death-bed, "O, to pray, to pray as God would have us; this is the last, the greatest achievement of the Christian's warfare on earth." Elisha died as he had lived, His dissolving energies, as his living strength, he gave to intercession for the people of God. *Take bows and arrows; put thine hand upon the bow; open the window eastward; shoot.* **IT IS THE LORD'S ARROW OF SALVATION.** The years are laying snowy hands upon many of our heads; all of us are rapidly hastening to that bourne from which no traveler returns. Little children, it is the last hour; *let us give ourselves to prayer*. Dr. Bachus, a former president of Hamilton College, in America, was told, on his death-bed, that he had but half an hour to live. "Is that so?" he replied, "then take me out of my bed, and put me on my knees, and let me spend it calling on God for the salvation of the world." And so they did. He died upon his knees. "With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints" (Eph. 6:18).



IF any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord.

James 1:5-7

A Suggestion for Developing the Prayer Life

by THE EDITOR

THE question is repeatedly propounded, "How can I develop a balanced prayer-life?" Such a question grows out of the fact that the natural man has no method of spiritual expression. Learning to talk to God is like learning a new language. The soul has been, during its early years, under the dominance of the old man. The language of the old man is the language of the world and the flesh. When a soul awakens to the need of the development of the life of prayer, the first step is to learn this new language,—the language of faith, the language of the redeemed. The Text Book of the new language is the Bible. Through a proper use of the Text Book a normal and happy prayer-life may be developed.

The Bible takes this place of importance in the development of the prayer-life. The soul has no natural knowledge of God; the Bible furnishes that knowledge. The soul, having been reared in a world of sin, has no basis on which to build a life of prayer; the Bible furnishes the basis. The soul, having been developed in an environment of pleasure, and philosophy, and money-getting is unacquainted with the terminology of prayer. The Bible supplies the vocabulary of the Spirit. The soul, having been taught only the crassness and materiality of this present age, knows naught of faith; the Bible reveals the reasonableness of a simple and child-like faith. The Bible is God's inspired prayer-manual.

The use of the Bible in prayer was practiced by George Whitefield. He followed the custom of reading the Bible on his knees, and this, his biographer declares, is one of the special reasons for the particular blessing of God which manifestly rested upon Whitefield's preaching. It is this simple and practical reading of God's Word while kneeling, and then translating the message of the Book into the soul's outpoured prayer, that we believe is the surest method of learning the language of heaven.

That David Brainerd, that mighty man of prayer, had caught a glimpse of this truth, is indicated by many hints which are scattered through his diary. We quote a few of these:

"I read the story of Elijah the Prophet in I Kings 17, 18 and 19. * * * My soul breathed after God, and pleaded with Him, that a double portion of that spirit which was given to Elijah might rest on me."

Here is God's Word used as the basis for the development of the prayer-life of God's child. What a sweet and normal use of the Written Word. God is permitted to speak to the believing soul from the printed page, and

the prayer which rises from the heart in reply to God is the self-same message which has been received from that printed page translated into the longing cry of the needy suppliant.

Again, in his diary, Brainerd says:

"While reading II Kings 19, my soul was moved and affected. * * * I saw there was no other way for the afflicted children of God to take, but to go to God with all their sorrows; as Hezekiah, in his great distress, went and spread his complaint before the Lord. * * * I was then enabled * * * to cry unto Him ardently for His power and grace to be exercised toward me."

Here again, we see God's method of stimulating prayer. Brainerd employs God's Word as the basis of the petition which with fervent cryings he lifted to God. This use of the Scripture is of frequent occurrence in the diary of this famous man of God. God had given His servant

a glimpse of one of the great blessings which the Christian man may find in his Bible if he will but pay the price of reading that Book while on his knees.

And God's spirit opened the eyes of the saintly Andrew Bonar to the same blessed truth. We find him, after forty-eight years of ministerial labor saying in his Diary and Letters:

"Connecting Gal. 5:22 with the fullness of the Spirit, I have been praying much for fulness of love, fulness of peace, fulness of joy, fulness continually, fulness of goodness, fulness of long suffering, fulness of faith."

With Andrew Bonar the Bible had become the source from which he drew not only the spirit of prayer, but the very phraseology of his prayer. Let the awakened Christian of this age recognize the peculiar value of God's Book here revealed and begin to read his Bible on his knees, mingling his reading with his praying and letting the Word of God be the inspiration for his petition and his appeal. Oh, for the spirit of fervent prayer to come upon the Church of today.

That consecrated messenger of the Cross, Henry Martin, is another child of God who discovers the power of the Word to draw the soul out in prayer. He speaks of it frequently in his diary. On one occasion he said:

"Had a solemn season of prayer by the favor of God, over some of the chapters of Genesis, but especially the conclusion of the 119th Psalm. Oh, that these holy resolutions and pious breathings were entirely my own."

And again we find that the Spirit of the living God has led a willing one out into the richest blessings of the prayer-life by teaching that one to pray over the Bible.

Here is a practical method of developing the prayer life which is recommended to the readers of "Grace and Truth." It has been faithfully tested out by men of God and found to be effective. Try it.

When the Bible is thus used the Lord and His child have sweet conversation and the intimacy of the acquaintance-ship becomes the inspiration and joy of the believer's life. How wonderful indeed is God's Inspired Book.

George Muller also became convinced of the value of this specific method of cultivating a deeper touch with God. The biography of George Whitefield was used to bring Muller to this conviction. In 1838, when he learned of Whitefield's practice of reading the Bible on his knees, Muller, being a man of keen spiritual insight, saw the value and beauty of the method. From that time onward, *he practiced reading the Inspired Book on bended knee.*

THESE men of God, who have found so rich a stimulant for the prayer-life in the Bible, were following along lines that were definitely indicated by the Holy Spirit. In Dan. 9:2-3 we find the Prophet Daniel has been reading the Book of Jeremiah. With Jeremiah before him, he turns to God in prayer:

"In the first year of his (Darius') reign I, Daniel, understood by books the number of the years, whereof the Word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes.

And the greater part of the balance of the chapter is given over to Daniel's prayer. It is an impassioned outburst of supplication which is the direct product of having read the book of Jeremiah. It is one of the greatest prayers in the entire Inspired Book. If the child of God of today will get alone before the Father with an open Bible, as Daniel did, his prayer-life, like Daniel's, will be marked by an increase of love, self-sacrifice, and power. Daniel sets a mighty pace in the life of prayer. He takes God's own covenant, His Word, which cannot be broken, and pleads the efficacy and immutability of that Word. This is exactly the prayer-method into which the Holy Spirit led Brainerd, and Muller, and Carey, and Martin, and many others.

The use of God's covenants and His promises as the basis of prayer is frequently found throughout the Bible. It is not a new thing for believing souls to put the finger on some mighty pledge in God's Word, and looking by faith into His face, plead that promise, confidently and reverently reminding Him that He cannot lie! When God's ancient people were smitten sore by famine and sword, Jeremiah's appeal was on this very ground.

"Do not abhor us, for Thy name's sake, do not disgrace the throne of Thy glory: remember, break not thy covenant with us" (Jer. 14:21).

The Psalmist, marvelously taught of the Holy Spirit, saw this relationship between God's Word and the prayer-life of the individual soul, and stated it with refreshing clearness:

"My lips shall utter praise when Thou hast taught me Thy statutes" (Ps. 119:191).

When will God's people learn the lesson? When will they see that men will not be able to pray and praise until they have knowledge and confidence in the inspired statutes of God? Modernism murders prayer because it undermines the inspiration of the Bible. The prayer-life perishes when God's Book is questioned. Well may we join with the Psalmist in saying, "My lips shall utter praise when Thou hast taught me Thy statutes."

CHILD of God, hungering for a closer walk with the Father and with His Son, Jesus Christ, here is an open door of opportunity. Would you find an easy channel of entrance into the very presence of God? Come by way of His Word! Would you always pray according to the Divine will? Then open the Word, and on bended knee, come the Bible way! Would you, when guidance is so sorely needed, escape the fallacy of special revelations? Then let the light of His changeless Word be your unfailing guide as you look to Him in prayer. Would you have God speak to you when you speak to Him? Then open the Book and *He speaks!*

We submit a suggestion for the nurture and development of the prayer-life. It is a suggestion which is simple, practical, effective and scriptural. We suggest that you read your Bible on your knees, letting the Book inspire the soul in its praise and thanksgiving, in its petition and supplication. True prayer finds its ground and its root in the Bible.

Try the suggestion, today!

"PRAYING IN THE HOLY GHOST"

by J. HUDSON TAYLOR

A young man had been called to the foreign field. He had not been in the habit of preaching, but he knew one thing—how to prevail with God; and going one day to a friend, he said: "I don't see how God can use me on the field. I have no special talent." His friend said: "My brother, God wants men on the field who can pray. There are too many preachers now and too few pray-ers." He went. In his own room in the early dawn a voice was heard weeping and pleading for souls. All through the day, the shut door and the hush that prevailed made you feel like walking softly, for a soul was wrestling with God.

To this home, hungry souls would flock, drawn by some irresistible power. In the morning hours some would call and say: "I have gone by your home so many times and have longed to come in. Will you tell me how I can be saved?" or from some distant place another would call saying: "I heard you would tell us here how we might find heart rest."

Ah, the mystery was unlocked. In the secret chamber lost souls were pleaded for and claimed. The Holy Ghost knew just where they were and sent them along. Mark this: If all who read these lines would thus lay hold on God, with the holy violence and unconquerable persistence of faith-filled prayer, a good many things would give way, against which we have been beating with our puny human wisdom and power in vain. **THE PRAYER-POWER HAS NEVER BEEN TRIED TO ITS FULL CAPACITY IN ANY CHURCH.** If we want to see mighty wonders of Divine grace and power wrought in the place of weakness, failure and disappointment, let the whole church answer God's standing challenge: **"CALL UNTO ME AND I WILL ANSWER THEE, AND SHOW THEE GREAT AND MIGHTY THINGS WHICH THOU KNOWEST NOT"** (Jer. 33:3).

Does God Answer Prayer?

by WM. AVERY McCLURE

EVERY man has his own peculiar concept of prayer. Even the unbeliever *talks* about prayer, and in the hour when human assistance is of no avail, he will desperately call for aid from some one higher than himself. All men pray when they are afraid, when they are in the throes of agony, or when life is at stake. Death-bed experiences

of professed infidels have demonstrated this. But prayer does not mean the same thing to every man. To one it means one thing; to another it means something else. It is certain that it cannot be to the New Thoughtist or the Christian Scientist who believe in an impersonal God, what it is to the Christian who knows in Whom he has believed.

Prayer has been defined in various ways. Books abound with definitions suited to the notions of the authors. Definitions are easily coined, but alas how few are scripturally coined! We shall not attempt to give a definition of prayer—perhaps it will never be defined satisfactorily to every mind—but we want it clear when we speak of prayer that we do not mean, as one definition has it, "The concept that there is something somewhere in nature which, if it could be obtained, would satisfy desire and need." Nor do we mean the petitions of the unregenerate and unbelieving made to an unknown and far-away God. An unbeliever can pray but one *true* prayer—the prayer for his soul's salvation. Neither do we mean, as another has defined it, "Intelligent communication between human beings concerning a thing desired or needed." We do mean the earnest, fervent, faith-filled petitions of the born-again soul presented to the Father in the holy name of Jesus. This is prayer, not pretense!

BUT what prayer is does not interest the most of us so much as the question which forms the title of this discussion—"Does God answer prayer?" In the prayer life there is no premium placed on intellectuality. A saintly soul without the ability to form definitions, but who gets his prayers answered, could stir half the world, while the intellectual skeptic, speculating in definitions, could not hold the interest of an ordinary Sunday-school class.

Does it do any good to pray?

"Evening, and morning, and at noon, will I pray and cry aloud: and He shall hear my voice" (Ps. 55:17). It is not a vain thing to call upon the Lord. Venerable patriarchs of ancient days were not cast down when they put their trust in Jehovah. "Call upon me in the day of trouble; I will deliver thee * * *" (Ps. 50:15). God

McClure's answer to this question is
YES.

He demonstrates the accuracy of his affirmation from the Word of God and from human experience. Read it and thank God that He answers prayer.

will do exactly what He has said He will do, and will not suffer one promise to fail.

Abraham prayed that God would give him an heir and obtained a promise that he should have a son. "And behold the word of the Lord came unto him, saying, he that shall come forth out of thine own bowels shall be thine heir" (Gen. 15:4). For many years

it appeared as though God would not fulfill His promise. During the years Abraham's faith wavered, and Ishmael was born. Ishmael was not the Lord's man nor the answer to Abraham's prayer. He was the product of an anxious man's sin and faithlessness. But God had not forgotten His word. Again Abraham besought the Lord and even begged that Ishmael, the son of the bondwoman, might find favor in His sight and live before Him. He ran far ahead of the Lord in proffering assistance thus, and his actions wrought confusion. How impatient he grew when his prayer was not answered *immediately* and *in Abraham's way*. But God required no help or assistance from Abraham. A miracle was wrought and Isaac, the heir, was born. *God answered prayer.*

Daniel was another who found Jehovah a prayer-answering God. It is obvious that he did not question the efficacy and value of prayer. Incarcerated in the lion's den, from every human point of view, his death was at hand. To whom could he look for assistance? What avenue of escape was open? There were no friends to help. Enemies had conspired against him; he was at the mercy of raging beasts. But Daniel was not afraid. He was neither alarmed nor frightened. Accustomed to praying, he committed his case into the hands of his Lord, and lions' mouths were shut. To deliver him unharmed and unhurt was God's reply. The king was astonished and caused the accusers of Daniel to perish in the den of lions. "The Lord worketh wonders in heaven and in earth." *God answered prayer.*

"Lord God of Abraham, Isaac and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again" (I Kings 19:36-37). Such was the prayer of the faithful Elijah as he stood before the people and the prophets of Baal. Half the day the heathen prophets had implored their god to consume the sacrifice and demonstrate his power. But no answer came; no fire appeared. As the record has it, "There was neither voice, nor any to answer, nor any that regarded" (I Kings 18:29). O, the folly of calling upon a heathen god! The deceived prophets cut themselves with lancets

until the blood gushed out upon them, but the god of Baal could not hear or act. Then Elijah prayed to the true God,—the God of Abraham, Isaac and of Israel,—the God who answered Abraham's prayer,—the God who delivered Daniel from the lion's den. He knew to whom he prayed. "Then the fire of the Lord fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench" (I Kings 18:38). All the people fell on their faces, and Elijah commanded that the false prophets be slain and not one allowed to escape. Glory was gotten for Jehovah. *God answered prayer.*

These are but a few instances of answered prayer from the Old Testament, but they are enough to quell every doubt and forever assure the skeptic that our God is a God who hears and answers prayer.

GOD must answer prayer because He has promised to do so. His honor is involved. "Whatsoever ye shall ask in my name, that will I do" (Jno. 14:13). A sweeping statement this. Thousands of Christians have proved it and know that it is true. The one condition is that we ask in *my name*, i. e., Jesus Name. We are not to come relying on our own merits, trusting our own good deeds, but relying solely upon His works, His merits. It is very clear. If we come in the name of any other than that of Jesus, the beloved Son, we have no promise and our petitions will never reach the throne of grace. Dr. Charles A. Blanchard who has given us a wealth of helpful thoughts and suggestions on the prayer subject in his "Getting Things From God," tells the following incident which so clearly illustrates the truth we are trying to show here:

"It was during the Civil War and a gentleman in Indianapolis had an only son who enlisted in the armies of the Union. The father was a banker and though he consented to his son's going, it seemed as if it would take his very life to have him go. He was ceaselessly interested in soldiers. Whenever he saw a uniform his heart went out to it. He thought of his boy. He spent his time, he neglected his business, he gave his money for raising companies or regiments, for caring for soldiers in-

valided home. At last his friends remonstrated. They said to him: 'There ought to be moderation in all things. You have no right to neglect your business in this manner.' And he resolved that he would not spend so much time and thought upon soldiers,—that he would attend to his business and let the government take care of the boys in blue.

"After he had come to this decision, there stepped into his bank one day a private soldier in a faded, worn uniform, who showed in his face and hands the marks of the hospital. The poor fellow was fumbling in his blouse to get something or other, when the banker saw him, and perceiving his purpose, said to him: 'My dear fellow, I cannot do anything for you today. I am extremely busy. You will have to go up to headquarters; the officers will look after you.' Still the poor convalescent stood, not seeming fully to understand what was said to him. Still he fumbled in his blouse, and by and by fished out a scrap of dirty paper, on which there were a few lines written in pencil, and this soiled sheet he laid before the banker. On it he found written these words: 'Dear Father: This is one of my comrades. He was wounded in our last fight and has been in the hospital. Please receive him as myself. Charlie.' In a moment all the resolutions of indifference which this man had made flew away. He took the boy to his palatial home, put him into Charlie's room, gave him Charlie's seat at the table, kept him until food and rest and love had brought him back to life, and then sent him back again to peril his life for the flag. The boy asked in the name of the son, and the father responded to his request."

God honors prayer that is made in the name of His Son. Just as the banker accepted the poor, worn-out soldier when he came in "Charlie's" name, so the Father accepts us when we come in the name of Jesus. We are so inclined to rely upon ourselves, to trust in material things, and not give ourselves over to Him. O, to trust Him, and prove Him, and see that God answers prayer!

"Don't stop praying, but have more trust.
Don't stop praying, for pray we must;
Faith will banish a mount of care;
Don't stop praying; *God answers prayer.*"

Unanswered Prayer

by HAROLD OGILVIE, Sudan Interior Mission

THE sentiment of the song, "Unanswered yet? The prayer your lips have pleaded. * * * You shall have your desire, sometime, somewhere," does not meet the needs of those whose souls have been torn between many conflicting emotions as they realize that their prayers remain unanswered. Who has not been tested along this line? Who has escaped the terrible sensation of hearing the echo of their own prayers as coming from a heaven of brass? Some great and urgent need has arisen and earnest

prayer is made unto God. The answer seems to be needed at that particular moment and when it does not come, Satan takes advantage to point a reproachful finger at God and accuse Him of unfaithfulness. The whole fault however lies at the door of the petitioner. As there are

certain laws to be put in practice in the study of geometry: as there are definite principles to be applied in the study of the Word of God: so there are peculiar conditions to be met if prayer is to be heard and answered. And if

The fact that prayer is often unanswered has been a stumbling block to many a Christian. Ogilvie removes the stumbling block and makes most clear the love and grace of God in His dealing with His own.

those conditions are met, unanswered prayer will be a thing of the past in the experience of the child of God.

One could hardly expect an answer to a request that was contrary to the revealed will of God. And this is one of the reasons why prayer is not answered. Prayer is not coaxing God to do something that is not in agreement with His plan. True prayer is finding the will of the Lord on any given subject and then praying along that line. The Lord Jesus had no unanswered prayers to be placed to His credit, as He could always say, "Not my will, but Thine be done." He always prayed in harmony with the Father's will. God would have us know His will which He reveals to us by the study of the Word through prayer: It is not hard to find. It is not a will-o'-the-wisp that leads the Christian a weary chase and fades away at the moment of grasping for it. It is not a mirage that entices the fainting one, only to disappear as he draws nigh. It is something tangible, something for us to lay hold of. After finding His will and praying in accord with that will, our testimony will then be that of the beloved apostle, "If we ask anything according to His will He heareth us."

GOD has numberless blessings that He would give His children. The channel through which they are obtained is prayer. But many times the soul is so unprepared to receive them that the Lord has to withhold until the necessary adjustment has been made. For God to grant a petition when His child is unqualified to accept it, would be for Him to deny His wisdom. When the soul is brought in right relationship with the Lord, the blessing is sure to follow.

One of the conditions of unpreparedness that prevents God from hearing our requests is unwillingness. God is not under obligation to respond to our supplications when this condition exists. "If ye be willing and obedient, ye shall eat the good of the land." Let us suppose the case of a young minister whom God has called to the work of the foreign field. Later the call is put aside for various reasons. He then begins to seek a church in the homeland, and asks the Lord for a pastorate. God in His matchless grace does frequently answer, even when the unwilling state continues, but He more frequently withholds. If the prayer of an unwilling one is not answered, the reason is self-evident. Unwillingness and unanswered prayer go hand in hand.

Another condition of unpreparedness that causes our prayers to remain unanswered is that of selfishness. God would have us carefully examine the prayer life daily in order that any tendencies in this direction may be immediately uprooted. He wants us to pray for our own activities and needs, but never to the exclusion of the needs and the work of others. Suppose the workers in a very needy section of the Lord's vineyard are asking the Lord for helpers. Their prayer is, "Lord send the work-

ers to *this* field." He knows where the greatest need is. He knows where to place those whom He sends forth. What the prayer should be is found in the words of our Lord, "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." And when this unselfish prayer is offered, the enemy will be given no opportunity to blaspheme by accusing God of not hearing prayer. Selfish prayer is one of the many keys that cannot unlock the storehouses of the rich blessings of God.

Another condition of unpreparedness that blocks the blessings that come through answered prayer is that of setting a time limit on Him. We admit that God is omniscient and yet in our prayers we sometimes deny this truth by holding Him to a set time in which to answer. He knows best when to grant a petition. More faith is needed in His wisdom to answer at the right time, and then there will be no disappointment, nor will the soul be made to doubt because prayer remains unanswered.

Still another condition of unpreparedness is when God sees that the faith needs strengthening. God's dealing with the soul after salvation is always with this purpose in view. This has often proved to be a keen testing to the uninstructed child of God. Definite prayer has been made regarding some need and the answer has not been received. A study of the Word reveals that the petition is in harmony with the will of God. A thorough heart search fails to reveal any unwillingness, and there seems to be no reason why God should not answer. Under circumstances of this nature the answer to the problem is often found right here. "For whom the Lord loveth, He chasteneth." The principal thought behind the doctrine of chastening is that of instructing children. Under certain conditions, withholding the answer to prayer is the method the Lord uses. When He tests it is always in regard to faith. Then we may be sure that we are growing in grace and that a blessing from Him is about to be received. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and Glory at the appearing of Jesus Christ." Suffer the word of exhortation from the Holy Spirit. "My son, despise not the chastening of the Lord; neither be weary of His correction."

UANSWERED yet? Yes, until the soul prays in harmony with His will. Yes, unanswered, until the soul is prepared to receive the answer. First, by accepting the will of God as the predominant influence in the life; by praying in an unselfish manner; by recognizing His wisdom to answer at the right time; and by receiving the instruction of the Lord. Unanswered yet? Yes, until the child of God learns the conditions of prayer from the Word of God, and meets them. Then there will be rejoicing as unanswered prayers are consigned to the land of forgetfulness.

Oh, happy vantage of a kneeling knee.
Shakespeare

Answered Prayer at D. B. I.

by MRS. CLIFTON L. FOWLER

HOW inexpressible the delight from answered prayer! How slow to enter into this delight are most of God's children! How few can testify to answered prayer! This should not be, for is not God's Word replete with calls to prayer and promises to answer? It is our desire that this narrative of God's faithfulness as experienced at D. B. I. shall awaken some to the joys that await them in the prayer realm. The words of our Lord Himself are, "Ask and ye shall receive that your joy may be full."

A young man entered D. B. I. one September. On every hand he was compelled to listen to reports of prayers answered. Unable to longer keep silent he growled out, "I never had a prayer answered and do not believe anyone else ever has." Not long hence was he to receive indubitable evidence to the contrary. That same week we had to face the meeting of a number of needs. The rent must be paid, coal must be ordered, groceries ordered, and the cook to be paid. Frequently we asked the students to join with us in asking God to supply our needs. This we did at this time. This young man was exuberant. He believed the opportunity had come to prove our prayer theory (as he termed it) untenable. We had underestimated our needs and were asking for only half the amount necessary. The young man skeptically awaited the report as to whether the Lord had answered. The day of our need arrived and not an extra dollar had come in. But as we arose from our knees that morning prayer hour, the doorbell rang. At the door stood a messenger bearing from a man downtown the full amount asked of God. But God knew this would not cover our need, so as the day wore on other offerings came in more than covering all bills to be met. Has not God said, "Call unto Me and I will answer thee, and show thee great and mighty things which thou knowest not?" He literally did this very thing. Again He says, "Before you call, I will answer." Never after that day did anyone hear a doubtful utterance from the lips of this skeptical student. May this record of God's faithfulness inspire in others the same simple confidence in prayer that came to this young man.

Our attempt is not to give a history of these experiences in their consecutive order. We are only bringing to the "Grace and Truth" family a glimpse of God's dealing with His work and His workers at D. B. I. Our desire is the strengthening of the faith of some and the awakening of faith in others. We want our testimony to go forth that God is true.

Though the Denver Bible Institute was prayer born and has been prayer nourished, yet the primary purpose of its establishment was not to prove that God answers

prayer. It was established for the training of young people in the study of the Word. But we had no desire to produce mere hearers of the Word, but hearers and doers thereof. How could we teach the Word and not teach prayer? How could we conduct a faith work without the students getting the blessing of knowing of His faithfulness? Consequently every student who graduates from D. B. I. knows of God's watch-care over the work and leaves with a heart assured that He, the living God, will provide every need of His children.

Shortly after our coming to Denver to begin the Bible School work, Mr. Fowler was compelled to have an operation. We were without the necessary funds. The leading surgeon of the city proffered his services. A little group of new-made friends met the hospital bill. But one need was still unmet. The surgeon had ordered a surgical belt from the supply house, the representative had taken the measurements. The hour was set for its delivery. The fact that Mr. Fowler was a minister became known to the representative through her questioning. She apprised us the price would be reduced to four dollars. But we had not one dollar. No more could we pay the four than the five. However we did have something, we had "a Rock of habitation whereunto we could continually resort." And we fled to Him Who is the Rock of our salvation. We reminded Him that day that He had promised to supply our every need (Phil. 4:19) and our only dependence was in Him. No human being knew our need, just God and ourselves knew. The

THIS narrative by Mrs. Fowler is presented in response to almost countless requests that some of the "Wonder Story of D. B. I." be placed in reach of those who question the faithfulness of God. It is given with the earnest desire that God shall use the narrative of His faithfulness to the Denver Bible Institute to awaken faith in the heart of some discouraged soul on life's pathway. "If we are faithless, He abideth faithful."

belt was not delivered at the appointed time, nor did any money come in. However, the following day when the postman came he brought a letter from a little mission band in Missouri. The letter contained four one dollar bills. Within two hours the belt was delivered. With what exultant hearts did we hand out the four bills provided of God for this specific purpose. The letter was mailed in Missouri the day we reminded the Lord of His Philippian promise. He knew when the money would arrive and carefully withheld the delivery of the package until the money was in our hands. What condescension is His to listen to the cry of a sinner and actually give what he needs.

On another occasion the laundry was to be delivered and there was no money on hand to pay for it. Although the bill was but one dollar fifty-three cents we were unprepared to meet it. It was our plan not to incur debt. I felt impressed to look over some old clothing of Mr. Fowler's and put it away. Being very weary, I decided to postpone the task till the morrow. The laundry man came and, much ashamed and half doubting, I had to tell

him I couldn't pay that day. Next day when I cared for the clothing I found, to my amazement, in one pocket, a one dollar bill, in another pocket, just fifty-three cents. I confess I was thoroughly rebuked for my unbelief and my disobedience to the Spirit's impression.

Lest some may think only local answers have come, or those in the realm of temporal provision, I shall give some of diverse kinds. A young man from Arizona entered school one February. A group of us knew he had a brother who was in an extremely cold and backslidden condition. However, some one suggested that we pray for the Lord to restore the brother and send him to D. B. I. in September. The brother here in school said there was no use praying for him. But undaunted by his unbelief we began asking definitely for the boy, for we knew our God could do exceeding abundantly above all that we could ask or think. One August morning a telegram came to Mr. Fowler's desk. It bore the name of the young man for whom we had been praying. It said, "On my way to Denver. Coming to stay." Again, and this time at a distance and in the realm of the spiritual, God had wrought the answer to our prayers. This young man is still a student in the School and promises to be a powerful witness for His Lord. And it is needless to say that he believes in prayer.

In the very beginning days in Denver we were burning our last bucket of coal. Mr. Fowler, while on an errand, met one of the few men who knew of the work we were endeavoring to establish. He was not, however, entirely sympathetic with the work because it was interdenominational in character. The two men stood talking for a time and parted. After going a few steps, Mr. Fowler heard his name called. Turning he saw this same man coming toward him. He told him he was having three tons of coal delivered to us that afternoon. He went on to explain how as they talked God had burdened him to give the coal. He had rebelled. But as he watched Mr. Fowler cross the street the Lord won the victory and he called him back to tell him. This brother went to be with the Lord without knowing that Mr. Fowler walked to town that day asking God for coal. God's provision at this time was doubly opportune for that very day a snow storm began which so blocked the streets it was many days before coal could have been delivered. Thus He not only provided coal, but in ample time to protect His children through the most severe snowstorm ever recorded in Denver.

Another very similar incident occurred when the furnace man failed to notify us that we needed coal, until late in the afternoon. We had scarcely enough to keep the chill off that evening and start the day on the morrow. That night two women came. They had been impressed that we needed coal and came to see. They gave us money to order coal as soon as possible next morning.

Some call such dependence upon God living from hand to mouth. But one who had learned the joy of such a life responded to the accusation that so long as it was from God's hand to his mouth he was content. The Word teaches us if we have food and raiment to be therewith content, because He has said He will never leave us nor forsake us. But how trying to the flesh is such a life.

Frequently God has provided but a meal at a time. This is hard on pride if some unsympathetic person be in

intimate touch with the condition. So we learned when a relative came to visit us who thought us to be extremely fanatical because of our living by faith. Over and over did we pray for abundant supplies for the time of his stay. But Paul asks a question in Rom. 11:34 which is indeed pertinent. It is: "Who hath known the mind of the Lord, and who has been His counsellor?" How we tried to counsel the Lord as to how to encourage this man's faith! He answered, but not as we dictated. We had all we needed but just meal by meal or dollar by dollar. The Lord had His own way to teach this one, and His way succeeded. After two weeks in the home he went away to pray for the work until the Lord called him home. Again we are impelled to say with Paul, "O the depths of the riches both of the wisdom and the knowledge of God, how unsearchable are His judgments, and His ways past finding out"; and also with one of old, "Shall not the judge of all the earth do right?"

During one of the periods when Mr. Fowler was in the hospital, having undergone a very serious operation, after the groceries had been supplied for dinner one day not one cent remained in the treasury. When the bookkeeper recorded the purchases, she wrote on the slip, "Not a penny in the treasury, but Phil. 4:19 still good." That afternoon a special delivery letter came containing a piece of paper with only Phil. 4:19 written thereon, but folded inside the paper was fifty dollars in bills. Never has the giver become known to us. No one but the bookkeeper and the Lord knew the need or knew of the note on the record slip. But that morning quite early Mr. Fowler was awakened burdened to pray very definitely for the needs of the School. We trust when we get over there the Lord will let us meet and thank the one who so graciously and gloriously delivered us at that time.

Only a few weeks later we came to the day to pay the cook and had just one dollar and sixty-five cents on hand. We had not spoken to each other of the shortage but had been reminding the Lord of His pledge to us. There came to the door that afternoon,—a stormy, sloppy day it was,—a dear old saint of God, near eighty-one years of age. She said the Lord had been burdening her for several days to bring an offering to the work and she had postponed it. She had felt that day that she must bring it. She took from her bag just the amount needed to pay the cook. Again our hearts were reassured that God intended to care for His children and His work. This dear sister never left her home again; having contracted pneumonia, she died.

We lacked but ten cents one night for the purchase of enough milk for breakfast. I alone knew of the lack. I reminded the Lord that those young people were looking to us to prove to them that He could be trusted to supply our temporal needs if we walked in His way. I argued with Him for their faith's sake to send that insignificant ten cent piece. I went to a meeting that night. A girl slipped an envelope into my hand. When I reached home I found therein four dimes and a note explaining the small gift. She had told the Lord if He would give her some work that day she would give a tenth to Him. So the Lord heard her prayer and my prayer and in answering hers He answered both, and the dear students had their regular supply of milk for breakfast. And so the God who saw the larger needs saw also the lesser and in His grace provided as definitely the ten cent piece as He did the fifty dollars in bills.

After the School had increased in size and God had provided a main building where were located the class rooms, the auditorium, the dining room and kitchen, and the printing department, we found it economical to buy coal in larger quantities. We began asking God to put in our hands larger amounts of money at one time. We must have coal in a very few days. Mr. Fowler asked the friends of the School to pray for a special need, not telling what that need was. We found it would cost one hundred dollars and just a few cents over to fill our bins. One afternoon at the close of a meeting, Mr. Fowler was engrossed in a conversation. A lady came by and shook hands with him, leaving in his hands, as he thought, five silver dollars. He slipped them into his pocket until the conversation was finished and he went to his office. What joy flooded his soul as he drew from his pocket, not five silver dollars, but five twenty dollar gold pieces. And the coal bin was soon filled.

In the early days of the School we saw the need of having our own printing press. We began asking the Lord to provide the necessary funds. Many small offerings came in but very slowly, in fact, at the end of a year we had but fifty-one dollars. The offerings ceased coming. Over and over we said, "Lord we can't get a printing press for fifty-one dollars. But He sent not one penny additional. A few months later a young man entered School. He heard us speak of the printing press. He remembered a neighbor having started a print shop, running it but two weeks. Upon finding it did not pay he moved his press to his basement for storage. The boy suggested going to see the man. Mr. Fowler consented. He came home delighted. The press was in splendid condition. He wanted but fifty dollars for it and an expressman offered to move it for one dollar. Thus God knew just to a penny what to provide for our press. Today we are praying for a linotype and we are sure in His own time He will meet the need. Maybe he wants you who read these accounts of His utter faithfulness to help us pray, then you will share more definitely the joy of knowing He has provided when the answer comes.

We found ourselves one day last winter facing needs running around two hundred and fifty dollars. We had the fifty on hand. We made no public mention of this need, but many earnest prayers ascended that when the hour came we should have all the amount on hand. One morning the phone bell rang. Upon answering the phone the worker was met by the inquiry, "Have you any special need?" When she answered, "Yes," the question came back, "How much?" Not feeling free to give the amount, she simply responded that it was quite a large one. The lady then said she would mail a check that day. It was the following day that we must have the money. Next morning her check came. Never before had her check exceeded twenty dollars, but this one was for two hundred. Could we fail to believe this to be an answer direct from our God?

A few days after this last incident occurred, the donor of the two hundred dollars came to tell us her experience concerning the making of the gift. She had been practicing with a quartet of which she was a member. The sentiment of one of the songs was a searching question as to whether or not the Lord could depend on us to be faithful to Him. She awakened in the night with the thought of the song practiced that evening very strong in her mind, and connected with D. B. I. Finally she began

asking the Lord what He wanted her to do. He laid a very definite burden on her heart in response to a very definite prayer on our part. She became God's instrument of deliverance to us. 'Twould be hard to say whether her joy or ours was the greater, at any rate we rejoiced together in the faithfulness of our God.

This spring one of our teachers was delivered of her first child. For four days no one could have improved more rapidly than did she. Suddenly, and without a warning, she was seized with a violent chill. Her temperature began going up but not at an alarming rate. When the doctor diagnosed her case he made an incorrect diagnosis. The wrong serum was injected. Her temperature began going up and up so rapidly the nurses became alarmed. The doctor himself thought she would die before morning and went home to sleep. However, he notified us at the School she was quite sick. Mr. Fowler and I accompanied her husband to the hospital. We found her with a temperature of 107.6, a pulse of 150. The nurses all around said she can't possibly last but a few minutes. We slipped quietly to another room and getting on our knees we asked God if this were a satanic attack on the work to thwart its purpose and spare that life. She became quiet and her temperature went down to normal by morning. But the doctor came and finding her alive gave another injection. Again her temperature went climbing. This time it stopped at 106. Again we went to prayer. Again the temperature went down. For almost a week this experience was repeated daily. We became convinced it was the doctor who was producing the condition and against his will we called a consultation. We found her condition had not been serious but had been made so by his treatment. Today she is back at the School happy and rapidly regaining her strength. Even the nurses at the hospital, who had not believed in prayer, say Mrs. Jones is with us because God answered prayer. Few people can live after having run a temperature of 106.

THESE are only a few of the remarkable answers to prayer experienced at D. B. I. The girls this past winter decided to keep a record of the things prayed for in their daily prayer meeting. Occasionally they would go over their records and check off the answered prayers. At the close of School they had had forty definite answers. Two of the workers met daily from January to the close of school, praying especially about the individual students and their problems. When School closed these two workers had fifty definite answers. We have not even mentioned student after student who has come to the School, assured God was leading but having not a dollar. God has not failed to meet the needs of one such student. Could we give the record of this year's graduating class alone, surely no one could read it and fail to believe God lives, loves and cares for His own in perfect faithfulness to His promises.

We have had no desire to exalt any man or any work. Our only desire and aim has been to exalt the faithfulness of our God. Were we to give a history of our own faithfulness it would prove to be rather a history of unfaithfulness. And so again His Word is vindicated, for has He not said, "Though we are faithless, yet He abideth faithful" (II Tim. 2:13 R. V.), and again, I will not "suffer my faithfulness to fail * * * nor alter the thing that is gone out of my lips" (Ps. 89:33, 34)?

The Prayer Life of Jesus

by L. J. FOWLER

IF, for a moment, we were to discard our Bible and were to seek in human knowledge an explanation of the One Who walked in Galilee healing the sick, comforting the sorrowing, rebuking in scathing terms the hypocrite, controlling even the forces of nature herself, we would find that we were facing the greatest enigma that has ever entered upon the pages of history. From whatever angle we approach Him, whether to study some phase of His matchless teaching or to view His perfect life, we find Him an unsolvable riddle. We are baffled by this One Who is so lowly and yet so mighty, and thus we must remain till we are willing to receive the testimony of the Word of God and confess with the centurion at the Cross, "Truly this *man* was the *Son of God*." No other explanation can fully satisfy any or all of the recorded facts of the life of Jesus Christ. The Infinite declaration to finite man is that He was "God manifest in the flesh." He was a man who was also God. Any study of the life or teachings of Jesus which would disregard this explanation must of necessity be valueless. He must be seen as the One Who was fully God and fully man, the Second Person of the Trinity taking "upon Himself the form of sinful flesh."

It is in full recognition of this infinite declaration of fact that we approach the study of the Prayer Life of Jesus. Why One Who was God must needs draw aside from the throngs of Judea into a solitary place to pray, we cannot say. The infinite realm has joined itself to the finite and God gives us in His Word no explanation. But the child of God reaches out and receives in simple faith God's statement of infinite truth. As man, He was subject to all the testings which come to man, "was tested in all points like as we are, yet without sin." Therefore He must pray. And pray He did. From His baptism in Jordan as He entered upon His public ministry, until His last moment on the Cross, His heart was being poured out to the Father in supplications and thanksgivings. He breathes forth His loving petitions for His disciples, cries out in awful agony in Gethsemane that the will of the Father may be done through Him, asks forgiveness for His enemies, and lifts His soul to the Father in thanksgiving at the tomb of Lazarus that He has been heard. To discover what prayer meant in His life as man, that we may learn what prayer may accomplish in our lives, is the purpose of this study.

Prayer and Transformation

IT is with sorrow that we face the fact that a great host of those who fill our churches today have become so engulfed in the worldliness and modernism of this hour that there is left but little desire for a trans-

The practical worth and Biblical beauty of this simple little study on the Prayer Life of Jesus can only be appreciated by reading it prayerfully in some quiet nook. Take it away where you will be uninterrupted and let your soul be saturated with its message.

formed life. Few indeed are those who could say:

"My tears have flowed, when
I have thought,
How little I resemble Thee,
How weak at best, when I
have sought
Thine image to reflect in
me."

Oh that there might be raised up in our day an ever-increasing number who have a wistful longing to be in the likeness of Jesus!

That prayer does bring transformation is beautifully set forth in the event which occurred on the mount of transfiguration. Matthew records the fact that the Lord took with Him Peter, James and John and went into a high mountain and there was "transfigured before them" (Matt. 17:2). It is interesting to note that the word here translated, "transfigured," is the same Greek word which is

rendered "transformed" in Romans 12:2 where Paul appeals to the believers at Rome not to be "conformed to this world," but to be "transformed" by the renewing of their minds. The explanation of what was back of the transfiguration or transformation of Jesus is recorded by Luke. He says:

"And it came to pass about an eight days after these sayings, He took Peter and John and James, and went up into a mountain to pray. And *as He prayed*, the fashion of His countenance was altered, and His raiment was white and glistening" (Luke 9:28-29).

There is just one path of living the transformed life. Paul says that it is made possible by getting a renewed mind. The Holy Spirit speaking through Luke declares that it is by prayer. And what is prayer but getting a new mind? It is changing the habit of the mind from dependence on self to dependence on God. The prayer which brings transformation is the prayer that recognizes the weakness of the flesh and the glorious strength of the Lord. Prayer brings transformation.

Prayer and Guidance

ONE needs but to give to the Gospels a casual reading in order to have the fact indelibly impressed upon the soul that the life of Jesus on this earth was but the living out of a plan which was scheduled long before He became the Son of the Virgin Mary in Bethlehem. We find that He must needs go through Samaria; that He knew the very hour in which it was the Father's purpose for Him to go to Jerusalem that He might suffer on the Cross. His life is preserved because His hour is not yet come, and He Himself declares to the Father that He has finished the work which He was sent to do. His was a life lived in constant communion with the Father, and which fulfilled in every detail the Father's plan for Him upon this earth.

How unlike is His life to the lives of those who name the name of Christ today. For the most part, Christians walk in the path of their own choosing. From childhood they are encouraged to choose their own calling, and so thoroughly has the thought become instilled in the souls of the youth of our day that to talk to a young man or a young woman about letting God's plan for the life have pre-eminence is to receive the response that one is treading on sacred ground. In John 17:18 Jesus utters these remarkable words in His intercessory prayer to the Father:

"As thou hast sent me into the world, even so have I also sent them into the world."

Jesus was sent into the world to live out a definite plan which the Father had ordained. He came to do the will of another. Likewise we too are sent forth to live out the plan, the will, which another has ordained. It is that "good and acceptable and perfect will of God." The question naturally comes, "How may I know and do the will of God?" The answer is to be found in an outstanding event in the life of Jesus:

"And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God. And when it was day, He called unto Him His disciples: and of them He chose twelve, whom also He named apostles" (Luke 6:12-13).

This is the only recorded instance in which Jesus prayed "all night." Again and again He withdrew Himself and prayed, but never did He pray all night, as far as the record is given, except just preceding the time when He chose His disciples. Here were men who were to receive the teachings of Jesus; would be witnesses of His death and resurrection; and were to be used by God in giving the divine record of His life. The Father's will must be known in such a task. And to prepare Himself for that eventful day, Jesus prayed. If this One Who was without sin must needs pray for guidance, how much more should we whose souls have known so much of rebellion toward God learn to pray if we would know and do His will.

Prayer and Service

JESUS CHRIST is God's only anointed Prophet, Priest and King. Every prophet of Israel, every priest and every king were only pictures of the true Prophet, Priest and King—Jesus Christ. John calls Him in the Book of the Revelation, "The Faithful Witness, the First Begotten of the Dead, and the Prince of the Kings of the Earth." He came two thousand years ago as Prophet, He is now Priest, and He is the coming King.

As the Prophet of God, He spoke forth the words of God. He was the perfect witness, the perfect servant and minister. In the first glimpse we have of Him in His public ministry He is praying. He is at Jordan, and Luke describes the incident thus:

"Now when all the people were baptized, it came to pass, that Jesus also being baptized, and pray-

ing, the heaven was opened" (Luke 3:21).

He prays. It is the secret of the perfect life of the perfect Prophet of God. It is the natural thing for Him to do. And not only do we find Him praying as He steps upon the scene of His public ministry, but His life is filled with prayer. His prayer life divides itself into three groups.

First, we find Him entering into that phase of the prayer life which must be the basis of all true praying. He prays alone. Five times, it is recorded, He went apart to pray. He goes into a solitary place, into a mountain, or into the wilderness. (See Mark 1:35; 6:46; Luke 5:16, 9:18; 6:12 with Mark 3:9-14.) It will be found in reading the events which precede each time of solitary prayer that Jesus had either healed or fed a multitude. At one time Peter interrupts His prayer time and urges the human reason for omitting prayer, "All men seek Thee." Charles G. Trumbull stated a deep truth when he said, "Those serve best who pray, and they serve *while they are praying*." How slow we have been to learn this lesson, and yet how necessary it is for us to realize that no service is sufficiently important to crowd out our time alone with Him.

Again, Jesus took aside a small group of His disciples, Peter, James and John, and prayed. He promised that "where two or three are gathered together in My name there am I in the midst." In a singular way God has blessed this phase of the prayer life in the lives of His children. Samuel Mills and four of his fellow students of Williams College fired in the hearts of the Christian people of America the first spark of foreign missionary enthusiasm by such a prayer time under the shelter of a hay stack. The great Torrey-Alexander world evangelistic campaign had behind it such a prayer time. Many are the testimonies which might be brought of God's blessing on the earnest cryings of the small group of His believing children. It has the Divine sanction.

Third, we find Jesus praying in public. He prayed with all of His disciples present, when many brought to Him the little children, and when the five thousand were present as He blessed the five loaves and the two fishes.

Does not such a prayer life condemn all of us who would enter into service for Him? May God's children learn in this hour of great need that any service which is not backed by fervent, believing prayer is not service—it is a mockery of God.

Prayer and Testing

THERE are places where the Christian cannot presume to go. He can never tread the path to Calvary and receive the wrath of a righteous and holy God, neither can he enter Gethsemane where Jesus went alone, bearing a load too heavy for human strength. We may, however, make an application which will be of blessing to us.

There is nothing in the Word of God to indicate that the Christian



Accustom yourself
gradually to carry
prayer into all your
daily occupations.
Speak, move, work,
in peace, as if you
were in prayer, as
indeed you ought to be.
Do everything with-
out excitement by the
spirit of grace.

Fenelon

life in this age is to be a bed of roses. On the contrary, Paul declares that "all that will live godly in Christ Jesus shall suffer persecution." Jesus did not pray that we should be shielded from the testings of this world, but that we should be kept "from the evil one." The truth about testings is declared in I Cor. 10:13:

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

What a relief is brought to the soul by the knowledge that there is "a way to escape." However, it is well for us to keep in mind that there is also a sure way to defeat. The two paths may be clearly seen in the things which transpired in two memorable gardens. It was in a garden that the First Adam lost the victory in his conflict with Satan and thereby brought ruin upon the race, and it was in a garden that the Second Adam, Jesus Christ, defeated the Adversary and made possible our eternal salvation. The first Adam faced a testing and willed to do the will of Satan, but the Second Adam yielded to the will of God. The First Adam prayed no prayer but rested on his own

wisdom, but the Second Adam fell on His face and prayed, "and being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground." By nature we partake of the tendencies and habits of the First Adam. We even yield to the will of Satan and refuse to pray. But by the strength of the New Man, which is Christ in us the hope of glory, we may yield to the will of God and learn to pray. This is the only Divinely appointed way by which we can face the testings and bear the burdens of this life. When the load seems to grow just a little too heavy and the path is enveloped in darkness, "the peace of God which passeth all understanding" may in a moment flood our souls as we commit our way unto Him and with Jesus in the Garden of Gethsemane simply say, "Father, not as I will, but as Thou wilt."

The life of Jesus was a life of prayer. Although being very God of very God, He was "found in fashion as a man," and as man He prayed. By His example He has taught us that all transformation is dependent on prayer; that guidance may be received through prayer; that true service is impossible without prayer; and that the testings of this life can only be met as we learn to pray.

The Prayer Life of Paul

by H. A. WILSON

THE prayer life of the Apostle Paul is of especial interest to believers in this age. He was the apostle to whom God gave a special message to the Church, the Body of Christ, which is composed of all believers since the day of Pentecost. It is his writings (Romans to Philemon) which, of all the Bible, are particularly addressed to believers of the Church age, consequently the teaching on prayer to be found therein is very important for our guidance in our own prayer lives. This teaching appears in two forms. It is in the form of direct instruction and in the form of the example of Paul himself, which embodies the instructions given in his writings. The study of the inspired record of Paul's prayer life is full of blessing for us, because it helps us to understand in a concrete way the prayer teachings which are so vital to us in our fellowship with God and in our service for Him.

Such study furnishes a conclusive answer to a very insidious error which has crept in among some earnest believers in the last few years. It seems that some hyperdispensationalists are saying that the Scripture teaching on prayer is entirely Jewish and that it is not for believers of the Body. This is a most unfortunate and deplorable teaching. If carried to its logical conclusion, it means that the believer should not pray nor expect to have prayer answered. When such a condition comes into the life of a child of God his usefulness in the Lord's service and his

Wilson here sets forth the prayer life of the great apostle to the Gentiles in such fashion as to stir the heart with inexpressible yearnings to walk in closer, and sweeter, and fuller fellowship with God.

keen enjoyment of His fellowship is gone. Surely if there is anything which is needed above everything else in the lives of Christians it is scriptural, prevailing prayer. Thoughtful consideration of the prayer life of Paul, and of the teaching which it presents, furnishes a

convincing proof that believers in the Church dispensation should pray, and that they should expect to have prayer answered, for Paul was the special messenger of God to this age. In that study, too, one gains a clear idea of the kind of prayer life which he should have, for he sees it exemplified in a rich and beautiful fashion.

ONE of the first things which impresses us is that the prayer life of Paul was *worshipful*. He had a keen perception of the character of the God with Whom we have to do, and though he came freely and boldly into His presence, he did not come lightly. He came in reverence and adoration. His prayers abound in ascriptions of praise and glory to God, and many expressions occur which show us the worship which was in his heart as he approached the throne of grace.

A remarkable indication of this is found in the fifteenth chapter of Romans. Three very brief prayers occur in this chapter, and in each of them we find some new phase of the character of God set forth. In the fifth and sixth verses we read:

"Now the God of patience and consolation grant you to be like minded one toward another according to Christ Jesus:

"That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."

This passage is pregnant with rich truth concerning God. Here we find that He is a God of patience; He is a God of consolation; He is a God Who gives to men; He is a God to Whom glory is due; and He is the Father of our Lord Jesus Christ. How could more of blessed truth concerning our God be packed into so few words? It is to be feared that such a description would exhaust the knowledge which most of us possess concerning Him, but the writer goes on in the thirteenth verse in like words:

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."

Here we learn that God is a God of hope, that He is concerned in the happiness of men and is able to give them joy and peace and hope, and that He works in the lives of men through the Holy Spirit. It will be seen that the doctrine of the triunity of God is clearly shown in these two references, for here are God the Father, God the Son, and God the Holy Spirit. Then in the thirty-third verse of this same chapter we read:

"The God of peace be with you all."

Here is set forth the fact that God is a God of peace and that He is with His children. Careful consideration of the facts which are set forth in these three brief prayers reveals a well rounded conception of the personality and grace of God.

This is the language of a man who knows God and who, as he approaches His throne in prayer is overcome with the grace and majesty which is His. How our hearts burn within us as we read the reverential breathing of the heart of this man of God, and as we accompany him into the presence of his God, and our God, and catch the glimpse which he has caught of His glory. A careful consideration of his life reveals that these expressions are not mere catch expressions, but the heart-felt expression of the intimate fellowship which he had with God. We need more of the attitude of worship which characterized the apostle Paul's prayer life. We need to approach the throne of God with uncovered heads, and awed hearts. We are dealing with One Who is greater than all earthly potentates, and yet One Who cares for us and delights in our coming to Him. Let us come boldly to the throne of grace, but let us come in reverence, and let us abide there until our souls, like that of Paul, are transported with the apprehension which has come to us of the praiseworthiness and majesty of God.

ANOTHER thing which impresses us forcibly is that the prayer life of Paul was *spiritual*. As we read his prayers we find that they are concerned almost exclusively with spiritual things and not with crass material things. Again and again we read supplications for the Lord to cause His children to increase in the knowledge of Himself, in faith, in joy and peace, or that they may be of one mind, victorious over sin, abounding

in the work of the Lord, and, in short, in all spiritual knowledge and blessings. His prayers abound in thanksgiving, but the occasion is almost always some spiritual blessing which has come to God's children, and of which he has heard. Only occasionally does he mention material matters, and then usually as they are related to the ministry of one of the Lord's servants, such as the recovering to health of Epaphroditus, or the supplying of his own needs through the gifts of the Philippians. And even in the supply of his needs we find that his chief concern is not the supply itself, but the growth in grace of the Philippian believers which was manifest in the gifts.

A fair example of the extent to which the prayers of the Apostle Paul are concerned with spiritual things is furnished in Eph. 1:15-20:

"Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

"Cease not to give thanks for you, making mention of you in my prayers;

"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him:

"The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints,

"And what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power,

"Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places."

I believe God answers prayer,
Answers always, everywhere;
I may cast my anxious care,
Burdens I could never bear,
On the God Who heareth
prayer.
Never need my soul despair
Since He bids me boldly dare
To the secret place repair,
There to prove He answers
prayer.

Do we not feel rebuked when we review our own prayer lives and compare them with this earnest petition for the spiritual welfare of others? It is sad but true that most of us confine our prayers almost entirely to asking for some self-interest material blessing. We

need new clothes, or we need money to pay the rent, or we need money to pay the grocery bill, or we are sick and need to be strengthened in body. Perhaps a friend is sick or in some material need and we ask for his need to be met, and so our prayers go from one material thing to another. Surely God will be better pleased and our prayers will be more fruitful of blessing if we will consider more the spiritual needs, and not only for ourselves but especially for others also. Let us ask, and let us ask largely, but let us give the most important place to the things which lie nearest to the heart of God. Surely He cares for every detail of our lives and is interested in the material needs, but they are so unimportant beside the great spiritual needs. Without a question God is more concerned that a soul be saved or brought into close fellowship with Himself, and into the greatest usefulness for Him than that a body be made well and strong. Should we not therefore emulate the Apostle Paul in laying the greatest stress on spiritual things when we pray?

But that does not mean that we should not pray for the more material details of our lives. God does care about them and He led the Apostle Paul to pray about

them as well as about the spiritual things. He records a prayer which he prayed concerning his own health, and though the Lord did not see fit to grant his request, yet through his prayer he was brought to realize that the Lord knew best in the matter, and to rejoice in His will even though the request was not granted. Still other instances are recorded in which the material was the subject of Paul's prayers. It is not wrong for us to pray for such things. In fact it would be wrong if we did not, only we should not let such things crowd the more important things out of our prayers.

A THIRD thing which is outstanding in the prayer life of Paul is his *persistence*. This is indicated in many passages which we find in his writings, among which the following are representative:

"God is my witness, Whom I serve with my spirit in the gospel of His Son, that *without* ceasing I make mention of you *always* in my prayers" (Rom. 1:9).

"We give thanks to God *always* for you all, making mention of you in our prayers;

"Remembering *without ceasing* your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father" (I Thes. 1:2-3).

"What thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

"*Night and day praying* exceedingly that we might see your face, and might perfect that which is lacking in your faith" (I Thes. 3:9-10)?

Paul prayed with a faith that gripped the throne of grace and held on till the answer came. We need more of that kind of prayer, too. Someone has well said that we too often "ring the doorbell of heaven with our prayers, and then run away before the answer comes." It is said that George Muller, the man of God whose faith in God, and whose wonderful prayer experiences have been a blessing to countless souls, prayed for the salvation of two men for thirty-two years and then died without seeing either of them saved. But both of those men accepted the Saviour within six months of Mr. Muller's death. God's Word encourages us to persevere in prayer, and the example of the Apostle Paul gives us additional encouragement. We should seek to know the will of God in our prayer life, and when we are assured that the thing for which we are praying is according to His will we should hold on until the answer comes.

In connection with this characteristic of Paul's prayer life we note that not only was he persistent in the matter of repeatedly praying about the same thing, but he also was persistent in the time of his praying. He embodied the admonition which God gave through him:

"Pray without ceasing" (I Thes. 5:17).

We need a quiet time alone with God in the prayer closet every day, but sometimes the temptation is strong to confine ourselves to that time of secret devotion. The normal and most fruitful prayer life is that in which a believer lives throughout the day in the attitude of prayer. Every task becomes the subject of prayer. Every testing is a call to prayer. Every blessing is an occasion for thanksgiving. And so on throughout the day the heart is continually lifted up in prayer. This was evidently true in Paul's life, for his writings are full of brief, ejaculatory prayers. Only a sentence or two sometimes, and sometimes several sentences. The fifteenth chapter of

Romans which we have already considered is an example of this. In this chapter three short prayers are included and they are representative of many such in the writings of the Apostle Paul. Someone has said that he "likes ejaculatory prayer because it gets to heaven before the Devil gets a shot at it." When God's children live in the attitude of prayer, persisting in it throughout every day, their lives are filled with blessing both for themselves and for others.

THE confidence of Paul's prayer life also impresses us strongly. It takes faith to ask for great things, and that was the faith of the Apostle Paul. He knew that God was

"Able to do exceeding abundantly above all that we ask or think, according to His power that worketh in us" (Eph. 3:20).

consequently he was not afraid to ask Him for things which would stagger the faith of one whose conception of God was less, and whose faith was weaker than his. This is especially evident in Colossians 1:9-11:

"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in *all* wisdom and spiritual understanding;

"That ye might walk worthy of the Lord unto *all* pleasing, being fruitful in *every* good work, and increasing in the knowledge of God;

"Strengthened with *all* might, according to His glorious power, unto *all* patience and longsuffering with joyfulness."

Notice the exceedingly strong expressions which are used. What a staggering request this was! It is the request of a soul which has confidence in the power and willingness of God to answer prayer. There can be no doubt that here is one of the secrets of the wonderful way in which God used the Apostle Paul.

God delights to honor such faith in prayer. He challenges us in words about whose meaning there can be no misunderstanding:

"Call unto me and I will answer thee and show thee great and mighty things which thou knowest not" (Jer. 33:3).

To this challenge Paul's faith responded with a mighty bound. It should encourage us to ask more largely and to expect greater things than we have ever had faith to expect hitherto. The student of God's teaching in the matter of prayer is soon convinced that men have never, in their asking, reached the limit of God's willingness to give; nor have they ever, in their eager seeking for His fellowship in the hour of prayer, even approximated His willingness to meet us there. Let us learn from the example of the apostle, and pray. Let us pray boldly, asking greater things of God, and expecting greater things from Him.

BUT let us not forget that while Paul was confident in his prayer life he was also *submissive*. He could pray largely and expect largely, but he sought to know the will of God in all his prayer life, and when he was convinced that a thing for which he prayed was not according to His will, he was content and did not press it further. This is very manifest in an incident of which he tells us in II Corinthians 13:7-10. Here we read:

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The Eighteen Principles of Divine Revelation

Principle No. 8 — THE GAP PRINCIPLE — by THE EDITOR

THE Gap Principle of Divine Revelation is only recognized by a few students. In this it stands in direct contrast with the Context Principle, the importance of which is declared by practically all writers on Bible themes.

Inasmuch as the Gap Principle is of such a character as to be quite beyond human guess or invention, God has given it an unusually clear revelation in His Word. This is harmonious with all of God's gracious dealings with His people. He never deals unfairly. God is never unjust. If he had placed such an unusual principle as the Gap Principle in His Inspired Book and had failed to make clear in that Book the presence and the nature of the principle, He would by that act have laid Himself liable to the accusation of having been unjust to those who trust Him. Those who are without a knowledge of the Gap Principle are without excuse, for God has placed the knowledge within easy reach of all who study the Bible with an open mind.

A working conception of the Gap Principle is essential to an intelligent study of prophecy. It is quite futile to expect a clear and satisfying entrance into the beauties of those sections of Scripture which bear upon the things to come if the Gap Principle is ignored. Beginners in Bible study should most carefully avoid Bible teachers whose prophetic studies fail to recognize and employ the Gap Principle. This principle is a divinely given key which quickly and easily unlocks the most important and the most difficult prophetic doors in the Bible.

The definition of the Gap Principle is—

THE GAP PRINCIPLE IS THAT PRINCIPLE OF DIVINE REVELATION

- (a) Whereby God in Jewish Scriptures ignores those periods of time during which He is especially manifesting His disapproval of sin, or during which the confusion of a national adjustment may be taking place, or during which God may be holding in temporary abeyance some one of the Divine purposes.

Here is a principle of revelation which has particularly to do with those sections of Scripture which set forth God's dealings with Israel. Thus we shall expect to find the evidences of this principle in the Old Testament, in the Gospels and Acts, or in the latter part of the New Testament, for in these sections of God's Word, God is specially dealing with those things which pertain to His people Israel.

There are various gaps which a careful study of the Bible will bring to light, but that gap which is of most

frequent occurrence in the Word of God is the one in which God places some incident of Israel's past against some prophesied event of Israel's future, leaping the intervening centuries without comment.

The gaps which are found scattered through the Jewish sections of inspiration are not uniform in length. The application of the Context Principle will invariably show up the length either by years or by terminal events, of any given gap.

AS has been declared, the existence of the Gap Principle is demonstrated in the Bible. Instead of making a definite statement concerning it, the Holy Spirit has chosen to reveal this principle by showing that Jesus knew of it as a principle of revelation and consequently employed it as a principle of interpretation.

The passage from which this unique fact is adduced is found in Luke 4:17-20:

"And there was delivered unto Him the book of the prophet Esaias (Isaiah). And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon me,—"

Jesus had turned to Isa. 61:1-2. (It were well for the reader of this article to turn to the same passage.)

"because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. AND HE CLOSED

THE BOOK, AND HE GAVE IT AGAIN TO THE MINISTER AND SAT DOWN."

Note the explicitness of the record,—“And He closed the book,” for He had not come to the end of a sentence. All other things being normal there was no occasion for His closing the book, in fact, from every ordinary standpoint, it was incorrect and excuseless for Him to close the book as He did in the middle of a long sentence. But knowing that our Lord Jesus never made an incorrect or meaningless move, we are instantly impressed that so unusual, so unprecedented an action on the part of Him Who could say, “I and My Father are one,” must have significance of stupendous import. It has. A glance at the Isaiah passage (Isa. 61:1-2) will reveal the remarkably meaningful place at which Jesus closed the book and sat down.

“The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; and to proclaim the acceptable year of the Lord (HERE IS WHERE JESUS DISCONTINUED HIS READING. BUT

THE PASSAGE CONTINUES AS FOLLOWS:) and the day of vengeance of our God; to comfort all that mourn."

Why did Jesus stop and close the book at the particular point that He did? His next words give the inspired answer to this question.

"This day is this Scripture fulfilled in your ears" (Luke 4:21).

He stopped where He did because if He had read on into the sentence to the words, "And the day of vengeance," He could not have said to the people, "This day is this Scripture fulfilled." *The day of vengeance was then future and is still future.* When Jesus in the presence of the minister of the synagogue and the assembled Jews of Nazareth chose that unexpected place to close the book, He was teaching the Gap Principle. In His first coming He did come "to preach the acceptable year of the Lord,"—He did not come "to proclaim the day of vengeance of our God." The words "year" and "day" in this passage (Isa. 61:1-2) constitute the compound direct object of the infinitive "to proclaim." When Jesus closed the book of Isaiah in the synagogue that day He was so determined to stop just where He did that He separated the parts of a compound direct object,—He dismembered a clearly defined grammatical element in order to demonstrate a scriptural fact,—that the purposes of His first coming and the purposes of His second coming were not identical. *He chose to demonstrate the presence of the Gap Principle in Jewish Scriptures, not by a direct statement, but by closing the book in the middle of a compound direct object.* He could scarcely have used a more convincing method. By this unique action, He thrusts the "day of vengeance" out into the future and relates it to His second coming. It is a clear example of a passage where a fact concerning Israel's past is placed in immediate contact with a fact of Israel's future, the intervening centuries (which are the gap) being passed over without comment. Our Lord's method of handling the passage becomes authority to us to handle similar passages in a similar way.

The Gap Principle has the endorsement of Jesus. He Who was in the beginning with God and without Whom nothing was made that was made, has shown us that the solution of some of the most difficult passages in Scripture is to be found by applying the Gap Principle. How comforting it is to the soul of the eager student of God's Word to find conclusive proofs on every hand that *the Bible is self-interpreting.*

THE Apostle Peter saw and appreciated the importance of the Gap Principle, but the ancient prophets through whom God inspired many of the gap passages, were utterly perplexed by their own writings. Peter definitely teaches that the prophets didn't understand their own prophecies and that their whole difficulty was that they didn't know about the Gap Principle.

The passage is in I Pet. 1:10-11:

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

Peter, led by the Spirit, says the prophets "searched" for the "time" that the Spirit of Christ was talking about, when He was speaking through them, and talked about the

"sufferings" and the "glory." Isaiah, Jeremiah, Zechariah and the other prophets are here presented as studying their own writings and unable to find the "time" which the Spirit of Christ which was in them did signify when He inspired them to write beforehand concerning two things,—suffering and glory. No wonder the prophets were perplexed. The prophecies which the Spirit of God had inspired them to write had prophesied the coming of a Messiah and had told of suffering and glory. The sufferings predicted were poignant and the glory predicted marvelous and radiant, and yet they appeared in the prophecies side by side. This made the prophecies seem self-contradictory. The prophets were consequently puzzled by their own writings (what a testimony to the divine inspiration of the Scriptures). They were puzzled simply because they did not know the Gap Principle. Had they but known the principle revealed by Jesus that day in the synagogue at Nazareth they would have understood that the "sufferings" were predicted for the first coming of the Messiah, that after the sufferings would come a "gap" of many centuries and then the "glory" would follow when Jesus would come back to reign.

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The Prayer Life of Paul

Continued from page 296.

"Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

"For this thing I besought the Lord thrice, that it might depart from me.

"And He said unto me, My grace is sufficient for thee, for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me.

"Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."

Apparently there was some sickness or weakness in Paul's body. He was eager that if it were possible this might depart from him, so he prayed and asked that it might be so. Thrice he prayed, but finally was convinced that God saw that it was best not to grant his petition. Having been persuaded of this he did not press his requests nor did he become sulky about it. He submitted himself to the will of God cheerfully and gladly. He was content with the grace of God, and felt that it was sufficient. He even rose on the wings of faith above the trial and testing of the thing for which he had been praying that he might be rid of it, and in the power of the Spirit actually gloried in his weaknesses because they were the occasion of a more full manifestation of God's power.

O fellow believers, how like little children we are. We pray and ask the Lord for something, and then when He does not see fit to grant our petitions we get angry with Him and pout because we did not get what we wanted. We act as though we could not trust Him to do the thing which is for our best interests. We need to learn with the Apostle Paul that He knows best and that He cares for us far more than we can possibly care for ourselves. We need to learn that He knows infinitely better than we what really is for our best interests and that He is eager to do the *best* thing. Someone has written a very beautiful little verse which expresses in other words the strong faith which the Apostle Paul manifested in the loving providence of God, and the lesson which we need to learn, O so badly!

Disappointment, His-appointment,
Change one letter, then I see
That God's thwarting of my purpose
Was His better choice for me.

SHOULD believers pray in this dispensation? How can we question it when such clear teaching and such a blessed example is before us! Indeed we should pray. We should pray worshipfully. We should

pray with proper regard to the relative value of spiritual and material things. We should pray persistently. We should pray confidently. And (O how we need to learn it!) we should pray submissively. Let us come before the throne of grace on bended knee, with the prayer of the disciples,

"Lord, teach us to pray!"

McPhersonism

CONTINUED FROM THE JULY ISSUE

by W. P. WHITE, D. D.

The Gift of Tongues

Mrs. McPherson believes in the gift of tongues for this dispensation. She herself speaks in "tongues" and in connection with all of her work there are held what is called "tarry meetings." They "tarry" for the baptism of the Holy Spirit which they say manifests itself in the gift of tongues. These "tarry meetings" are noisy! All pray at the same time, and at the top of their voices. They roll on the floor and jabber. It is beyond description! (It has been recently reported that this is not now done in the McPherson meeting. This is not true. Since Mrs. McPherson moved into her new building in Los Angeles she now confines this part of the program to a room that was built for the purpose. A room with noise proof walls! It seems very strange that she can control the Holy Spirit and restrain Him from showing these strange manifestations in the main auditorium.)

Mrs. McPherson says that her movement is the fulfillment of the prophecy of Joel 2:28, 29. (See large book by Aimee Semple McPherson entitled, "This Is That," price \$3.50 per.)

On the day of Pentecost, when the Spirit came upon the believing Israel, Peter said: "This is that which was spoken by the prophet Joel." Mrs. McPherson tells us that was the "early rain." She says that this movement under her leadership is the "latter rain." She has never learned "rightly to divide the Word of truth." She mixes Israel and the Church at her pleasure. This mixing is manifest in all her teaching, even when she preaches on the coming of the Lord. She has never seen that a dispensation had been given "to the Jews first." Peter was speaking to Israel alone on the day of Pentecost. The Spirit came upon Israel that day according to the promise of the Lord Jesus in John 16:7. "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you."

Joel, a prophet to Israel had said: "I will pour out my spirit upon all flesh" (Joel 2:28). This had a partial fulfillment on the day of Pentecost. In Acts 2:22, immediately after Peter quotes from Joel, he

says: "Ye men of Israel, hear these words." But on the day of Pentecost the prophecy of Joel did not have its final fulfillment, for Joel goes on to say in the same connection (Joel 2:32; 3:1, 2), "For in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and bring them down into the valley of Jehoshaphat, and I will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land."

It is evident that Joel's prophecy has to do with Israel. Peter on the Day of Pentecost spoke to Israel alone. If there had been a Gentile present, he would have stopped the meeting and put him out! The Spirit that day was poured out only on believing Israel. Afterward, Peter and John went up into the temple to pray. Their mission was to Israel. Peter addresses the Sanhedrin. The disciples were persecuted by Israel. Stephen's great address was concerning the unbelief of Israel. It was Israel that stoned him to death. Israel was on the heart of the Apostle Paul. Perhaps the saddest day in the life of the Apostle Paul was the day in which he said, "The salvation of God is sent unto the Gentiles and they will hear" (Acts 28:28).

The "sign gifts" seem to be confined in this dispensation to Israel. They seem to disappear after the revelation of the "mystery" of the Church to Paul (Eph. 3). The "ministry gifts" of Christ to the body, spoken of in Ephesians, are different from the "ministry gifts" of 1 Corinthians. These "sign gifts" seem to be first to Israel and then to Gentile believers, until the revelation was completed.

I do not need a "sign" for my faith today. "How firm a foundation, ye saints of the Lord, is laid for your faith in His excellent Word!"

The Bible is sufficient. I cannot trust any one or all of my five senses in spiritual matters. I can trust God's Word! "We look * * * at the things which are not seen." "Eye hath not seen nor ear

heard—but God hath revealed them unto us by His Spirit." I need no dreams or visions. I need only the Word of God as a basis of faith. Faith based upon an experience, a dream, a vision, or feeling, is a house built upon the sand! "Faith cometh by hearing, and hearing by the Word of God."

Since that blessed revelation has been completed, the only "tongue" a disciple needs is the tongue of the people to whom he has been sent, a tongue to preach the never failing grace of God.

The Baptism of the Holy Spirit

The teaching of McPhersonism concerning the baptism of the Holy Spirit is, "Not all believers have the baptism of the Holy Spirit, but Jesus Christ baptizes with the Holy Spirit those who 'tarry' for it, and when the believer is baptized in the Holy Spirit, he is given one of the 'gift signs' of First Corinthians." The teaching of the Word of God is different:

1. Every believer has the Holy Spirit the moment he is saved. "Know ye not that your body is the temple of the Holy Spirit?" "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?" (1 Cor. 3:16.) He said this to "carnal" Christians. It certainly is true of spiritual Christians.

2. Every believer is baptized in the Holy Spirit the moment he believes. "For by one Spirit are we all baptized into one body" (1 Cor. 12:13). The Holy Spirit came in response to the promise of our Lord. He is here. He has not gone away. Every believer is baptized into the body of Christ "by one Spirit." To teach that a believer should seek the baptism of the Holy Spirit as a second work of grace is to teach "beyond what is written."

3. Every believer has the baptism of the Holy Spirit the moment he believes. The Holy Spirit is an indwelling presence. He is in us, not to testify of Himself, but of Christ. The believer cannot have more or less of the Holy Spirit, but the Holy Spirit can have more or less of the believer, according to the believer's willingness to "yield" or "grieve," to "walk in the Spirit" or to "quench" Him. To accept the crucified and resurrected Saviour is to receive the Holy Spirit as a pledge

from God that He has accepted us. The believer today has no Scripture sanction to pray for the Holy Spirit.

There is a "filling" of the Spirit. The believer is not commanded to seek a baptism of the Spirit, but he is commanded to be filled with the Spirit. (Eph. 5:18.) This filling comes to the believer when he "yields" himself to Him who worketh all things after the counsel of His will. We need this filling for testimony and service. Thank God, the believer may be so filled, "moment by moment," as he abandons the old perpendicular pronoun and allows Jesus Christ to have the complete lordship of his life.

Mrs. McPherson quotes Acts 19:1-7 to prove that the believer does not have the Holy Spirit the moment he believes. Again she fails to "rightly divide the word of truth." These people at Ephesus who had not received the Holy Spirit, were disciples of John the Baptist and had been baptized by him. John the Baptist never administered Christian baptism. Paul said to them, "Did ye receive the Holy Spirit when ye believed?" And they said unto him, "We have not so much as heard whether there be any Holy Spirit." Paul said, "Unto what baptism were ye baptized?" They said, "Unto the baptism of John." Scofield has well said, "Their answer brought out the fact that they were Jewish proselytes, disciples of John the Baptist, looking forward to a coming King, not Christians, looking backward to an accomplished redemption."

4. The Bible does not teach the doctrine of "the second blessing." However, some Christians have an experience that they might well call a second blessing. It is that experience that comes to the believer *who has never been instructed* in the Word of God concerning his privileges in the Christian life, who SUDDENLY comes to a realization of all that God is willing to be and to do for him. And yet, after this so-called "second blessing" there may come more just like it, for who has ever had a COMPLETE realization of ALL that God is willing to be and do for him? These "blessings" pile up into the thousand as the believer, under the guiding of the Holy Spirit, has revealed to him through the Word the deep things of God.

5. To "tarry" for the Holy Spirit is without New Testament sanction. The Holy Spirit is in the believer now. Why "tarry" for Him? The first disciples tarried in the city of Jerusalem according to the commandment of our Lord. That is all the "tarry commandment" the New Testament speaks of. They tarried because the Spirit had not yet been sent. There was no "tarrying" in the home of Cornelius, when the Spirit first fell upon Gentile believers. Moreover, there is not the slightest evidence that the believers on the day of Pentecost or in the household of Cornelius, rolled on the floor, or went into a trance when they received the gift of the Holy Ghost. They went out to magnify Christ and His Gospel. The great need today is not that believers "tarry" for the Holy Spirit, but that believers yield themselves unto God in such complete abandonment of self that the Holy Spirit within them may not be hindered in His work of magnifying Jesus Christ.

The Effect of McPhersonism on Churches and Individuals

- I. It Creates Confusion.
- II. It Ministers to Egotism.
- III. It Has a Lying Spirit.
- IV. It Dishonors the Word of God.

I do not like to write these things. I want to be kind. I think I love everyone who loves the old Book, who believes in the deity of Jesus Christ, who rests on the blood atonement for salvation, who believes in the new birth, and who is looking for the blessed appearing of the great God and our Saviour, Jesus Christ, but love for old friends must not block the way of one who desires to defend the faith "once for all delivered to the saints," even though he anticipates the venom that shall be poured out upon him by her followers.

McPhersonism Creates Confusion

There is such a desire among God's dear children, these days, to know the truth, and such ignorance of the blessed Word, that many, in the excitement of a meeting, swallow the poison that is given with the truth. Truth mixed with poison is poison! What is the result? Division, bitterness, strife. God is not the author of confusion, yet I know of many congregations split into factions by this Pentecostal movement of Mrs. McPherson.

Many of these congregations have been among the most spiritual, missionary and active congregations on the Pacific coast. Many of the dear children of God have been grieved to the depths of their heart by being charged with blasphemy, simply because they protested against a movement with no Scripture foundation. This is not "endeavoring to keep the unity of the Spirit in the bond of peace." The bitterness of McPhersonites with those who differ with them is beyond measurement.

McPhersonism Ministers to Egotism

The movement seems to create a colossal egotism among its followers. The leader herself is an egotist. She has not succeeded, if she has tried, to keep herself in the background and make Jesus Christ pre-eminent. She likens herself to Luther, to Wesley, to Finney, to Moody! That is "going some!" The movement centers in her. The people in her audience marvel at the greatness of the woman. She lets them! She is a pastmaster on the platform and she knows it.

Her followers seem to catch her spirit. Even to the youngest, they do not hesitate to boast about their superior attainments in grace and to criticise the old saints who have known grace a long time and have been used for many years in a wonderful way, under the power of the Holy Spirit, to magnify the Lord Jesus Christ.

McPhersonism Has a Lying Spirit

I have heard her followers say, "I would not take a million dollars for the vision that I have received. Since the days of the Apostles there has not risen a greater than Sister McPherson." They exaggerate concerning the numbers converted and the numbers healed. I heard Mrs. McPherson say that once when she was poor, her little girl had a good pair of shoes, but they were a size too small and hurt her feet. The dear little girl said, "Mamma, the clothing of the chil-

dren of Israel waxed not old, in the wilderness, what about the little girl's shoes?" Would God stretch them? Happy thought! They both prayed that God would stretch the shoes during the night, and behold! In the morning the shoes were a size larger and the little girl wore them out with comfort. I do not doubt the power of God. I could believe that God would send a good brother or sister around during the night with a new pair of shoes, but please excuse me if I say that I do not believe that God is in the shoe-stretching business! Such stories before an audience of 5,000 people do not appeal to men. They neither win the unconverted nor edify the loving disciple.

McPhersonism Dishonors Word of God

McPhersonism dishonors the Word of God in two particulars:

First—The followers base their faith upon their experience, rather than upon the written Word. For instance! It makes no difference what the Word says about the baptism of the Holy Spirit, if they have had the "experience" by "tarrying" and by being knocked off their chairs in a "tarry meeting," that settles it!

Second—The followers base their faith on a so-called revelation outside the written Word. They receive "messages" while "under the power"—messages that are not the Word of God and to which the Word gives no sanction. For instance, "Jesus is coming very soon." I am looking for the coming of the Lord. He may come very soon, but the Word does not say He will come very soon. It says, "Of that day and hour knoweth no man." I rest content with the plain statement of the Word. I shall not know when He is coming to take me up with all the dear saints of God, until, He "shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." It is dangerous to trifle with the Word of God! That dear old Book reveals all to me that my blessed Lord wants me to know.

McPhersonism is not apostasy, it is heresy. Not for a moment do I class Mrs. McPherson and her assistants, Drs. Price and Townsend, with apostates. She does not belong to a class with Fosdick, and Mathews, and Foster, and Kent and the great company in our colleges and universities who are "blasting at the Rock of Ages." I have no reason for believing that Mrs. McPherson is not a saved woman, but a saved woman may be fearfully deceived by Satan and by him made an agent for the deception of others, and I believe she is so deceived. She is a teacher of dangerous heresy, and a teacher of heresy may do more to confuse the Church and sidetrack earnest people than an apostate. I fully agree with Dr. W. B. Hinson when he says, "This is the greatest menace that has ever come to Oregon. You need not go to Albany or Ashland. God is in your own bedroom. The best place for a 'tarry meeting' is in your own little room. Little use to have the public one unless you do."

D. B. I. at Home and Abroad

by JESSE ROY JONES

From the time that Dr. Nicholson, pioneer missionary to the Solomon Islands, and Mr. and Mrs. Robert Harkness, of Los Angeles, arrived at D. B. I., Saturday evening, June 30th, until the time of their departure on Monday evening, July 2nd, the members of the Institute family enjoyed a most delightful period of fellowship with them.

The Church of the Open Bible turned the entire Sunday evening gospel service over to Mr. and Mrs. Harkness and Dr. Nicholson. The Institute Auditorium was filled to its capacity, and the meeting proved to be a real spiritual blessing to everyone present. Dr. Nicholson is a man of God, and to hear him relate his experiences in bringing the Gospel to the head-hunters of the Solomon Islands reminded us of the hair-raising experiences of John G. Paton on the New Hebrides and the blessing of God upon his work.

Robert Harkness needed no introduction. His work as a gospel song pianist and composer is known the world around. Very few hymn writers have as pleasant a style as Mr. Harkness. He also displayed unusual ability in his interpretation of the old favorite gospel songs, and to see him swing the congregation into real singing without employing the customary cheap jokes was indeed refreshing.

Mrs. Harkness also won her way into the hearts of everyone through her beautiful, yet unaffected manner in giving forth the Gospel in song.

We are happy to report the good work being done by our brother Carl C. Harwood in the northern part of Colorado. Below is an account given by the Pawnee Press of the closing meetings held in the Grover Community Church:

"The two weeks' revival meetings which were held in the Community church came to a close Sunday, when Dean Clifton L. Fowler of the Denver Bible Institute preached three of the most powerful, uplifting and helpful sermons we have ever heard. We shall not attempt to describe the matchless beauty of words, the power, the fervent zeal, the ease and grace of delivery, the commanding, yet winning personality possessed by this most gifted speaker, because to those who did not hear him it would sound like fulsome flattery, while to those who did hear him it would appear weak and inadequate. It may not be out of place to say that those who missed hearing these sermons, in the morning on 'The Strong Man,' in the afternoon on 'The Shielded, Yielded and Wielded Life,' and at night on 'The Message of the Cross,' suffered a very great loss. But it is very gratifying to know that the pleasant experiences of the blessed Sabbath day were not all ours. Dean Fowler expressed himself at the close of the evening service as having enjoyed the

meetings, the fellowship, the Christian spirit and generous hospitality of the Grover people very much, and said he hoped to be invited to come again; even more, that he would feel slighted if not invited to come back. So it is very likely that some time around the first of September, upon his return from holding meetings in a number of the large cities east, we shall have the pleasure of hearing him again.

"Special music by the choir and junior boosters' chorus, a mixed quartet, Mrs. Woodward, Mrs. Abbey, Mr. Franklin, Mr. Williamson, in the morning, and a male quartet, Dale Taylor, Mr. Harwood, Mr. Abbey, Mr. Williamson, at the afternoon service, added to the day's enjoyment, as did the bountiful luncheon at the noon hour.

"Evangelist Harwood's meetings were interesting and profitable, with sixteen conversions reported. Mr. Harwood expects to remain in this vicinity for several weeks, holding meetings in the country east and west."

Harwood just recently closed a one-week series of meetings at Higday, Colo. He reports 32 conversions as a result of his testimony for Jesus in Higday. Praise God for the power of the Gospel! Remember dear Brother Harwood before the throne of Grace, that God will continue to bless him and his work.

Although somewhat belated, we feel that the following news item concerning an evangelistic meeting held at the First Baptist Church of Tucson, Ariz., in March should be included in this issue of "Grace and Truth." We quote the report as it was sent to Dean Fowler:

"The First Baptist Church of Tucson, Ariz., Richard S. Beal, pastor, has just closed an evangelistic campaign which will ever be memorable in the history of the church and community.

"It was conducted by Evangelist Harry O. Anderson of Berkeley, California, whose work is widely known, especially among young people. He was for two years student pastor in the University of California. As a preacher of gospel truth he is unexcelled. He has a winsome personality and is a forceful and convincing speaker. During his three weeks' stay in Tucson he endeared himself to all. There were 175 conversions and scores became interested in the church and its work.

"Assisting Brother Anderson were Mr. and Mrs. John Basil Long of Kentucky, both musicians of fine accomplishment and filled with enthusiasm. Especially commendable was their work with the boys and girls."

We are more than pleased with the above report and pray God's richest blessing upon the Tucson church and the aggressive testimony which is constantly being given forth by our dear Brother Beal, the pastor, and one of the assistant editors of "Grace and Truth."

Harry Rimmer of Los Angeles spoke at the morning service at the Church of the Open Bible, Sunday, July 8. His positive message on the resurrection of Jesus Christ both from external and internal evidence proved to be a real blessing. Mr. Rimmer was also the special speaker for the Summer Session of the Fundamentalist Conference, held in the First Baptist Church of Denver. Mr. J. D. Heinzman is the State Chairman of the Fundamentals Movement and it was through his efforts and influence that Harry Rimmer was brought to Denver. Rimmer has been greatly used of God among the high school and college students of the country, having a message peculiarly suited to the needs of the modern student and at the same time faithful to the fundamental teachings of God's Word. His ministry in Denver was of special help and blessing to those who love the Old Book.

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The Fundamental Sunday School Lessons

Expositions by H. A. WILSON

Lesson 31

Sunday, August 5, 1923

THE DISCIPLES' RELATION TO THE WORLD AND FUTURE GLORY

John 17:14-27

Memory Verse—John 17:23

In the first part of Jesus' prayer, which is recorded in John 17 we found that Jesus spoke of the disciples' relation to Himself. We found that in Him we have a Life-giver, a Revealer, an Intercessor, a Guarantor of our security, and a Bringer of joy. Most of these truths were familiar to us because they had been presented in the earlier teaching of the Book of John. In the last half of this wonderful prayer Jesus passes from what the disciples have in Himself to the outworking of those marvelous blessings, and to their full manifestation in the future. The last half of the chapter deals with the disciples' relation to the world, and to the glory of the Lord. While they are in the world God wants to manifest His presence and power in their lives as He will certainly manifest it in the future when all who have believed in Jesus will be glorified with Him. Col. 3:1-5.

I. THE DISCIPLES' DISTINCTION

Vs. 14

Surely it is only reasonable that God should expect His children to be different from those of the world. He has made a distinction between believers and unbelievers as wide as eternity. This distinction may be seen in many facts. Whereas the children of the world are children of the devil (Jno. 8:44), the believer is a child of God through faith in Jesus (Gal. 3:26). The children of the world are subject to the wrath of God because of their sin (Rom. 1:18), but the children of God "shall not come into condemnation" (Jno. 5:24). The children of the world are "dead in trespasses and sins" (Eph. 2:1), but the children of God are "passed from death unto life" (John 5:24). The children of the world are incapable of doing works which are pleasing to God because "without faith it is impossible to please Him" (Heb. 11:6), but the children of God are "created in Christ Jesus unto good works which God hath before ordained that they should walk in them" (Eph. 2:10). Children of the world are shut out from the presence of the Lord "without God and without hope in the world" (Eph. 2:12), but the children of God have access with confidence into the very presence of the "throne of grace" (Heb. 4:16). The children of the world are aliens and strangers to God (Eph. 2:12), but the children of God have their "citizenship in heaven" (Eph. 2:19). To the children of the world there is no prospect for the future but that of awful fiery judgment (Heb. 10:26-27), but the children of God are expecting their Saviour from heaven, even the Lord Jesus Christ, Who shall change their vile body that it may be

fashioned like unto His glorious body (Phil. 3:20-21). The distinction between the children of the world and the children of God is as broad as that between heaven and hell. Surely God should be able to expect us to be different from the world in our lives since He has made such a difference in our standing before Him. Eph. 2; Rom. 12:1-2.

This wonderful distinction is suggested in the words "They are not of the world, even as I am not of the world." (Vs. 14.) In this verse we see that believers are "not of the world." This implies the fact of regeneration. Our origin is not a worldly one. We are "born from above" (Jno. 3:3-7). The instant we believed in Jesus all things became new and we were made "new creatures in Christ." Here, too, is suggested the basis of this marvelous change, for Jesus said, "They are not of the world *even as I am not of the world.*" In this is seen the truth of our identification with Him. It is because we are in Him that all of these wonderful things have come to pass in our standing before God. We are in Him, and He is not of the world, therefore we are not of the world. We are in Him, and He is holy with a perfect holiness, therefore we are counted holy with God's own righteousness (Rom. 3:22). All of the things which God has done for us are *in Him*. And as we are identified with Him in the blessings of the resurrection life so we may be and should be identified with Him in suffering the scorn and persecution of the world. The world hated Him, therefore we should not wonder if it hates us as it most assuredly will if we so live as to manifest the distinction which God has made between us and the children of the world. Gal. 3:26; II Cor. 5:17; I Cor. 1:30; Rom. 7:4; Jno. 15:18-19.

II. THE DISCIPLES' SANCTIFICATION

Vss. 15-17

This distinction is manifested in a sanctified life. That is why Jesus prayed, "Sanctify them through thy truth." We are *in* the world but we are not *of* the world. It is not wrong for a Christian to be in the world, but it is very wrong for the world to be in the Christian. Jesus did not pray that we might be taken out of the world, but that we might be preserved from the evil which is in the world. This is our sanctification. (Vs. 15.)

The sanctified life does not mean that the old sinful nature is eradicated. So much misunderstanding has arisen about this matter that it is necessary for us to bear in mind that sanctification in the Scripture never means that the old sinful nature is taken out of the Christian or that

he cannot sin again. Nor is it a thrilling experience which is called by the uninstructed "the baptism of the Holy Ghost." We have already learned that the baptism of the Holy Spirit comes to the believer the instant he trusts the Saviour. And the Scripture definitely teaches that it is possible for believers to sin as long as they are in the flesh. It also teaches that the old sinful nature will not be removed from us until we are with Jesus in the resurrection. But God wants His children to live victorious over sin. He wants to manifest His power in the life to such an extent that the enemies of the soul,—the world, the flesh, the demons, and the devil,—shall be defeated and the soul kept by the power of God. It is not possible for the Christian to get to the place where he *cannot* sin, but it is possible by the power and grace of God for a Christian to live so fully victorious that he *does not* sin. Rom. 6:13; I Cor. 1:2, 30, 31; I Cor. 3:1-3; Heb. 10:10-14; Jude 24.

This is possible only through the Word of God. Jesus showed how sane and sensible was the truth about sanctification when He prayed, "Sanctify them through thy truth, thy Word is truth." Only as a believer learns to meditate constantly in the Word of God, and to let it work out through his life can he know the power of God to keep him victorious over sin. God led the Psalmist to write, "Thy Word have I hid in my heart, that I might not sin against thee" (Psalm 119:11). And when Jesus, as a man, met the devil in the temptation, He met him with the Word, saying three times, "It is written." So powerful did it prove that the devil was defeated, and compelled to leave Him in peace. Then, too, it is significant that God included the "Sword of the Spirit, which is the Word of God" (Eph. 6:17), among the Christian's equipment for his conflict with the adversary and his forces. By constant meditation in the Word of God, and by applying it to our lives we may be made holy. In this way the sanctification which is ours in our standing before God may be manifested in our state. Psa. 119:9.

III. THE DISCIPLES' COMMISSION

Vs. 21

Another result which will be manifest in our lives when we are where God wants us to be is that we will render service to Him. This is indicated in the words, "As thou hast sent me into the world, even so have I sent them into the world." We know that Jesus came into the world to seek and to save that which was lost (Luke 19:10). He came to give His life a ransom for sinners, and to save them (I Tim.

1:15). While that was distinctly Jesus' work, and we cannot in any sense die for the sins of others, we may give forth the message of His grace and we should do this even at the cost of personal sacrifice and suffering. In this we will become partakers with Him in His sufferings, and in His service. Jesus died to save sinners. Let us be willing to die, if necessary, in order to get them the good news of His offer of eternal life through faith in Him. We are sent into the world even as He was sent into the world, to seek the lost, and to give them the Good News of His death, which is the power of God to salvation to everyone who believes it. Matt. 4:19; Rom. 1:15-17; Phil. 1:29.

If we do this faithfully many WILL believe and be saved. This is beautifully implied in the words "Neither pray I for these alone, but for them also which shall believe on Me through their word." Faithful service for the Lord Jesus is sure to be followed by fruitbearing for Him. We know that when we consistently preach His Word it will not return unto Him void, but it shall accomplish that which He pleases and shall prosper in the thing whereto He sent it. We know that when we labor earnestly in the ministry of the Gospel, "our labor is not in vain in the Lord." For this we have His definite promises. Faithful service brings fruitful results. The simple proclamation of the Word concerning Christ brings others to believe in Him. Isa. 55:10-11; I Cor. 15:58.

IV. THE DISCIPLES' TRANSFORMATION

Vs. 21

Still another result of the yielding of the life to Him, is that we are transformed and made like Him. Jesus prayed, "That they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." In these words He suggested the truth of the believer's standing and state. Our standing is what we are in God's sight, and our state is what we are in the sight of men. Our standing is our position in Christ, and our state is our condition in this life. The

record of the Scripture is very plain, teaching that our standing is perfect. We are "one" *with* Him and *in* Him now in the eyes of God. That is the basis of our salvation. We cannot be other than identified with Him in our standing, but oh! how pitifully short our state comes. How many times are we other than one with Him in our lives. The transformation which God wants to produce in us is that He may work in and through us to manifest the perfect unity in our lives which is ours in our standing before Him. Col. 2:10; I Cor. 1:30; Rom. 3:22.

When we are manifestly at one with Him in our lives it causes unbelievers of the world to believe in Him. This is seen in Jesus' words, "That they may be one in us, that the world may believe that thou hast sent me." There is no testimony more powerful in convincing men of the deity and grace and power of the Lord Jesus than the testimony of a transformed life,—a life which reflects His light—a life which is evidently lived in the unity of the Spirit. Doubtless one reason why the world is becoming constantly more hardened against the Gospel is that so many of God's children live worldly lives instead of transformed lives. But that is all the more reason why we should seek constantly to be transformed into His likeness by yielding to Him. The very darkness of the night of sin in which we live will make our light to shine more brightly if we but let Him fill us and manifest Himself through us. And when we do this we may be used of Him to turn many to righteousness through leading them to faith in Him. II Cor. 3:3, 18; Rom. 12:1-2; Matt. 5:14-16.

V. THE DISCIPLES' GLORIFICATION

Vss. 22-24

Another most wonderful thing which God has done for us in our standing, and which He wants to manifest for us in our state is that He has glorified us with Christ. Jesus said, "The glory which thou gavest me I have given them; that they may be one, even as we are one." In the mind of God the believer is glorified with Christ now. We are raised up to-

gether and made to sit together in heavenly places in Christ Jesus. This blessed and wonderful fact may be manifested in our lives through the transformation which God wants to produce in us. There is nothing but unity between God the Father and His Son, Jesus, now. This perfect unity is one of the characteristics of His glory. Though it is impossible for His glory to be fully manifested while we are in the flesh, this one thing may be manifested,—we may be one with Him in all things. I Pet. 5:1-4.

How blessed it is to know that the glory which is ours now in our standing shall be shared visibly in the future! Our state will then meet our standing, and there will be no difference. When we shall see Him we shall be like Him. "When He shall appear, then shall we also appear with Him in glory." This fact is suggested in the words, "Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me; for thou lovest me before the foundation of the world." Rom. 8:18; Col. 3:4; I Jno. 3:2.

VI. THE DISCIPLES' PORTION

Vss. 25-26

In the meantime, while we are waiting for the manifestation of His glory, we may enjoy the knowledge of the Lord Jesus, and fellowship with Him in a way which is impossible to the world. The world knows not our God. And it knows not the sweetness of His love. These things are the exclusive portion of believers in Him. He has given unto us the privilege of knowing the truth. And He has revealed His love to us. How we ought to appreciate this, and we will appreciate it more and more as we live in the light of His presence and let Him teach us how to enjoy the knowledge of His Word and the blessings of fellowship with Him. It is impossible for one to tell another of the joys of this privilege. Even one who has entered into the deepest delights which come from meditating in the truth, and fellowshiping with Him can only say to others who have not enjoyed that privilege as yet, "Oh! taste and see that the Lord is good." Psa. 34:8; I Pet. 1:8.

Lesson 32

Sunday, August 12, 1923

JESUS BETRAYED

John 18:1-27

Memory Verse—II Cor. 6:17

In the 18th chapter of John we read of Judas' sin in betraying Jesus, and of Peter's sin in denying Him. The sin of Judas is typical of the sin of the unbeliever in refusing to accept Him as Saviour, and the sin of Peter is a sin of which many Christians are guilty, in one form or another. Judas' sin shows us some of the motives which actuate unbelievers in refusing to accept the Saviour, and Peter's sin shows us some of the causes for a believer's backsliding. Judas presents a picture of fleshly and unavailing sorrow, but Peter gives us a picture of true repentance. The results of unbelief are shown in Judas' experience, and the results of a Christian's backsliding are shown in Peter's life. We do not find all of these details in the lesson which we study, but the lesson itself becomes a starting point from which we may reach out into all the Word of God and gather to-

gether many other Scriptures which help to make the true significance of these two stories radiantly clear.

I. JESUS BETRAYED BY JUDAS, THE UNBELIEVER

Vss. 1-15

Judas' chief sin was that of unbelief. That was the sin which lay at the root of the terrible act of betraying Jesus. There can be no doubt that if Judas had believed that Jesus was the Son of God and that He was the One Who should die to save sinners, such as he, he would not have betrayed Him. It was because he did not believe in Him that Judas was moved to betray Him, and became a willing tool in the hands of Satan. The sin of betraying Jesus, as terrible as that was, was not the reason Judas was lost and condemned before God. It was because he did not believe in Him. This is clearly

seen in the fact that even before he betrayed Jesus he was called "the son of perdition" (Jno. 17:12). And it was said that he was "a devil" (Jno. 6:70-71). Then too we know that Jesus tasted death for every man. The only sin which can bring condemnation upon a soul is the sin of unbelief. God has made full provision for every other sin, but He cannot forgive the sin of unbelief, nor can He save from it. This was the sin which caused Judas' downfall, and it found its fruition in the terrible sin of betraying Jesus into the hands of His enemies. Every man who will not accept Jesus as his personal Saviour is just as guilty before God, and just as truly condemned as was Judas, and for the same reason—unbelief. Jno. 3:18; Rom. 5:12; Rom. 3:23.

One of the reasons for Judas' specific sin in betraying Jesus was the love of money. He bargained with the chief

priests to betray Jesus to them for thirty pieces of silver (Matt. 26:15). The Scripture tells us that, "The love of money is a root of all kinds of evil" (1 Tim. 6:10 R. V.). How many men are letting their business or money-making crowd all thought of spiritual things out of their minds. They do not stop to think about their souls' salvation. They do not, in most instances, even attend church services, and if they do they sit throughout the service thinking how they can enlarge their business, or increase their profit, and they do not benefit by the message which may be given forth. Many men are "too busy" to talk with a Christian worker about the things of the Lord. Talk with them about some chance to make money and they will give you hours of time, but just mention the name of the Lord Jesus, and they are too busy to talk with you. They are putting money before God. They have no time for Him, but much time for money. How sad it is that so many, like Judas, are selling their Lord for a few paltry pieces of silver or gold. Matt. 13:22.

Another motive which actuated Judas was love of popularity. Possibly he thought, when he first came into Jesus' company, that He was going to become a great leader, and was to receive much honor from men. Perhaps Judas expected to share in this human honor. But he did not have to be long in that company before he realized that to follow Him meant that one must share His sufferings, and persecutions, and the scorn of men. It was too much for him, and he sought to curry favor with the chief priests and Pharisees by selling Jesus into their hands. How many people there are today who refuse to accept Jesus and to live for Him because they are afraid of the opinions of men. They realize that a truly Christian life is a lonely life. It is an unpopular life. It is a life which incurs the sneers and jeers of an unbelieving world. They are afraid of what their friends may say if they make the necessary decision. Consequently they will not receive the Saviour. It is pitiful when men consider the opinions of other men, rather than the Word of God. It is sad that they seek the favor of men rather than accepting the love of God. Matt. 13:21; II Tim. 3:12.

Still another motive was hatred of Jesus. Judas had entertained sinful thoughts in his heart. He was a thief, though entrusted with the money of the little company (Jno. 12:6). Jesus' holiness and unwavering love must have rebuked him terribly. We know too that on at least one occasion Jesus had openly rebuked him because he put money before love for Himself (John 12:4-8). We know that Jesus had spoken of his secret purpose to betray Him, and that must have increased his bitterness of heart (Jno. 12:21-27). That hatred rankled in his heart until finally it came to light in his betrayal of the Son of God. Unbelievers are sinful by nature. Their works are evil, and they will not come to the light, for fear their works will be made manifest. Men see, in the holiness of Jesus a rebuke of their own sinful lives, but instead of recognizing their consequent need, and seeking for His salvation, they turn away from Him, unwilling to admit that they are sinners, and hating Him in their hearts because He is holy. Jno. 3:19-21; I Jno. 2:9-11; I Jno. 4:20.

Perhaps they are sorry for their sins, but that sorrow cannot save them. Judas was sorry after he had betrayed Jesus, but it availed him nothing. There is a vast difference between the sorrow of the world and the repentance of God's children. The sorrow of the world may recognize wrong doing. It may even confess it and resolve to cease from doing it, but the sorrow of the world worketh death. It is concerned with the results of its sin, rather than with the Person against whom that sin was committed. Judas confessed his sin. He said, "I have sinned in that I have betrayed the innocent blood" (Matt. 27:3-4). But it was too late. His sin was committed, and it could not be undone by such sorrow. So many people in an hour of great danger, or sickness, when they face the possibility of being soon called into account for their sins, are sorry that they have been so wicked. They weep bitterly over them. They confess them. They determine to cease from them. They make many fair promises to the Lord in the hour of sickness or danger. But when health comes again, or when the danger is past they forget and do the same things again. Their sorrow has amounted to nothing. It could not save them. Instead of such sorrow they needed to accept the Saviour, but they did not, so they are condemned already before God. II Cor. 7:10.

Judas lost all he had hoped to gain and more. He lost his soul. His money did him no good, for he soon took his own life, and instead of receiving the plaudits of men, he was laughed to scorn when he confessed his sin. Many men, like him, hope to gain by continuing in their course of unbelief and sin, but the day is coming when they must leave this old world. They cannot take their money with them then, and they will discover that the praise of men was a vain delusion which robbed them of the salvation provided for them in the love of God. They will learn too late the answer to the question, "What shall it profit a man if he shall gain the whole world and lose his own soul?" Matt. 27:3-7; Jno. 17:12; Mark 8:36.

II. JESUS DENIED BY PETER, THE BELIEVER

Vss. 16-27

It is significant that God should have seen fit to give us the story of Peter's sin in the same chapter in which He gave us the story of Judas' sin. Peter's sin itself seems to be very similar to that of Judas, but between the two men, and between the consequences of their sin is an infinite gulf. It is the difference between the saved and the lost. And this difference is emphasized by the proximity of the two stories. Jno. 3:18.

Peter's sin was a sin of failure to separate from the world. He stood among the enemies of Jesus, and warmed himself at their fire. He did not intend to deny his Lord, but he was willing to associate with His enemies, and thus placed himself where he would be counted as one of them. That failure to separate from the world led him to deny Jesus openly when he was challenged. Many Christians deny Jesus as definitely as did Peter by their sinful and worldly lives. They have trusted the Saviour, and have benefited by His salvation, but they refuse to live for Him, and their lives do not testify to His grace and power and holiness. They are guilty of denying the Lord. In principle there is no difference between saying by word

of mouth, "I know Him not," and saying the same thing in the actions of the life. A worldly Christian is a living reproach to his Master. Jas. 4:4; II Cor. 6:14-18.

The motive of Peter was the fear of men. In this he was much like Judas. Judas sought the favor of men, and Peter also sought their favor in order that they might not do him harm. The poor man weakly sought the friendship of the world instead of seeking to maintain his fellowship with God. And many Christians go into worldliness for the same reason. They are afraid of what men will think. They are afraid of the opinion of their "friends." Many Christians are more afraid of being called "old fashioned" or "narrow" than they are of losing their rewards. They forget, or do not care, that the friendship of the world is enmity with God. It is a shame for God's children to have more respect for the favor of men than for the fellowship of God. Jas. 4:4; Isa. 51:12-13.

Peter lost in his sin. He did not lose his salvation, for salvation depends not upon our works but upon our initial faith in Jesus. No, Peter was just as truly saved when he was swearing and cursing and denying his Lord as he was when he said in faith, "Thou art the Christ, the Son of the living God." But he lost. He lost his testimony for one thing. How much better it would have been if instead of denying Jesus he had told the servants simply and gently of what Jesus had meant to him, and of what He had done for him. But in choosing to deny his Lord he lost one of the best opportunities for testimony which he ever had. Again, he lost the joy of his salvation. There was no sweet consciousness of fellowship with the Lord when he was denying Him. And his sense of loss was so keen that he went out and wept bitterly. He also lost what reward might have been his for the testimony which he had the opportunity to give. So Christians who choose to live lives of sin and worldliness, selfishness and pleasure, though still children of God, lose their testimony and the joy of their salvation, and fellowship with God. They lose also the rewards which God wants to give them for faithful service. I Cor. 3:11-15; Jno. 6:37; Jno. 5:24.

Peter repented of his sin, and was restored. "He went out and wept bitterly" (Matt. 26:75). How different was his repentance from the sorrow of Judas. Judas thought only of his sin, but Peter realized that he had sinned against GOD. He realized in that hour the base ingratitude which he had shown toward his Saviour and Lord. And though we do not know all the details of his repentance we know that later Jesus restored and used him mightily. A condition of such restoration is repentance, consequently we know that Peter must have repented. After the resurrection, the message was given to the women, "Tell the disciples and Peter" (Mark 16:7). Jesus Himself talked with him intimately afterwards (Jno. 21:15-18). Then on the day of Pentecost and subsequently He used Peter in a special way to bring blessing to the souls of men. The child of God who drifts away from Him may be restored into full fellowship and usefulness for Him if he will only confess his sin, and permit God to have His way in his life. God does not require a long period of penance, or such things as that. He just asks that we recognize our sin, and confess it, and yield to Him, and

when we do that we have His wonderful and precious guarantee, "If we confess

our sins He is faithful and just to forgive us our sins and to cleanse us from

all unrighteousness." I Jno. 1:9; Psalms 51:12-13; Acts 2:14-41.

Lesson 33

Sunday, August 19, 1923

JESUS BEFORE PILATE

John 18:28-40

Memory Verse—Romans 6:23

The sins of Jew and Gentile met at the Cross of Jesus Christ. There He bore the sins of all men in all time, and of all nations. And not only did the sins of all meet there for judgment, but they also were manifested there in all their hideous character. The depths of the Jews' sin is shown in their ceremonial blindness and in their rejection of their King and Saviour. The Gentiles' sin is seen in the injustice of Pilate in permitting that a Man Whom he acknowledged to be innocent should be delivered to the will of the Jews and crucified. The lesson which we study today may be divided for convenience into three sections, all of them dealing with events leading up to the Cross, and all of them showing peculiarly the depths of sin, for if one would understand what sin really is, he must go to the Cross of Christ, and to the events which cluster about the Cross.

I. THE RELIGIOUS SIN OF THE JEWS

Vss. 28-32

"Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall lest they should be defiled, that they might eat the passover." Years before, God had given the Jews the passover feast. It was on the occasion of their going out from the Egyptian bondage. He had told them that the death angel was to pass through the land that night and was to slay the first-born in every home. In order that His people might be protected He told them to kill a perfect lamb, and to sprinkle its blood upon the door posts and lintel of the door. They were to roast the lamb with fire and to eat it with their loins girded and their staves in their hands. The sprinkled blood was to be a protection for the people in the house, and the Lord promised, "When I see the blood I will pass over you" (Ex. 12:1-4). It was from this that the passover feast derived its name. The anniversary of this feast had come and the Jews were about to celebrate it. They did not enter into the Gentile judgment hall lest they should be defiled and thus rendered unable to eat of the passover. Oh! What blindness was theirs! That passover feast which God gave them, and the sprinkled blood were only a picture pointing forward to the "Lamb of God" which was to take away the sin of the world (Jno. 1:29). Jesus, God's Son, is the real passover lamb. The Jews rejected Jesus, and betrayed Him into the hands of the Gentiles for judgment, then when the Gentile ruler would have released Him, they clamored for His blood. They were very careful about the ceremonial passover, but blinded themselves to its meaning. They clung to the dead form of the law but would not permit it to point them to the One Who was the fulfillment of that law. Jesus spoke truly when He said of them, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the

weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matt. 23:23). Though very punctilious in their observance of the smaller details of the law the Jews perverted judgment. In the case of Jesus, they surely showed no mercy, and they did not believe in Him. Many of today are like them. They permit dead legalism, ritualism, and formalism to take the place of a living faith in the Son of God. Jno. 1:29; 1 Cor. 5:7.

And what a weak accusation the Jews brought against Jesus! When Pilate asked them, "What accusation bring ye against this man?" they replied, "If he were not a malefactor we would not have delivered him up unto thee." This is the language of men who know they have no real case. It is the answer of children who when trapped by being asked why they have said a certain thing exclaim, "If it were not true we would not have said it." It is what is called in common parlance, "a bluff." The Jews had no case against Jesus and they knew it, but so implacable was their hatred for Him, and so set were they in their determination to do away with Him that they deliberately turned Him over to Pilate for judgment, and tried to persuade him that He was a criminal and that He should die. In doing this they violated their law, for it said, "Thou shalt not hear false witness" (Ex. 20:16).

Then again, the weakness of this accusation and the consciousness of the Jews that they were condemning an innocent Man is emphasized by a telling admission which they made immediately after. Pilate said to them, "Take Him and judge Him according to your law." To this the Jews responded, "It is not lawful for us to put any man to death" (Vs. 31). Ah! in that they gave themselves away! If Jesus were a blasphemer, as they claimed, in the mock trial before Caiaphas, they were commanded by the law of God to stone such an one to death. But if it be objected that the Roman law would not permit them to fulfill that law and to impose a death sentence it must be answered that the representative of Roman justice had just given them authority to proceed with the judgment by their own law. Thus by both the law of God and the law of the Roman government they were at liberty to proceed with the stoning of Jesus, if, as they claimed, He were a blasphemer. Then, too, it may be seen that the Jews did have the power on occasion to stone a man to death, from the fact that only a little later they stoned Stephen. Not the Jews' cry, "It is not lawful for us to put any man to death," was not occasioned by the illegality of that procedure, but by their own guilty consciences. It was their admission that they found no fault in Jesus. Lev. 24:16; Acts 7:54-60.

But in doing as they did they were only fulfilling prophecy. Had they judged Jesus according to their own law and decided that He was guilty He would have died by stoning. The Scriptures had fore-

told for many years that He was to die upon the Cross, and Jesus Himself had definitely told His disciples that He was to be crucified. Crucifixion was not a Jewish punishment, but Roman. If Jesus were to be crucified as the prophets had foretold, and as He Himself had declared, then it must be at the hands of the Romans. In their blindness and unbelief the Jews were hastening the fulfillment of the prophecies of God's Word. However, they were not in any measure less responsible for their sin on that account. God held them accountable for their rejection of His Son. Psalms 22:16 (Note also the whole of this Psalm); Matt. 20:19.

II. THE INJUSTICE OF PILATE

Vss. 33-37

But they were not alone in their sin in the matter. Pilate, the Gentile representative, was just as guilty as they. As the representative of Roman law he should have defended Jesus when the Jews admitted they had no case against Him. Instead he leagued himself with them in the effort to incriminate Jesus. Failing to get any evidence from the Jews on which to convict Him he tried another method. Questioning Jesus he tried twice to get Him to make a statement about His kingdom which would seem to be contrary to Roman law, and which would make Him out to be guilty of treason. And once he sought directly to get some admission of wrong-doing from the lips of Jesus. He failed in all three of his efforts, for though Jesus was the King of the Jews He realized the dastardly motives which prompted the questions, and realized the false interpretations which would be put upon His statements. Therefore, He simply turned from the questions of Pilate to speak of the truth which He came to bring. "The law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). The truth of which Jesus spoke was particularly the truth of the grace of God. He sought to show Pilate his need in saying, "Everyone that is of the truth heareth my voice." Psalms 119:110; 140:5; 142:3.

Pilate's answer to this loving attempt to win him was revelatory. He asked, "What is truth?" Yes, well might he ask that question. Truth was a stranger to that crafty old Roman governor. His very method in seeking to entrap Jesus showed that. Pilate, the unbeliever, showed that truth was far from his life and thought. But after asking that question he did not wait for the answer. He was not willing to learn of the truth which Jesus was so willing to teach him. Being, as he was, in the presence of Him in Whom is hid all the treasures of wisdom and knowledge, Pilate turned away and went out. Truth meant nothing to him. All he cared for was his own selfish pleasure and comfort. Col. 2:3; Jno. 14:6; 11 Thess. 2:10.

Going out he went to the Jews and said to them, "I find in Him no fault at all." What a striking admission of the inno-

cence of Jesus! The Jews, when asked what their accusation was, weakly replied, "If He were not a malefactor we would not have delivered Him up unto thee," and then admitted that they could find no real fault in Him by saying that it was not lawful for them to put Him to death. Pilate, the inquisitor, could find no fault in Him. Surely we need not wonder at that, for the all-seeing eye of God could find no fault in Him. When God can find no fault in a man it is useless for men to try. Jesus was holy, harmless, undefiled, and separate from sinners. Pilate's admission of the innocence of Jesus shows how deep was his sin in giving Him over to the Jews. I Sam. 16:7; Heb. 7:26; II Cor. 5:21.

But before he did deliver Jesus to them Pilate made them an offer which in itself was most unjust. Not only was he unjust in his seeking to incriminate a Man against Whom no accusation had been brought, but he was also unjust in giving the Jews their choice between Jesus and Barabbas. Barabbas was a convicted

criminal. There was no doubt about his guilt. Jesus was One Who was wrongly accused, and One in Whom the Roman governor himself could find no fault. Surely such an One, an innocent Man, should be set at liberty. But Pilate gave the Jews their choice. Should he set Barabbas free, or should he free Jesus? Should the guilty go free, or should the innocent? The injustice of this proposition is apparent on the surface. Matt. 27:16-26; Mark 15:7-15.

III. THE WRONG CHOICE OF THE JEWS

Vs. 40

The Jews chose Barabbas instead of Jesus. They preferred the guilty before the innocent. Their sin in this is typical of the sin of many others since that time. Men are constantly choosing the favor of sinful men rather than the favor of God. When it comes to a choice between sin-cursed, hell-doomed friends and the Lord Jesus Christ, men will choose the wicked friends. The knowledge that an acceptance of Jesus as Saviour will alienate

wicked and unbelieving friends and relatives causes many to reject Him. But whatever the cause may be, the worst sin of which men can be guilty is to reject the Son of God Who loved them and gave Himself for them. Prov. 1:28-29.

However there is another side to the wicked thing which was done there. Though the Jews and Pilate doubtless did not intend it so yet their preferring Barabbas to Jesus gives us a rich and blessed picture of what He was about to do for sinners. The innocent One took the place of the guilty. The Son of God took the place of the condemned criminal. So when Jesus died on the Cross He took the sinner's place. Because Jesus was to suffer Barabbas went free, and likewise the sinner may go free and enjoy eternal life because Jesus, the Son of God, took his place on the Cross. Jesus, Who was without sin, died for our sins that we might live through Him. What a wonderful picture and what marvelous grace we see here. I Pet. 3:18; I Pet. 2:24; Isa. 53:5-6.

Lesson 34

Sunday, August 26, 1923

JESUS DELIVERED TO BE CRUCIFIED

John 19:1-16

Memory Verse—II Cor. 5:21

The hearts of men are naturally the same in all generations. We are liable to look back upon the sins of the soldiers and of the Jews of the time of Jesus, and self-righteously condemn them. We are inclined to swell up in our pride and to think, if not to say, that we would not have done such a wicked thing as they did then, had we been there. But we forget, when we take that attitude, that we are naturally just as vile and wicked as they were. Let us bear this in mind as we study this lesson, and let us remember that it is only by the grace of God that men's hearts can be changed. Underneath the ordinarily calm and apparently sane exterior of men lurk hellish tendencies which they themselves may never realize until it is too late, and they have done some terrible thing which they thought was impossible for them to do. God, Who sees not as men see, looking not upon the outward appearance but upon the heart, has recorded in His Word that the human heart is "deceitful above all things, and desperately wicked." But the grace of God is sufficient for the worst of sinners, and though we find in this lesson a dark picture which brings out clearly the natural sinfulness of men, still we find the grace of God in the midst of this terrible scene, giving a message of life. Jer. 17:9; I Sam. 16:7.

I. THE MOCKERY OF THE GENTILES

Vss. 1-5

Pilate, before delivering Jesus up to be crucified, had Him scourged. The soldiers took delight in this fiendish act, and even when the body of their victim was raw and bleeding with innumerable wounds their bestiality had not reached its limits. They plaited a crown of thorns and pressed it upon the brow of Jesus, then they mocked Him, and made sport of Him. Oh! how our hearts should burn within us when we realize the real significance of that scene! Jesus had the power to de-

liver Himself from the hands of His enemies. He had the power to put an end to their cruelties, but He did not. He suffered them all for us. Let us remember that as Jesus bore the insults and as He patiently submitted His bare back to the lacerating strokes of a scourge, whose lashes were tipped with steel hooks, He was doing that for love of our poor unworthy souls. Those Gentile soldiers must have broken His heart for the love which He had for them, because He had come to die for all men, including His tormentors. But were they any worse than many Christians who honor Him with their lips but whose hearts are far from Him? Surely that is just as truly mockery as for those soldiers to pay Him mock homage as they did, and surely it cuts into the heart of Jesus more cruelly even than the lash cut His flesh. Mark 7:6; Matt. 15:8; Isa. 29:13.

II. THE DEMAND OF THE JEWS

Vss. 6-7

After the scourging Pilate led Jesus forth before the Jews, in order (so he said) that they might know that he found no fault in Him. When the Jews saw Jesus their fury knew no bounds and they cried, "Crucify Him! Crucify Him!" The chief priests and Pharisees stirred up the rabble to that cry, and they were directly responsible for the crucifixion of Jesus. But was their sin any worse than the sin of those so-called ministers and teachers who today crucify the Son of God afresh and put Him to an open shame in their denial of all the essential teachings of the Word concerning Him? Surely not. And as the chief priests and Pharisees found many ready to follow their leadership and to cry with them, "Crucify Him," so today modernistic leaders find many ready and willing to encourage them in their denials of the essential truths of the doctrine of Christ, and to pay them for their destructive teaching. Ezek. 34:11-10; II Tim. 3:1-9; I Tim. 4:1-2.

III. THE WEAKNESS OF PILATE

Vss. 8-12, 16

One cannot help pitying poor Pilate. He was torn between his fear of the Jews, and the fear that perhaps after all Jesus' claims might be true. We find him at one time leaguering himself with the Jews in their attempts to convict Jesus, then we find him trying weakly to release Him, and finally we find him delivering Him up to be crucified. It seems that Pilate was not certain in his own mind about the One Who was before him. One is reminded of the cry of Elijah to the children of Israel, "How long halt ye between two opinions? If the Lord be God, follow Him: but if Baal, then follow him" (I Kings 18:21). In his weak vacillating, Pilate reminds us of many who are trembling on the brink of an acceptance of Jesus, but who have not courage enough boldly to accept Him as their Saviour and to confess Him as such. Like Pilate many poor people who are in this predicament waver until finally it is too late. Their hesitancy proves their doom. They go out into a hopeless, Christless eternity. Mark 16:16; II Thes. 1:7-9.

IV. THE REJECTION OF THE KING

Vss. 12-15

The Jews in insisting upon their law broke it themselves. So intent were they upon securing the death of Jesus that when Pilate said to them, "Behold your King," they cried out, "Away with Him! Crucify Him!" And when Pilate asked, "Shall I crucify your King?" They answered, "We have no king but Caesar." The law definitely provided that the Jews should not set a stranger over them in authority. In thus choosing Caesar as their king, and rejecting Jesus they broke the very law to which they appealed in insisting upon the death of Jesus. Then, too, they refused to believe the Word of God in which He clearly promised to raise up a King unto them of the

seed of David. The King of the Jews was the King of prophecy, but the Jews shut their eyes to the prophecies and stopped their ears to the promises. They said, "We have no king but Caesar." Many, like them, are enthroning a strange king in their lives. When they face the claims of Jesus upon them, and hear His loving offer of life they respond, "We have no king but gold,—We have no king but lust,—We have no king but pleasure," etc. How many false "kings" might be named, and all of them are superseding the Lord Jesus in the lives and hearts of men who have been bought by His precious blood. Deut. 17:15; II Sam. 7:12-16; Psal. 18:50.

V. THE UNIVERSALITY OF GUILT

I Peter 2:24

The guilt of crucifying Jesus and rejecting Him cannot be limited to the men of His own time. We are just as guilty as they were. It was for our sins He suffered so. It was because we were guilty, hell-doomed sinners that it was necessary for Jesus to die upon the Cross. And in our stubbornness and sinfulness we have multiplied His sufferings. God reached down into our time by His marvelous grace and gathered up all of our sins, placing them upon His own Son. Does it not make us tremble to realize how many He had to answer for in our behalf? When we catch the glimpse of Calvary which God wants us to have, we will think less of the sin and brutality of the Jews and the Romans, and more of our own sin and unworthiness. Then we will find that the consciousness of sin is swallowed up in an ineffable joy because of the love which made Him willing to suffer so for us. To the question, "Who crucified Jesus?" we can only answer, "We

did it." Truly the Jews demanded His death, and the Roman soldiers performed the actual deed, but you and I, dear friend, by our sins made it necessary for Him to suffer. God looked down through the years and saw us guilty and helpless and undone before Him. He saw that only through the acceptable sacrifice of His Son could He save us, and He gave Him to be the propitiation for our sins. John 3:16; Rom. 8:3-4; II Cor. 5:21; Heb. 9:26, 28.

VI. THE MANIFESTATION OF GRACE

II Cor. 8:9

In the sufferings which Jesus endured at the hands of the soldiers God gives us a wonderful message of grace. He was bruised and bleeding,—for us! Many years before this time Isaiah had cried concerning Him, "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all" (Isa. 53:5-6). The bleeding, bruised body of Jesus testifies eloquently of the love of God in letting Him die for us. Then, too, the crown of thorns upon His brow gives a clear testimony. Thorns are symbolical in the Scripture of sin, and the resultant curse of God. It was not until man had sinned that God said, "Thorns and thistles shall the earth bring forth unto you" (Gen. 3:18). The crown of thorns upon the brow of Jesus testifies that God laid upon Him the sin of men,—that He Who knew no sin was made to be sin for us, that we might be made the righteousness of God in Him. II Cor. 5:21; Gal. 3:10-13.

The simple story of Jesus' sufferings contains power to save the souls of men. Too often we hinder the power of the Gospel by making it too ornamental. Ministers have found that men and women, boys and girls sit entranced when they simply tell the story of Jesus' sufferings. We need to hold before their eyes the bleeding, lacerated form of our Lord, and to tell them that He did this for them. We need to point them to the crown of thorns and the blood which dropped from His pierced brow. We need to make them see Him, bearing His cross up the mountain side. We should let them hear the angry cries of the rabble as they push, and jostle Jesus, spitting upon Him, buffeting Him and plucking the beard from His face. We need to let them hear the sound of the hammers as they drive the nails through His quivering, bleeding flesh. We need to let them look upon the Son of God hanging in unspeakable agony upon the cross, and to hear Him saying, "Father, forgive them, they know not what they do." We need to let them witness His death agonies, and to hear Him cry, "My God, my God, why hast thou forsaken me!" Then we should point them to the empty tomb and tell them that the Lord has risen again. After they have clearly seen the sufferings of Jesus we should remind them that all this physical suffering is but a picture of the more awful spiritual suffering which He endured in His separation from God. Jesus literally endured the torments of the damned in hell. He did it that we might have eternal life, and that we might not have to suffer so. If men will only gaze upon Him by faith, God will give them eternal life. Let us tell them the simple story of the Cross and seek to lead them to Him. Rom. 1:16-17.

Book Reviews

by THE EDITORS

THE PRAYER LIFE OF JESUS

The awakening of God's people to an increased prayer life is one of the outstanding needs of this hour. Dr. Dodd's study on "The Prayer Life of Jesus" is destined to be of great aid in accomplishing this task. Faithful to the fundamental tenets of Christianity with which he deals, he presents in a helpful way the prayer life of Jesus as found in the four gospels, showing His prayer life as King, as Servant, as Son of Man, and as Son of God.

We regret to find in the midst of so helpful a study a chapter on prayer for the sick which we cannot recommend. We must give a word of warning against that teaching which is becoming so prevalent in this day which insists on including "healing in the atonement"; contends that "all sickness is of the devil"; and generally denies the scriptural activity of the Right Division Principle of Bible study.

"The Prayer Life of Jesus," by Rev. M. E. Dodd, D. D., 173 pages, 7 $\frac{1}{4}$ x5 $\frac{1}{2}$ inches. George H. Doran Co., New York. Price \$1.50.

—L. J. F.

THE RESURRECTION BODY "According to the Scriptures"

It always brings blessing to the believer's soul to hear the truths concerning His Lord, and concerning the eternal blessings which He has provided for us, discussed. When one truly loves an absent friend he is eager to hear every bit of news concerning that friend. He does not tire of hearing well-known information discussed from different angles. So every fresh presentation of the familiar truths which concern Jesus, our absent Saviour and Friend, renews the blessings which came to us when we first believed in Him. So, too, an anticipated journey is discussed again and again, and all concerned find great pleasure in speaking repeatedly of details which have become familiar to all. Believing in Christ, and in the Word of God, we are eagerly hoping and waiting to be raptured into the presence of our Lord, and for the time when all believers shall receive their resurrection bodies. We are glad when the resurrection hope is brought to our minds in a new way.

In this joy which we all experience when old truths are presented in new

aspects lies much of the blessing in the little book, "The Resurrection Body," by W. W. White. This book does not profess to present any new truth concerning the resurrection of the body, but it does discuss the old familiar truths in a fresh and helpful way. The unmistakable evidence of the reality of Jesus' resurrection is clearly stated with many suggestive comments. The foolishness of positions held by opponents of the resurrection truth is disclosed, and many comments are made concerning the resurrection Scriptures, which are helpful and thought-provoking. The teaching of this book is calculated to strengthen the believer's faith in the resurrection and to intensify the eagerness with which he will wait for his resurrection body. While some parts of it may be difficult for some of its readers to follow, all will find blessing and uplift in reading it.

The Resurrection Body, "According to Scriptures," by Wilbert W. White. 90 pages, 5 $\frac{1}{4}$ x7 $\frac{3}{4}$ inches. Cloth cover. George H. Doran Company, New York. \$1.50 net.

—H. A. W.

Five Ways

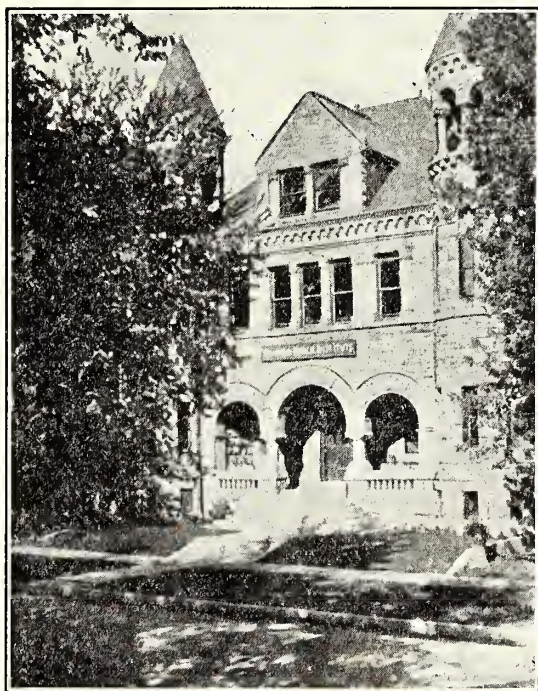
in which You may be a faithful friend to "Grace and Truth"

1. In remembering before the Throne of Grace each day the work of "Grace and Truth," asking that its voice against the modernism and worldliness of the present-day church shall become even more clear and bold from month to month, and that it shall carry a message which shall truly feed the hungering souls of God's people.
2. In going to your friends personally or in writing to them about subscribing to "Grace and Truth." Mention to them the special things in the Magazine which have blessed your own soul. Emphasize the fact that it stands four-square on the fundamentals of the Christian faith in an hour which is characterized by compromise. Of course, explain to them the value of the serial Bible studies which appear in each issue. Tell them that "Grace and Truth" goes forth to meet a real need.
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The times of critical need in the work of D. B. I. are the opening and closing months of the school year. We will greatly appreciate the prayer co-operation of our friends as we face the need. Any offerings which God lays on their hearts will be received with thanksgiving.

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If ye abide
in Me, and
My Words a-
bide in you, ye
shall ask what
ye will, and it
shall be done
unto you.

JOHN 15:7

C. R. Harwood 1934
"Grace and Truth came by Jesus Christ." John 1:17

"GRACE AND TRUTH"



A Bible Study Magazine
for Earnest Men and Women
Everywhere

Clifton L. Fowler, Editor


1959

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"THE MEN AT THE HELM"

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Doctrinal Statement of the Denver Bible Institute and of "Grace and Truth"

We believe:

1. In the triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno. 4:24.
2. In the verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.
3. In the personality of Satan. Job 1:6-7.
4. In the depravity and lost condition of all men by nature. Rom. 3:19.
5. In the virgin birth and deity of Jesus Christ. Luke 1:35.
6. In the shed blood of Jesus Christ, the only atonement for sins. Rom 3:25.
7. In the bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.
8. That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.
9. That the Holy Spirit is a person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer. Jno. 16:8; I Cor. 3:16.
10. In the eternal security of all believers. Jno. 10:28-29.
11. In the personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.
12. In the eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.
13. That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.
14. That all believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.
15. In the obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

"GRACE AND TRUTH"

As the Editor Sees It

Grace

THE busy, money-mad, pleasure-seeking world knows little or nothing of the *grace* of the living God. But God is not responsible for this ignorance. The world is full of Bibles. God's grace is proclaimed. The reason men are in the toils of this egregious and damning ignorance is because "there is none that seeketh after God," and because they do "not like to retain God in their knowledge." The world is "without excuse."

God in grace is offering to a sin-cursed race salvation from sin. It is a salvation universal in its possibilities, including every need of every man, of every clime. To him who walks in darkness, grace comes with eternal light; to the soul discouraged and dismayed, grace brings glorious encouragement both for time and for eternity; to the one whose life is stained with sin, grace guarantees perfect cleansing through the shed blood of God's only begotten Son; to those that are bound in chains of habit, grace pronounces the blessed declaration of independence from the powers of Satan; to a race that is destined to a seething and eternal hell, grace comes with the pledge of heavenly bliss to all who will receive by faith the Crucified One of Calvary.

But man is blindly squandering his greatest opportunity. Rejecting God's grace and flouting the outstretched arms of Jesus, man has set his eye upon fame and wealth, the gratification of desire and the obtaining of luxurious ease. For these baubles, these tawdry gewgaws, man has trampled under foot his greatest gain.

But the mighty flow of God's grace is not checked by this dam of human insult and indifference. Today, as in days of yore, grace is still extended to a needy race, and mercy is still free. The day of cancelled opportunity and divine judgment has not yet come. The day of God's grace is still with us.

Let us, then, faithfully and fearlessly bear the message—grace, grace, grace.

The Faith of a Modernist

ANOTHER honest modernist has been discovered! But alas, his honesty has cost him dearly, for as soon as his co-laborers in Modernism caught a glimpse of his apparently unimpeachable integrity, he lost his job. Crookedness is at a premium with the modernistic fraternity. Honesty is taboo.

This issue of "Grace and Truth" goes forth with the fervent prayer of the Editors that God shall use its message to exalt Divine Grace in the lives of His children; and that they who read its pages, having their minds turned toward Him, may "grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

The modernist in question, whose honesty and loyalty to modernism lost him a good job, is the Rev. Lon R. Call. He was Director of Religious Education and Assistant Pastor of the Second Baptist Church of St. Louis. The Pastor of this church is none other than Dr. W. C. Bitting, the Recording Secretary of the Northern Baptist Convention. Dr. Bitting, is one of the most vitally potent influences in the Northern Convention, and has been for years one of the most subtle and adroit of the modernists. It would appear that it takes modernism to secure for a man denominational prestige. Shailer Mathews, Gerald Birney Smith, Cornelius Wolfekin, and Walter Rauschenbush and such like are the indicators of the accuracy of this observation. The Rev. Lon R. Call is just a young fellow who has elected to be a

satellite to the more brilliant modernist stars. But Lon lacks finesse. He is crude. So Lon was asked to move.

It all came about in this wise—Dr. Bitting was away from his church. The Rev. Lon R. Call, being Assistant Pastor, was to fill the pulpit for Dr. Bitting. The Rev. Call is full of youthful fervor. He sees an opportunity to say a few pointed things on modernism. He full well knows where Dr. Bitting, his chief, stands. He knows that Bitting and he are in perfect agreement. He decides to preach on the subject: "The Faith of a Modernist." It must be said to his credit that he gave as fair and open and square a delineation of Bitting's position and the position of the rest of the modernists as one could find. He frankly admits the existence of unsettled points in the ideas of a modernist and touches only on those points where agreement is quite complete. But when Bitting returns, instead of complimenting his young co-laborer for a bold and fearlessly done piece of work, he is irate, and the unfortunate Call is given the perfumed mitten. What a glittering stroke of policy, what an impressive play to the galleries! Now the Rev. Call stands before the public as a heretic and a free-lance, while Dr. Bitting quietly steps into the limelight as the courageous and loyal defender of the faith, ready to unsheath his trusty blade and strike down evil doctrine whenever and wherever it dares to lift its slimy head. (Avaunt, Call! Bravo, Bitting!) As a matter of fact the two men agree. They are both modernists, which is equivalent to saying they are both infidels. That being the case, what was the reason for the stage-play by Bitting?

Following are some extracts from the sermon by Rev. Call which proved to be a bomb in the camp. We quote the St. Louis Globe-Democrat:

THE FAITH OF A MODERNIST ON EVOLUTION

"The modernist believes in the fact of evolution. The method may be questioned but the fact remains that man and the universe have evolved from the simplest conditions. The God of the modernist is not the Carpenter-God of an ancient theology who builds a universe like a man builds a house. He builds through progressive change and adaptation. Evolution is his method. He works in accord with the proven facts of science, and is never at rest in any moment of time or in any inch of space."

THE FAITH OF A MODERNIST CONCERNING THE BIBLE

"The modernist's Bible is a compilation of sixty-six books written at different times, by different men, to meet different circumstances. Some of these books are historical and some are poetic. All of the Old Testament stories prior to the story of Abraham are legend, and should be so considered. The modernist's Bible is not a single mandate handed down miraculously by God, but it is the outgrowth of a long period of religious thought. God is not limited, therefore, to one book, but reveals Himself in many books and in many other ways."

THE FAITH OF A MODERNIST CONCERNING THE FALL OF MAN

"The legend of the fall of Adam has long since passed away in the light of the findings of science. All the redemptive schemes rooted in that fiction therefore become unreal and needless. Man hasn't fallen from God, but is continually growing toward God. Man bears the image of God because man is the only creature capable of love, thought and forgiveness. All talk about the need of a propitiation to appease the wrath of God is an insult to God."

THE FAITH OF A MODERNIST CONCERNING THE PERSON OF JESUS CHRIST

"The modernist looks upon Jesus as having attained absolute Godlikeness. He was not born of a virgin, but with the same nature that man has. His divinity was different in degree, but not in kind, from other men. To call Jesus the only Son of God would be to limit God. It would also remove the value of Jesus, with His example of a sinless life and a self-sacrificing ideal, for one would naturally expect a God to be like that. Jesus has more meaning for us when stripped of the man-made systems of theology that have grown up around his noble character. Man does not need to be rescued or recovered, but regenerated. Jesus is his noble example."

Call does not advance one single new thought. It's the same old stale modernistic propaganda. Dr. Bitting himself has been teaching these self-same infidel falsehoods for many years, and that in the same pulpit. Why, then, the furore over Call's sermon? Instead of "Grace and Truth" seeking to answer this question, we will allow another self-confessed modernist to tell us the reason. We again quote the Globe Democrat:

"The Rev. Dr. Dwight J. Bradley, pastor of the First Congregational Church of Webster Groves, Mo., will preach tomorrow on 'Giovanni Papini's Interpretation of Jesus' Teaching,' and will have occasion to discuss modernism in the pulpit. He will use as an illustration of his remarks the case of the Rev. Lon Call, director of religious education and assistant minister of the Second Baptist Church of St. Louis, Mo., who, May 27, preached a sermon in his own Church on 'The Faith of a Modernist.'"

"Dr. Bradley says, 'As a result of his boldness in preaching this sermon, Mr. Call has been forced out of his position—perhaps out of his denomination. He is one of the younger men, brilliant, honest, modest. He believed he was simply carrying on the well-known tradi-

tion of the Church for outspoken and progressive liberalism. Dr. Bitting, one of my own heroes of the freedom of thought, has been known as 'the untamed mustang of the Baptist Church,' and he has frequently insisted that the pulpit of his Church is and must be absolutely free and honest."

"Mr. Call's sermon stated to a nicety the secret theological position of a majority of the ministers in the so-called 'West End' Churches. The difference between Mr. Call and the rest of us is simply this: Mr. Call called the spade a spade, while we more prudently call it by some more poetical name. He was definite, we are ambiguous; he was honest, we are cautious. If the laymen could hear their ministers discussing religion and theology in private it would be a good thing. But ministers in general are not 'game' to come out into the open. They excuse themselves on the ground of wishing to 'maintain harmony.' It is less often harmony that they want to maintain than it is their professional position, their influence, their job. I say this, not to make trouble, but to explain Mr. Call's situation. We ministers are about as good as the average run of citizens—no better. We need to take stock of ourselves."

"I can understand the wrath of a conservative who hears his cherished opinions questioned. I can sympathize with William J. Bryan in his zeal for the expulsion of all preachers and teachers from school and college who preach and teach evolution. It is a matter of spiritual life and death to Mr. Bryan. But I cannot understand the repudiation by self-avowed liberals and evolutionists of a man who expresses the modernist view so perfectly. He had reason to expect more generous treatment."

"I desire to put myself on record as absolutely in agreement with Mr. Call's statement of the faith of a modernist. I am a modernist without reservation. But whether a modernist or a traditionalist, I insist that the young man who ventures forth shall be backed by those who have influenced him to go forward. If we ministers continue much longer to be guided by the prudential considerations of materialistic success, we shall find ourselves at last stripped of influence and degraded in the public eye."

Dr. Bradley deserves three cheers. Although his doctrine is contrary to God's Word, he at least knows what fairness and manliness mean. But as fair as Dr. Bradley is, we are amazed that he so frankly gives the two real reasons for Call's dismissal. He unhesitatingly ascribes Call's dismissal to the fact that he was "definite" and "honest." For the double crime of definiteness and honesty Lon R. Call was beheaded by his ecclesiastical associates. This reveals the attitude of most modernists. They purposely and designedly avoid definiteness and honesty. They magnify tact until it becomes duplicity. They exalt ambiguity until they become inane platitudinarians. They emphasize the importance of offending no one until they become spineless sycophants hanging onto their jobs like hungry dogs pawing a bone.

The result of this familiar and almost universal policy among modernists is that they question and deny every fundamental truth of God's Word in the privacy of their studies and in their public utterances are veiled, evasive, and ambiguous. Such a policy makes moral cowards and liars of all who adopt it. Lon R. Call wouldn't fall into line and consequently the sword of judgment fell upon him. He has gone to Chicago University where, if training and example have any influence, his tendency to definiteness and honesty will be quickly killed forever.

How can a man with one spark of honor in his soul, to say nothing of faith, face the unvarnished facts of such a case as the Lon R. Call case without lifting his voice to God, saying:

DOWN WITH MODERNISM!

The Truth About Law and Grace

by I. M. HALDEMAN, D. D.

THERE are those who teach that the law of Sinai contained in the ten commandments, although given primarily to the Children of Israel, was ordained for the whole world; that the whole world is under bonds to keep it; and that Christians particularly are responsible to make it the rule and regulation of their daily life.

This teaching is without foundation in Scripture.

It is a false exegesis.

It is a perversion of the truth.

It is a darkening of counsel by words without knowledge.

The teaching of Scripture is clear and simple.

The Law was never given to any other nation or people but the Children of Israel.

This is the statement of the Apostle Paul.

He says:

"When the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves" (Romans 2:14).

This language admits of no misunderstanding nor quibbling. Speaking by the Holy Spirit, the Apostle authoritatively says:

"The Gentiles, which have not the law."

"The Gentiles, these having not the law."

This is the Holy Ghost's definite, dynamic declaration that in Paul's day the Gentiles did not have the law.

If they did not have it in Paul's day, they did not have it before his day, because there is no account of it having been taken away from them at any time previous to his day. If they neither had it in his day, nor before his day, they have never had it in any time since his day. If they did not have it before his day, in his day, nor since his day, they do not have it in this day. The statement of Paul is therefore the unqualified affirmation that—

The Gentiles as Gentiles never have been, and are not today, under the law of Sinai.

If the Gentiles never were under the law and are not under it now, then, and beyond all controversy—

The law of Sinai was given exclusively to the Children of Israel.

This is just what Moses the lawgiver himself says:

The distinction which God's Word makes between Law and Grace is vitally important, whether to the lost soul seeking to be saved, to the Christian seeking to live a happy Christian life, or to the Bible student delving into the deeper truths of the Word. Haldeman discusses this tremendously important subject in a most helpful and illuminating manner.

Hear what he does say:

"For what nation is so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?"

"And what nation is there so great, that hath statutes and judgments so righteous as *all this law*, which I set before you this day?" (Deuteronomy 4:7, 8.)

That the Gentiles knew nothing of the law and were not under it as a system publicly delivered unto them is the testimony of Pontius Pilate, the Roman Procurator of Judea, when our Lord Jesus Christ was brought before him by the Jews on the charge of being a malefactor.

Pilate said to them:

"Take ye him, and judge him according to *your law*" (John 18:31).

Plainly and definitely Pilate makes a distinction between Jewish law and Roman law. He affirms the Mosaic law was the law of the Jew, not the law of the Roman.

Remember he did not say, speaking as a Roman, "*our*" law, but as a haughty Roman, despising the Jew—"your" law.

Officially and corroboratively, therefore, Pilate says the Gentiles were not under the law in his day and therefore not under the law before Paul's day, and consequently not under the law in Paul's day; and still more corroboratively not under the law in our day; and thus Paul and Pilate stand together to support the testimony of Moses that the Gentiles *never were under the law*.

Scripture tells us that the law of Sinai was a covenant between the Lord God and the Children of Israel; as it is written:

"And Moses called all *Israel*, and said unto them, Hear, O *Israel*, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.

"The Lord our God made a covenant *with us* in Horeb (*Sinai*).

"The Lord made not this covenant with our fathers, but with us, who are all of us here alive this day" (Deuteronomy 5:1-3).

Again:

"The Lord gave me the *tables of stone*, even the *tables of the covenant*" (Deut. 9:11, 15).

A covenant requires two parties.

The Lord God was one of the parties.

The Children of Israel were the other party.

The Children of Israel—*not the Gentiles*.

Here are three witnesses that the law was never given to the Gentiles.

Moses, to whom God handed the law.

Pilate, who as a Gentile, denied the law belonged to them.

Paul, a Hebrew of Hebrews and a Pharisee of Pharisees, who declares the Gentiles did not have it in his day, and necessarily could not have had it since; and demonstrably, never have had it since, as there is no record of the law of the ten commandments given to the Gentiles between Paul's day and this.

What shall we say then to these things?

What can we say, what else dare we say than that—

The law of Sinai was never given to the Gentiles, and the Gentile world is not under the law today.

The law was given to the Children of Israel because they deliberately took themselves off the ground of grace and put themselves on the ground of the law.

The Lord had redeemed them from the sentence of death against the firstborn of Egypt by the blood of the passover lamb.

He had brought them out of the land of bondage by the right hand of His power.

He did this in fulfillment of His covenant with, and His promise to, Abraham more than four hundred years before.

It was an unconditional covenant and a promise of pure grace.

When they came to Sinai the Lord tested them.

He rehearsed all He had done for them.

He bade Moses tell them what he had done, how He had brought them so far as on the wings of untiring eagles. If they would but obey His voice and keep his covenant, they should be to Him a peculiar treasure above all the people of the earth.

The people should have responded to the Lord that as He had dealt with them thus far in grace and by His mighty power, not their own, had delivered and led them, they would gladly continue to depend upon Him and not in any way upon themselves.

This is the attitude they should have taken, this is what they should have said and—at once.

Instead they answered and said:

"All that the Lord hath spoken we will *do*" (Exodus 19:7, 8).

In giving this answer they fatally affirmed their belief in their own ability to do all the Lord required of them.

Immediately He drew a line about the mount and forbade the people to pass under pain of death.

Along with this came thunder and lightnings, the sound of a trumpet so loud the people trembled. Sinai was altogether in smoke as the smoke of a furnace. The Lord descended upon the mount. The mount shivered and quivered at His presence.

Instead of the God of grace and protecting providence in the shielding cloudy pillar by day and its welcome illumination by night, there was revealed the God

Oh to grace how great a
debtor,

Daily I'm constrained to be,

Let that grace, Lord, like
a fetter

Bind my wandering heart
to thee.

of righteousness and inexorable law.

And this is in the very nature and logic of the case. Grace brings man into the favor of God.

Law shuts him out and shuts him up to himself.

In the issue of law it is no longer a question of what God will do, but what man is under bonds to do.

The law is set up to measure man and not God.

By their refusal to continue in grace the people of Israel came under law.

The law would never have been given had they not turned away from the Abrahamic covenant and the ministration of divine and measureless grace.

The law was given to the Children of Israel, not to keep, but to break.

It is written:

"Wherefore then serveth the law?"

"It was added because of transgressions, till the seed should come to whom the promise was made" (Galatians 3:19).

The literal rendering is—

"It was added *for the sake* (that is, for the purpose) of transgressions."

It was given, not to make them sin, but through transgressions to reveal the sin in them; as it is written:

"I had not known sin (the nature of sin, that it is back of, and the cause of transgressions), but by the law: for I had not known lust, except the law had said, Thou shalt not covet" (Romans 7:7).

"*By the law is the knowledge of sin*" (Romans 3:20).

Again it is written:

"The law entered (was given at Sinai) that the offence (the trespass) might abound" (be overwhelmingly revealed) (Romans 5:20).

The Children of Israel broke the law spoken to them before they had received a written transcript of it.

Moses, at the call of God, went up into the mount to receive a copy of the law written by His hand on tables

of stone as a record of covenant between Himself and the people.

He was gone for a long while.

The people became impatient.

They gathered about Aaron and said to him:

"Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him" (Exodus 32:1).

Aaron took the golden earrings of the women and made a calf such as the people had seen worshipped in the temples of Apis.

Then they made a proclamation that on the morrow would be a feast of the Lord.

It was an attempted and shameful combination of the service of God and the idolatry of Egypt.

"And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings, and the people sat down to eat and to drink, and rose up to play" (Exodus 32:2-6).

The word "to play" has profound significance.

It means they proceeded to give themselves up to the abomination that went with such worship; for it is written:

"The people were naked; (for Aaron had made them naked unto their shame among their enemies)" (Exodus 32:25).

That is, literally, Aaron had "taken off the bridle," and had given them "free rein," unlimited license to indulge in the indescribable things which in Egypt passed current for religious rites.

When Moses beheld what the people did, instead of going down to preach the law to them, he cast the tables of stone on which God had written it out of his hands and brake them beneath the mount.

Instead of preaching the law he went back to the presence of God to make an atonement and intercession for the people.

He said to them:

Grace alone can cure our
ills,
Sweeten life with all its
cares,
Regulate our stubborn wills,
Save us from surrounding
snares.

"Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin" (Exodus 32:30).

The ceremonial law was given to the Children of Israel as a memorial that they had broken the moral law: that they needed an atonement for sin through sacrificial death: and as prophecy that God would send the Lord Jesus Christ to redeem them by His own blood from the curse of a broken law and bring them again into the full blessing of the covenant and promise of grace.

Every time an Israelite brought a sin offering to the gate of the Tabernacle, and when once a year on atonement day sacrifice was made for the sin of the whole people, it was a proclamation that "without shedding of blood is no remission."

These offerings were simply shadows, types, figures of the true offering.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year make the comers thereunto perfect. * * * For it is not possible that the blood of bulls and of goats should take away sins" (Hebrews 10:1, 4).

The moral law contained in the ten commandments was a witness of the failure of the people to meet it and the ceremonial law as a consequent and *inseparable* part of the moral law took the place of a schoolmaster (the word means the slave who took the children of a well to do household to the teacher) to lead the people to Christ; as it is written:

"The law was our schoolmaster (the schoolmaster of the *Israelites*—and in Paul's day that part of Israel called *Jews*) to bring us unto Christ" (Galatians 3:24).

By the tabernacle in all its construction, furniture and service; by the offerings and sacrifices, God was continually preaching an incarnate, sacrificial and redeeming Saviour, a risen Lord and coming King. By all these things He was preaching Christ to them.

By their whole history, their ritual and providential movements, He was testifying to them of their natural weakness, their need of grace and the full provision He had made for them in a coming Messiah.

He was setting before them every day that Christ was the seed in whom all the promises made to Abraham concerning them should be fulfilled; as it is written:

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Galatians 3:16).

The coming in of the law did not make the unconditional covenant of Abraham of no effect; but the people having repudiated that covenant and putting themselves on the basis of law and good behaviour, the law was added to seal home to them their need of grace and the assurance that Christ was the eternal depository of the covenant, the unfailing guarantee of its promised blessings and the source whence all grace should again come to them.

Wherefore it is written:

"The covenant that was confirmed before of God in
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Salvation by Grace

by REV. JOSHUA GRAVETT

"GRACE!" This precious word is one of the least understood of all the great words of our Christian vocabulary. It is not one of the least used, for, on every hand, men lustily sing, "Saved by Grace." Yet, when we press for an illustration of how men are saved, the answers too often reveal a woeful ignorance of God's plan of salvation.

Early in Church History this question was earnestly discussed, and under the direction of the Holy Spirit the truth was established. We find ourselves in a similar conflict in these days. Men on every hand are teaching that works must be added to faith, or Christ crucified, before one can procure salvation. God's Word makes much of works when they are the outcome of gratitude; but it warns constantly against trusting such for salvation from wrath.

Grace Defined

THE Apostle Paul lays the axe at the root of this Christ dishonoring doctrine by saying: "I do not make void the grace of God; for if righteousness is through the law then Christ died for naught" (Gal. 2:21, R. V.).

The law, to which the Apostle referred, was the law given as "a covenant" to the Children of Israel at Sinai (Deut. 5:23). It included the so-called "ceremonial" and "moral" law. Many of the Jewish converts believed that only those who kept the law could be saved. Such sticklers were they that they refused to eat with uncircumcised Gentile believers. Paul saw that such teaching perverted the Gospel. Therefore, when Peter came to Antioch he "withstood him to his face, because he was to be blamed" (Gal. 2:11). In refusing to eat with the uncircumcised Christians Peter was guilty of adding works to the gift of grace.

It seemed but a little thing to ask Christianity to incorporate a time honored Jewish custom. But it was not the custom which Paul feared, it was the why of the custom. He saw that its addition under their terms entirely changed the principle of God's dealings with men. They said,

"Except ye be circumcised after the manner of Moses, ye cannot be saved" (Acts 15:1).

But God had already revealed in the Old Testament that salvation was by Grace.

"And if by grace, then it is no more works: otherwise grace is no more grace" (Rom. 11:6).

Paul points out, by quotations from the Old Testament, the diverse principles of grace and law.

Rev. Joshua Gravett is Pastor of the Galilee Baptist Church of Denver. For more than thirty years he has preached salvation by grace from this pulpit. We heartily commend brother Gravett's article to our readers. In a clear-cut, illuminating fashion he magnifies God's saving grace through Jesus Christ.

"Now that no man is justified by the law it is evident; for, 'The just shall live by faith.' And the law is not of faith: but, 'The man that doeth them shall live in them'" (Gal. 3:11, 12).

It is foolish to attempt uniting what God has divided. Law thunders, "Do and you shall live," whilst grace sings, "Live and you will do." Law offers life to the godly, whilst grace proffers eternal life to the ungodly. The dominant word of the former is "works"; whilst the latter magnifies "faith." At Sinai 3,000 were slain. At Pentecost 3,000 were converted. The Holy Spirit directs us to the covenant with Abraham as illustrating the manner of His dealings with us. The covenant with Abraham (read Rom. 4:9-16; Gal. 3:13-29) was "by faith, that it might be by grace"

(Rom. 4:16). It was (a) Unconditional (Rom. 11:29); (b) Christ centered (II Cor. 1:20); (c) Oath-bound (Heb. 7:21); and (d) Perpetual (Jer. 31:35-37). Whilst the Sinaitic covenant was (a) Conditional (Gal. 3:12); (b) Temporary (Heb. 7:12). We are taught to *compare* our condition to Abraham's and to *contrast* it with Israel's under law.

Had Paul refrained from contending for the faith "once for all delivered to the saints," we should not now possess the Gospel. He said he gave subjection, "No, not for an hour; that the truth of the Gospel might continue with you" (Gal. 2:5). Thank God for such men as Paul! Had he not resisted, it would, regarding the Gospel, have been like the fable in which the camel after craving protection from the elements pushed the obliging cobbler from his little shop. Jesus said, "Beware of the leaven of the Pharisees." Truth always needed defenders. Being the truth, it is always the object of Satan's attacks. We are urged in the epistle to the Ephesians to put on the whole armour of God and fight the good fight of faith.

Grace Providing

LET us still further study this FACT OF GRACE: Grace says, "To him that *worketh not* but *believeth* on Him that justifieth the ungodly, his *faith* is counted for righteousness" (Rom. 4:5).

Again,

"Therefore it is of faith, that it might be by grace" (Rom. 4:16).

The Scriptures affirm that we are "justified freely (i. e., without cause) by His grace through the redemption that is in Christ Jesus" (Rom. 3:24).

The Greek word rendered "freely" is translated "without a cause" in John 15:25. Jesus was hated "without a cause," for there was no evil in Him to merit hatred. We are justified "without a cause," for there is no goodness in us to merit justification. The atoning blood of Jesus Christ is declared the procuring cause of our salvation. Faith rests upon God's Word about Christ's glorious redemption. I like that old phrase, "recumbent faith." Such faith just reclines upon God's Word about Jesus crucified. It finds rest in such declarations as,

"The Lord hath laid on Him the iniquity of us all"
(Isa. 53:6).

Archibald Brown said, "Put your faith where God put your sins." That was saving advice.

Paul, the Apostle, teaches that the law of works—any work before or after regeneration—has nothing whatever to do with salvation from wrath. He often omits the definite article before law, thus excluding all works (Gal. 2:16, 21; 3:11). Works, I repeat,—before or after regeneration,—are excluded. But a "law of faith" remains (Rom. 3:27, 28). Being under the "law of faith" we are constrained to put faith in Christ or be condemned because of frustrating grace. Because Christ has died and salvation is freely offered, if I do not believe I am lost. The whole world is under the law of faith.

"He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

"If ye believe not that I am He, ye shall die in your sins" (John 8:24).

"This is the *work* of God, that ye believe on Him whom He hath sent" (John 6:29).

Jesus used the word "work" in this last passage, to make plain that God demands but one thing from the sinner. Faith, the thing demanded, is instrumental, not procurative. Grace provides salvation, faith appropriates it (Rom. 6:23). Dr. A. T. Pierson says, "Believing is the most simple act of which we are capable. It is simple reception * * * and reception is so simple that it can scarcely be defined; it would lose its simplicity in definition."

Grace Defined

WHILST we must believe, no merit can be attached to belief. "And if by grace, then is it no more of works, otherwise grace is no more grace" (Rom. 11:16). Is there any merit in my permitting, if I am a pauper, a kind benefactor pouring abundant treasure into my bosom? Do I earn my host's dinner by eating it? Or, to use another figure, is there any merit in a liar's believing the good word of one who cannot lie?

Grace is unmerited favor; or, as John Currie puts it, "God's gift to paupers." It is even greater than a

gift to a pauper: it is a gracious pardon to an enemy.

Let me further illustrate this principle of grace. A jeweler offers a \$20,000 jewel at the ridiculously small price of twenty-five cents. If I do not possess the quarter I cannot obtain the jewel; but, if I do and offer it to the jeweler, I become a purchaser of the gem. I grant you that I would secure a bargain. But God is not selling bargains; He is offering unspeakable gifts, gifts purchased in the open market at full cost by our precious Redeemer.

A little girl, whose mother was sick with fever, came to the gardener of a king with her small store of pennies. She asked him to sell her some of the luscious grapes for the parched lips of her mother. He said he could not. A little princess heard the request and refusal, and immediately ran to her papa asking permission to give the little girl some grapes. He granted her the petition and soon the gardener, under the little princess' direction, was filling a basket with rich grapes. Upon receiving the grapes, the poor child offered her few pennies to the king's daughter, as a price for the grapes. The princess quickly repelled the little girl, saying, "My papa is a king, he doesn't sell grapes, he gives grapes." Friend, God is the glorious Giver. Do not frustrate His grace by offering your imperfect works as the price for your salvation.

Grace Needed

I FANCY that I can hear some one say, "Why does God save by grace alone? I believe the question is plainly answered by Paul when he says,

"All have sinned and come short of the glory of God" (Rom. 3:23).

Our condition is such that we cannot give God the necessary obedience. Being born in sin, we are sinners by nature and act. We may consent to God's demands that they are good, but we cannot meet them. The giving of the law made the offense to abound. The law more clearly reveals our sinful nature than does the darkened conscience; but it cannot remove the stain or remit the penalty.

The work of law (either conscience, Sinaitic or the Sermon on the Mount) is to condemn; Paul says it ministers death (II Cor. 3:7). Law can know no mercy. It must judge impartially. The blindfolded goddess fitly illustrates its attitude toward all.

Friend, God's answer to your question is your inability, proven by your disobedience to His revealed will. Our condition is such that God must deal with us purely in grace if He would save us. We are born in sin, so that out of our hearts proceed corrupt thoughts, adulteries, thefts. Jesus said,

"All these things come from within and defile the man"
(Mark 7:23).

We sin because we are sinful by nature. The ball receives its curve in

Deliverance

UNDER the "Law" with its
tenfold lash,

Learning, alas, how true—

That the more I tried

The sooner I died,

While the "Law" cried—

"You," "You," "You."

HOPELESSLY still did the
battle rage.

"Oh, wretched man," my cry—

And deliverance sought

By some penance bought

While my soul cried—

"I," "I," "I,"

THEN came a day when my
struggles ceased.

And trembling in every limb,

At the foot of a tree

Where One died for me,

I sobbed out—

"Him," "Him," "Him."

R. P. D. Bennett.

the hand of the pitcher. We receive our sin in the bodies of our parents. David cast no reflection on his mother as a wife when he said,

"In sin did my mother conceive me" (Psa. 51:5).

He briefly states what Jesus described in Mark 7:21-23.

If I saw two rattlesnakes approach my child, one of which had bitten a number of people, whilst the other had never bitten a person, I would warn my child to flee from both because of their natures. I would not warn it merely to be afraid of the one with a bad record. So man is declared a sinner because of his natural condition.

"Sin is lawlessness" (I John 3:4, R. V.)

How can the clean thing holiness come from an unclean heart? Do not charge too much to Satan. When he is bound for a thousand years, men will still sin.

I cannot plane a board smooth with a jagged plane-iron. I say it reverently,—God was limited to grace, for even He, the Master-workman, could not through fallen man work out a perfect holiness. This was proven under law, for He dwelt by His Spirit among the Children of Israel to help them keep His Word.

Grace Exalted

NOT ONLY THE INABILITY OF MAN,
BUT THE INTENTIONS OF GOD DEMAND THAT HE DEAL GRACE.

He is not improving man, but is now doing a new work.

"If any man be in Christ, he is a new creation"
(II Cor. 5:17).

"We are His workmanship, created in Christ Jesus
unto (not because of) good works" (Eph. 2:10).

We are not placed back where Adam stood, but we stand complete in the glorified Christ. We are made partakers of the "divine nature" (II Peter 1:4).

"Where sin abounded, grace did much more
abound" (Rom. 5:20).

What a wonderful salvation!

"Beloved, now are we the sons of God; and it doth
not yet appear what we shall be; but we know that,
when He shall appear, we shall be like Him; for we
shall see Him as He is" (I John 3:2).

When speaking on "assurance" in a certain place, a brother said, "Brother Gravett, if salvation is a gift, can I not return it to God, even if others cannot take it from me?" I quickly answered him by asking him the question, "Can you give your life back to your parents?" He rejoiced in the new light. Let us rejoice that we are "born not of the will of the flesh * * * but of God."

Grace Disciplining

SOME Christians are troubled about their sins, fearing that sin will cause them to be lost. Before faith God deals with us as subjects, but after faith as sons. God will punish believers in this life for their sins. After God's covenant of grace with Abraham he twice lied regarding his wife. Jacob after the covenant at Bethel cheated his father-in-law again and again. David after the covenant recorded in II Sam. 7:8-17 committed adultery and murder. These sins were doubly hated by God because they were wrought by His children, and each is punished. Read Nathan's rebuke and judgment against David. God could chastise David but His covenant of grace could not change. He had said:

"If they break my statutes and keep not my commandments, then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that has gone out of my lips. Once have I sworn by my holiness that I will not lie unto David" (Psa. 89:31-35).

Paul referred to these "sure mercies" when he said,

"I will give you the sure mercies of David" (Acts 13:34).

We are sure of both salvation and chastisement if we trust the crucified and risen Lord. It could not be sure if it depended upon our faithfulness. But we are trusting His faithfulness Who hath promised. God covenants with the believer that He will save him. Concerning the purposes of His grace God never says "if" to the subject of His grace. Remember that God swears by Himself that He will save. He has not made it to depend upon a second person's faithfulness. He says, "Surely, blessing I will bless."

"This is the will (covenant) of Him that sent me,
that every one which seeth the Son, and believeth on
Him, may have everlasting life, and I will raise him
up at the last day" (John 6:40).

But He has said "if" concerning the believer's walk.

"When we are judged we are chastened of the
Lord, that we should not be condemned with the
world" (I Cor. 11:32).

We may lose our rewards, but we cannot lose our life.

"Your life is hid with Christ in God" (Col. 3:3).

A few years ago in this city, a woman sought to recover a piano from her disobedient daughter. The judge quickly dismissed the case when she said she had given the piano to her child.

Friend, I urge you to thank God immediately for grace, and trust, as a needy sinner, in His glorious provision for all who obey His Word about the blood.

"How calm the judgment hour shall pass
To all who do obey
The Word of God about the blood
And make that Word their stay."

Do not despise God's grace by neglect, or by substituting your work for Christ's sacrifice. He bore the wrath of God for sinners. Christ honored God's law by fulfilling every "jot and tittle" of its demands, and by bearing the penalty of our disobedience. But all will be in vain unless you trust in God's mercy. Cast yourself as a grateful sinner upon His grace.

"The wrath of God that was our due
Upon the Lamb was laid;
And by the shedding of His blood
The debt for us was paid."

This latter principle of substitution is well illustrated by an incident in the life of Judge Lowrey of Mississippi: "A boy, the son of a worthless father, was brought before the judge charged with a certain offense. He was found guilty and fined. The mother pleaded with the judge that he remit the fine; she said that she would have to earn the money to pay the fine: but her prayer was not granted. The judge, whilst waiting at New Albany, wrote a letter to the mother, an old friend of the Lowreys, saying, 'As Judge Lowrey I was compelled to execute the law; but as your friend, I send you my personal check to pay the fine.'"

As Judge, Jesus passed the sentence of death upon the sinner; but, as a Friend "Who sticketh closer than a brother," He gave His life a ransom for sin. He is in

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'Twixt Law and Grace

by CHARLES C. COOK, Montclair, New Jersey

ONLY a short distance had I walked in the earthly pathway, when I became aware of a companion who had quietly joined me. An elderly man, of striking appearance, and grave, dignified manner. His garb was simple and spotless, his countenance stern, with unyielding lines about the mouth that gave no hint of ever being associated with a smile; his eyes possessed a peculiarly piercing glance, that penetrated to one's very heart.

We soon engaged in conversation, which thereafter and as long as I journeyed with him was mainly carried on by him. In fact, I was not long in discovering that my companion felt commissioned to scrutinize my every action and expression, and to pass judgment with a relentless and unbending decision. He seemed able to read my very thoughts and to weigh my motives, and quickly condemned all that failed to reach the mark of his approval; though, on the other hand, he seemed never to consider any good or commendable action that I might perform. The great burden which I carried on my back, that was so heavy and cumbrous that it galled my shoulders, he never so much as noticed, and certainly never once offered to relieve me of it for an instant, even though I sometimes stumbled beneath it and even fell under its weight. No hand was even then extended to help me arise, but I was obliged to accomplish this as best I could. Sometimes the flesh became so faint that I cried out aloud in my need and would involuntarily groan for deliverance, the tears even coursing down my cheeks as I realized my helplessness. Yet for all these distresses my fellow had no word of sympathy, no sign of compassion—only that steady piercing look, that grave and dignified demeanor, which in my very misery found occasion for condemnation.

I instinctively realized that whoever and whatever this man was, however pure, and clean, and holy he might be, he had no heart, and knew not the meaning of love. I dreaded his presence and longed to escape it, but there seemed no way to evade or ignore him. He towered over me in conscious and recognized superiority, and seemed destined to accompany me to the very end.

THUS the journey continued, I falling out of the rigidly straight path in which we were walking time and again, or stumbling and pitching along its course, with now and then a grievous fall and a painful rising, and he striding by my side, anon chiding, condemning, angrily frowning at my slightest offense, with never a kind word or an expression of satisfaction, until at last the climax of his indignation was reached.

Bidding me look toward an object, thus far unseen, but to which we had been steadily drawing near, and of which I had some premonition, even in the very darken-

ing sky and the deepening gloom, he suddenly revealed to me, a glowing mountain, about which the lightnings flashed and above which the thunder reverberated with a sullen roar.

"This is your doom," said my companion, as, holding my arm, he pointed toward the terrible sight. "'The wages of sin is death,' and Sinai shows no mercy to such as you." Conscious of my guilt and the justice of the sentence, yet yearning for mercy and escape, I looked eagerly into my companion's face, if haply I might there find a glance of tender interest or compassion that would give me a gleam of hope. But all in vain, for the hard features showed no relenting. And complete despair seized me when, by the lightning's flash, I saw written on my companion's forehead, what I instantly realized must be his name—the one word LAW. Also then I noticed for the first time, agitated as I was, that curiously woven in his garments, in a pattern most unique, were the ten commandments.

But hark! a cry sounds on my ear, a bitter and heart-rending cry, and looking to the place whence it proceeds, I see one hanging on a Cross in agony and blood. With such a wondrous scene before me, the smoking mountain and my companion are forgotten. Involuntarily I draw nearer to the Cross, which like a magnet attracts me. I see the flowing blood of the dying One, I hear His groans, and more than all—a sight that never can be effaced—catch His dying glance, when marvel beyond expression, from my weary, drooping shoulders falls the load beneath which I staggered. And with a strange elation of mingled

joy, gratitude and love, I press toward my benefactor, that I may kiss His wounds, when lo! another glance occurs: The Cross recedes and fades beyond my bounding steps, and soon I pass an empty sepulchre, and then, beyond—a Man in white apparel, with smiling face, whose hands are extended in smiling welcome, who draws me to His side and bids me walk with Him in blessed fellowship. I need no one to tell me who He is, for in the outstretched hands I see the wounds, and in that face, so beautiful and serene, I recognize the once marred features of the Man of Calvary. It is the once crucified, but now resurrected Lord, who is alive for evermore, the good and great Shepherd of His sheep.

OH, the happiness and joy of His companionship! But, alas! one day, and oh, how soon, I see again my former fellow-traveler, Law. At the Cross I had forgotten his presence, nor even thought of him at the open sepulchre, nor as I walked with Christ during that happy after-interval. But now he is in full view, with the same spotless garb, the erect dignified carriage,

The written code inflicting death, and the glorious grace of God giving life, are ably contrasted in this beautiful little allegory by C. C. Cook. Read it and thank God that "Christ is the end of the law for righteousness to everyone that believeth."

the piercing eye. At once I concluded that he had been near me all the time, and that my absorption in my new-found Friend had prevented my noticing him. Oh, how condemned I felt that I had ever taken my eyes from the face of the Beloved One, thus again to see the other.

And yet by some strange besetment do I frequently turn to him, but only again to see the searching glance and the menacing attitude, and again to feel within me the cringing, shrinking spirit of guilt and condemnation. His dead-level path runs parallel to ours, and while I notice that it is lower, yet so tall is he that he can easily address me. Not always loud; sometimes in a whisper does he speak—as though he would not have Christ to hear—recalling my past misdeeds and failures. His memory seems unfailing to bring them up again—the lapses and the stumblings in the path that once I walked. And my present conduct is also under his keen surveillance. His eye notes every uneven step, yea, even every glance that I take away from the face of Christ. And when I seem disposed to ignore him, he even writes his accusations on a tablet, and holding it up before me, accompanies it with the same stern look of condemnation as of old, and even makes bold to point again off toward Sinai. Thus he frightens me. For while I truly hate sin and walk no longer in its ways, yea, while I would rather die at once than give up my place by my Saviour's side, yet I know that I am still sometimes feeble in my step, sometimes even looking backward in imagination to the life of self and sinful pleasure.

WITH these conflicting influences pressing on me, I turn to Law and seek a lessening of his stern exactions by recounting the improvement I have made and the many acts of rectitude and obedience I have performed; but all in vain. For all my efforts to mollify or to mitigate only bring the relentless answer, "Whosoever shall keep the whole law, and yet offend in *one point*, he is guilty of all"—on hearing which, hope again languishes within my breast.

During all this time the walk with Christ is precious beyond naming. When I turn to Him on my right, there is always peace and confidence within, but on my left (and not for long allowing me to forget his presence) is Law, with his persistent, distracting accusations. Oh, when will I find relief! is the burden of my heart's longings until in my anguish and extremity I cry aloud, "O wretched man that I am, who shall deliver me from the body of this death?"

No sooner, however, is the cry uttered, than the answer is put into my heart and mouth, the glorious words of deliverance, "I thank God, through Jesus Christ our Lord." And lo, as I utter them, I find myself in company with my Lord, taking an upward step—yes, the ground is rising steadily. Higher and still higher do we mount, until—and more quickly than it takes to tell it—we are on so high a plane that Law, still on his dead-level path, is so far beneath that, though the ways are still

parallel, I can no longer see him.

I learned afterward of a meeting between Law and a pilgrim named Galatius. He, too, came to the Cross, the empty sepulchre, and the welcoming Christ, with whom he walked as I had done. But there came a time when, looking at Law and seemingly bewitched by his personality and intimidated by his authority, Galatius stumbled down the intervening embankment, and turning his back on Christ, never returned to His sweet company.

Others there were, of whom I also afterward learned, whose experiences differed in another form from mine. For being quicker of apprehension, they spent but little time in Law's company, and, on meeting Christ walked with Him so rapidly and became so engaged with Him, that the upward path, in a much shorter time than in my case, took them beyond the old man's frown.

BUT returning to the narration of my own experience. I was now so overjoyed to leave the presence of Law, my vision becoming so much clearer, my mind and will stronger, and my love so all-pervading, that I felt the path to be indeed the avenue to heaven's gate. And while even now sometimes stumbling, or sometimes allowing the mind's eye to wander back or to be diverted by some mirage, and at all times conscious of the great distance between the perfection of the Holy One with whom I walked and my own weak character, yet the failures are of rare occurrence, and in spite of them my life is one of victory in the Beloved.

He is so tender, kind and compassionate that He quite wins my heart's allegiance; His love is now my holy law, moving me to a grateful obedience to His will for me, so that to offend Him would be my greatest grief. In such a happy relationship, I realize that sin has no dominion over me.

One day I asked Him to enlighten me as to the real character and purposes of my old companion, Law, for sorely did the memory of my experi-

ence puzzle me, and on this order was His answer:

He told me that (the) Law was holy, just, and good; that by (the) Law is the knowledge of sin; that (the) Law's purpose was to show pilgrims their helplessness and give them a sense of their guilt before God. If Law, He further told me, had not been so severe, if he had not shown me Sinai, I would surely not have been so eager to find refuge in the Cross, but in my self-sufficiency would have seen no special attractiveness in it nor felt its drawing power. So then, Law was in reality a messenger of mercy to me in showing me my need of a Saviour, and while revealing Sinai, he was in reality driving me to Calvary. A stern schoolmaster, he, yet the one who led me until I found Christ, my Redeemer.

BUT when he accomplishes this, continued my instructor, his purpose is ended. Yet so unaccountable is the conduct of pilgrims that they frequently place themselves again beneath his influence, subjecting themselves to his surveillance and condemnation. Or-

For ye know the
grace of our Lord
Jesus Christ, that,
though He was
rich, yet for your
sakes He became
poor, that ye
through His pov-
erty might be rich.

2 COR. 8: 9

dained of God for one purpose, they choose him for another, as I myself had done. But the Saviour added that if, after meeting Him, I had so walked as to keep Him, my Lord, between myself and Law, I could then have seen my oppressor, and would have realized the meaning of the wondrous assurance, "Ye are also become dead to the Law by the body of Christ."

The Saviour did not soften my conception of Law, but admitted his hard and uncompassionate spirit. In fact, He even told me of Law's bloody exactions, when, in the olden days, for the offense of gathering sticks on the Sabbath day, a man was stoned to death at Law's behest. But no blame attached to Law for this; such action being appropriate to the time and place in the plan of God. However, conditions are now changed, the Saviour added,

and in the present dispensation of Grace, God in His abounding goodness has provided another way for men to demonstrate their devotion to Him; not that He requires less of them, as to purity, holiness and love, but He has made it easier for men to attain to these and thus to please Him.

As He spoke I saw Truth standing forth in shining presence, and knew that the Cross was what He meant, with its accompaniment of the empty sepulchre, and beyond that the Saviour's own sweet, satisfying companionship and heart of sympathy. And at His feet I fell, while welling from a heart filled to overflowing with a sense of love and gratitude, came to my lips the gladsome worshipful acclaim of the disciple Thomas, "My Lord and my God."

Intensification

by FRANK S. WESTON, D. D.

"But shun profane and vain babblings: for they will increase unto more ungodliness." II Tim. 2:16. "Evil men and impostors shall wax worse and worse." II Tim. 3:13. "There shall be famines, and pestilences, and earthquakes, in divers places." Matt. 24:7.

ALL things intensify as the end draws near. This being the case there can be no conversion of the world either to good or evil. We are told that the days in which we live are the most wonderful the earth has ever seen, that the conditions are getting better every day. On the other hand, there are those who affirm that the days are evil and the world is getting worse every day. Which view is true? Both. Evil today is worse than ever—it is more subtle, more refined, more devilish and more dangerous. On the other hand, good is more abounding. We have a fuller revelation than our fathers and are seeing a fuller realization. God is guiding evil to full development in order to its final destruction. He is also overruling good to its full development in order to ultimate victory. This being true, it follows that some day there will come a final conflict between the two forces. Until that crisis all forces will intensify. The intensification is a marked feature of the day. Everywhere and in all things it is observable.

Intellectual activity intensifies. Our grasp of the things of the world has greatly increased in the last century. No branch of learning has remained unexamined, and the examination has been most thorough. To attract attention in the intellectual world at the present time a man must be a paragon of learning or else owe his notoriety to exceptional circumstances.

So greatly is education intensifying that no one can any longer excel in more than one branch of knowledge. Subdivisions is the order of the day. Experts in every department are called for. How books multiply. The output is remarkable. Nor is this all. Fresh discoveries are so common as to excite no surprise. The moral result of this knowledge has not been to bring us nearer to God. On the contrary, we have been carried further away from God. His revealed truth is denied and His glory is not sought. As regards Biblical knowledge, there has been an unprecedented advance. This knowledge is intensifying from day to day. For this all Bible students are profoundly thankful.

In the social world life is being intensified. Luxury has reached a pitch that reminds us of the days preceding

the downfall of Babylon and Rome. But then it had a circumscribed limit; now it has reached all classes and spread over all the world.

Dr. J. H. Girdner in a recent book says, "People in New York work like dynamos all day and play like idiots all night." This expresses the intensity of life in that great metropolis. But other cities are much the same. This strenuous life is evidenced in the daily records of many sudden deaths. All our social enjoyments are intensifying. One sensation soon passes to be followed by a new one. The object of life now is largely self-enjoyment.

Turning to commercial pursuits we observe that men are no longer content with a modest living. Large undertakings are the rule. Great fortunes are sought. A million does not mean much among the rich. One must possess fifty to a hundred million to be a merchant prince. There seems to be no end to industrial intensity. Men and machinery are pushed more and more. As a recent writer has said: "The last century has beheld unprecedented activity and the pace waxes faster and faster."

Crime intensifies. The records show an astonishing increase of crimes, specially of the violent nature. The human heart is no worse than in former ages, but this generation has acquired expertness. Crime has become a science. The British Government report says: "A steady increase in crime has taken place in the last decade."

The physical signs which point out the end of the age are intensifying. The things referred to in Matthew 24 as marking the day when the Son of Man shall come are intensifying. There is a gradual fulfilling of the Divine purpose. But our Lord pointed out that the signs were to intensify. Famines, physical catastrophes, earthquakes, etc., were to multiply and intensify. This is coming to pass. In the last fifty years we have had more earthquakes than in the previous fifteen hundred. The greatest famine of all ages is of recent date. So the greatest earthquake. The day of the Lord is at hand.

Through nineteen centuries the predictions of the New Testament have been fulfilling. The forces at work have now reached a momentum which necessitates a crisis.

Forty Propositions on the Seven Dispensations

SIXTH AND SEVENTH PROPOSITIONS — by THE EDITOR

SIXTH PROPOSITION:

"Grace" is one of the names given by the Holy Spirit for the present dispensation.

The New Testament gives several names for the dispensation in which we live, but the one most frequently employed by Bible teachers is "The Dispensation of Grace." This is correct. The Spirit of God, speaking through the Apostle Paul does most clearly speak of our age under the cognomen, "Grace."

In Rom. 6:14 we find the words:

"Ye are not under the law, but under *grace*."

That the drift of this passage is emphatically dispensational has not been disproved. The whole message of the context points to its dispensational import. Only one whose mind was hopelessly biased against God's revealed dispensational truth would ever seriously seek to repudiate Paul's definite reference to the dispensations of Law and Grace in this passage. Paul's message is good news indeed. He is bringing assurance to souls that have experienced the bondage of legalism,—you are not under the law,—that age is passed. You are now under grace,—that is the new age. On the ground of th's great truth he says to the Galatian believer:

"Stand fast therefore in the liberty wherewith Christ hath made us free" (Gal. 5:1).

Why is this age called the Grace age? Has God never before revealed His grace? Yes, throughout the Word of God are revelations of grace beginning with early types and sweeping through

the centuries down to the close of the book of Acts. But grace in its purity was never fully revealed and declared to the children of men until God sent forth the Apostle Paul. Paul's age is called the age of Grace, not because grace had had no previous revelation whatever, but because God chose to mark the opening of this age by the first *full* revelation and *inspired* interpretation of His glorious and matchless grace. Our age is called the Grace age in the Inspired Book because to this age has been delivered the climax and consummation of grace truth. Former ages had seen the bud, but this age may revel in the exquisite beauty of the full-blown flower.

Thank God for the unequalled privilege of living out our lives upon this old earth in the age of Grace.

SEVENTH PROPOSITION:

Throughout every dispensation, salvation is by grace alone.

This is an exceedingly important proposition for there are those who teach that during the dispensation of Law, salvation was by the law. To this view we must most earnestly dissent. Salvation has never been by law. God's Word clearly teaches that there is no salvation outside of God's uncaused and unmeasured grace. Salvation by grace is never limited by the Holy Spirit to any one dispensation. If salvation were by law in the dispensation of Law, then salvation would logically be by tribulation in the Tribulation age, or by conscience in the dispensation of Conscience, and so on straight through the seven dispensations. Such a line of teaching would mean that there would have been seven different ways to be saved in the course of the world's history, and that the present method of securing salvation is the fifth which God has

employed, and that there would still be two more ways of getting into the pearly gates before the eternity period would be ushered in. The absurdity of such a thought is self-evident and God's Word is clearly against it. Jesus said in John 14:6:

"I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Our Saviour's statement is emphatic. The only way is by Him. To come through Jesus, is to come by grace! To come by Him is not seeking entrance by suffering and tribulation, nor by the deeds of the law. To come unto God by Jesus is to confess our poor human strengthlessness and to seek acceptance on the ground of the perfection of our substitute. "*No man*," says Jesus, "*No man*" can come any other way. His words

are all-inclusive in their significance. Every dispensation is involved. "No man cometh unto the Father but by me." Salvation is by grace in every age. True it is, that if man had been an absolutely perfect being, salvation could have been through the unbroken performance of changelessly righteous deed. Alas, alas, man is not perfect, hence this avenue to glory is hopelessly closed to him. Salvation by deeds is thinkable but not possible. But man's pride and self-righteousness are so overweening that God must employ a method of dealing with him which will reveal to man the futility of human effort and cast him back on the provided substitute for all hope and all life.

God finds that method and employs it. His method is simplicity itself. He knows how filled with self-righteousness man is. He knows man's blind determination to save himself by his own works,—to raise himself to heaven by his bootstraps. God's method is to call on man to perform the impossible,—He calls on man to perfectly obey the whole law, promising life if the perfect obedi-

How many ways are there of gaining the life of the ages? Is it possible to be saved from wrath and judgment by "patient continuance in well doing?" The Editor, in the sixth and seventh propositions answers these important questions.

ence is forth coming. Before man learns his lesson he addresses himself to the task, but when he awakens to his helplessness he falls back on God's grace. God's purpose is accomplished and the man's soul is saved. There has

never been a dispensation since the fall of man when salvation by obedience was possible. God never has had and never will have but the one method of saving the souls of the lost,—that one method is grace.

The Gracious Fruitage of Grace

by JESSE ROY JONES

WHAT a fruitful life was that of the Apostle Paul! How marvelously he lived and labored as an apostle of Jesus Christ! Such a life as Paul's not only challenges our admiration, but makes us want to know the secret back of it. Was it because he was an educated man,—a student of Gamaliel, if you please? Or was it because he belonged to

the leading religious sect of his day,—the Pharisees? Paul might well have boasted of his scholarship and religious standing, had he so desired, for we know that he was qualified in both and was by no means a novice in these attainments. But was this the secret of his power as an apostle of Jesus Christ? Not by any means. Hear his own testimony as it comes to us from the inspired record of God's holy Book. Paul said:

"By the *grace of God* I am what I am; and *His grace* which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the *grace of God* which was with me" (I Cor. 15:10).

How radiantly clear and definite is Paul's testimony. He attributes all that he is to just one thing,—*grace, God's grace, God's "unmerited mercy."*

As we review the writings of Paul we find that this wonderful *grace of God* which He speaks of so often will always manifest itself in the life of the willing Christian in two ways,—i. e., by holy living and by true service.

Holy Living

CONCERNING real Christianity someone has said that the impossible argument to answer is the argument of a *holy life*. This is the argument that baffles the skeptic and shuts the mouth of the infidel. And if Christians the world over would only awaken to this fact and live the Christian life instead of playing at it, only the Lord Himself knows what the result would be. Suffice it to say, that the glorious Gospel of Christ would not be brought into such disrepute among unbelievers as it is today.

Unfortunately many Christians have a warped conception of holy living. They seem to think that because the word "Holy" is used that one must don a certain kind

Holy living and self-denying service characterize the life completely graced in Jesus. Jones brings this truth into the foreground stripped of mystery and vagueness. To read this article will arouse a heart-felt yearning for more of "the gracious fruitage of grace" in the Christian life and conduct.

of garb, or wear a certain (usually lengthy) expression on his face, or he must fold his hands a certain way when he sits down. But such an interpretation of the holy life is absolutely foreign to the Word of God. When God speaks of holy living He means just one thing. He means living "in the Spirit," or living in separation — separation

from the world and separation *unto* the Lord Jesus Christ (Rom. 12:1-2; 6:13). In other words, we must recognize the fact that though we are "in the world," we are not "of the world." We are to "walk worthy of the Lord unto all pleasing" (Col. 1:10).

God makes His appeal for holy living on the ground of *Grace*. Paul devotes the first eleven chapters of his epistle to the Romans to what God has accomplished for us through the matchless *grace* of our Lord Jesus Christ, and then, beginning with the first two verses of the twelfth chapter, he makes his appeal for us (Christians) to live for Him because of what He has freely given us. Someone has said: "It is too cheap." Let such an one look at Calvary and see what it cost God. Others say: "It is too easy." Again look at Calvary and see what was needed to put away sin. Take away the *grace* of God and you take away our salvation. True, it is both cheap and easy for us, but that is because it is gratuitous. W. H. Griffith Thomas has well said: "All that we are, have, do and become, is of grace, and we are so to live that our lives are to be 'to the glory of His grace.'" As a result of what grace has obtained for us, Spurgeon offers the following, which is indeed helpful and full of valuable suggestion:

"I passed under a camphor tree and gathered a few of its leaves and found them full of camphor; indeed, the whole of the tree was saturated with it. Thus should the *grace of God* show itself in the whole life of the believer. As the inevitable outflow of his renewed nature his most commonplace acts and words should be gracious. Little things best reveal character, for in them a man is less upon his guard. Let even the leaves of your words partake of the *grace* which dwells in you."

The ability to live a holy life is entirely dependent upon *grace*. Too often Christians accept salvation by grace and then try to live a holy life by their own efforts. What a mistake and how displeasing to God! This is the cause of failure and of frequent backsliding. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him" (Col. 2:6). This is the divine prescription, both for salvation and holy living. If we received the Lord Jesus by *grace*, then let us live for Him by *grace*. The Christian life is, as the above passage suggests, a "walk." "Walk in the Spirit," says the Apostle Paul, "and ye shall not fulfil the lusts of the flesh" (Gal. 5:16). This is the secret of a holy life. Just simply "walk in the spirit." But, someone will say, how can one walk in the Spirit? Well, we can easily see how a child born into a royal family should walk in royalty. We can easily see why the child of a prince should not walk as a child of a pauper. Then why should we be in a maze when God asks us as His children to walk "in the Spirit,"—His Spirit, the Spirit of Christ—and not after "the beggarly elements of the world."

It is sad when Christians say that it is impossible for them to live holy lives—separated lives. Does God ever ask His child to do anything that is impossible? The record of Phil. 4:13 is: "I can do all things through Christ, which strengtheneth me." And again, II Cor. 12:9 says: "My *grace* is sufficient for thee." Let us be careful, dear reader, that we do not limit the power of *His grace*. For "God is able to make all *grace* abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:8). What a supply of *grace* from which to draw! Let us "consider Him," "and find *grace* to help in time of need."

When the Christian lives by the power of *His grace*, there is not only sufficiency for holiness, but there is no excuse for sin. How ungrateful for Christians to use the liberty which *grace* has provided for them as a license for sin in the life. No wonder when the apostle Paul raised the question: "Shall we continue in sin that *grace* may abound?" that he vehemently exclaimed: "God forbid!" *Grace* is contrary to sin. *Grace* teaches us that "*denying ungodliness and worldly lusts*, we should live soberly, righteously, and godly in this present world" (Tit. 2:12).

True Service

THE logical result of holy living is true service. No more can you stop a soul, whose chief aim is to walk worthy of the Lord unto all pleasing, from a life of service than you can stop up a bubbling spring of water by stuffing it with cotton. True service is "the outflow of the *grace of God* in the heart." Far greater emphasis is laid on Christian living in the Word of God than on Christian service. The reason for this is evident. God knows that if He can only get the Christian in the place of yieldedness He so much desires, the work of the ministry and evangelism will never suffer.

Grace has a very specific part to play in the life of service. In Heb. 12:28 we read: "Let us have *grace* whereby we may serve God acceptably." What a shame that so much service is rendered today by Christian workers that is not acceptable to God. When *grace* characterizes our service for Him, there will not be the boasting that is so common when we do a bit of Christian work that is marked by visible results. When the seventy

whom Jesus had sent forth returned after having accomplished some wonderful things, even to the extent of demons being subject to them through His Name, Jesus rebuked them by saying: "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven" (Luke 10:20). Our service becomes pleasing and acceptable in His sight when we glory in His matchless *grace* which permits us to serve Him.

Not only does *grace* make our service acceptable to God, but by it we are able to do more abundant service (II Cor. 9:8). Paul said: I labored more abundantly than they all: yet not I, but the *grace of God* which was with me" (I Cor. 15:10).

The *grace of God* so gripped the life of Uncle John Vassar, the famous colporteur of the American Tract Society, that he would scarcely take time to eat his meals, so intense was his passion for lost souls. It is said of him that he was "unseasonably in season" winning men to Christ.

In summarizing the truth in connection with our subject, it were well to quote again from W. H. Griffith Thomas, who has given us many helpful thoughts in his book, entitled, "*Grace and Power*." Concerning the gracious fruitage of *grace* he says: "*Grace* will make us gracious in our dealings and enable us to avoid the spirit of hardness, hatred, severity, and manifest the spirit of love, patience, mildness, forgiveness, and tenderness. * * * It not only provides redemption, but it humbles pride, guarantees holiness, inspires to service, incites to hope, pledges heaven and glorifies God. No wonder, therefore, that we are invited to receive this *grace* and warned against receiving it in vain (II Cor. 6:1). It calls for appropriation and application. *Grace* does not work apart from our responsibility. We must use it, believe it, respond to it, reproduce it. We can have little or much, we can be rich or poor, we can rejoice in the Divine wealth or exist in miserable poverty. * * * The works of *grace* are to be carried out by God's people, and if they do not do this, they will thereby prove that they know nothing of *grace*. What we receive from God as '*gratia*' comes to us '*gratis*,' and is intended to make us '*gratum*,' grateful. His *grace* is intended to elicit gratitude, and gratitude is to be shown in graciousness to others. And yet all along it will be 'Not I, but the *grace of God* which was with me' (I Cor. 15:10)."

"Salvation by Grace"

Continued from page 316

very deed a "just God and a Saviour" (Isa. 45:21).

The mother could reject the loving provision of a friend, and we may reject God's loving provision for our redemption. With heartfelt thanks accept His *grace* and manifest your gratitude by a life devoted to publishing this good news to all mankind.

"Grace there is my every debt to pay,
Blood to wash my every sin away,
Power to keep me spotless day by day,
In Christ for me."

Eternal Security

by WM. AVERY McCLURE

GOD'S keeping power is no less a work of grace than His saving power. Jesus saves and Jesus keeps. It is all of grace. "I'm afraid I can't hold out," is the age-old excuse offered by some who are asked to believe in Jesus as their personal Saviour. Their fears are well grounded, for there are none of us who could "hold out," and God does not ask us to. He asks us to believe. We trust Him and He takes care of the rest. Every believer is secure in Jesus. He is eternally saved. His destiny is sealed, signed and settled. It is utterly impossible for him to be lost.

THE believer is eternally secure because God's Word declares it. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1). The word here rendered "condemnation" is also translated "doom." There is no doom for him who has trusted Jesus.

In another place we read, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (Jno. 6:37). This is the declaration of the Son Himself. "I will not reject one of them." The unregenerate will be rejected and cast into outer darkness, but the child of God need have no fear. God has given His word of honor.

Again Jesus declared to the disciples the doctrine of assurance in the simplest and most satisfactory manner. "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life and they shall never perish; neither shall any pluck them out of my hand. My father which gave them me is greater than all, and no one is able to pluck them out of my Father's hand" (Jno. 10:27-29). And again He said, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again and receive you unto Myself, that where I am there ye may be also" (Jno. 14:2-3).

The little group of believers who heard these comforting assertions were assured that their names were written in heaven. How were they assured? *By the Word of God.* Was it not a far stronger ground of assurance than any real or fancied discovery of their own ability to "hold out"? They based their security not upon their repentance, obedience or merit, but upon His Word to them. They accepted His declarations and for what more could they ask? If men would forget about human teachings and about themselves, and believe the Word of God, this subject would be stripped of all the mystery and uncertainty with which it is usually invested, and we would be done forever with the ungenerous doubts and

Can you give "a reason of the hope that is in you" or only an expression of your fluctuating emotions? Here in McClure's convincing argument is an opportunity for you to know what to believe about this phase of God's grace and why.

unworthy suspicions of Him Who is the Author of our salvation and Who cried out on Calvary's tree, "It is finished."

THE believer is eternally secure because he is born into the family of God. He is not adopted into the household, but is *born* into it. "Ye must be born again." Let it be clear that only those who are born again are His sons. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (Jno. 1:12-13). In this earth relationship there is nothing that can sever the tie between father and son. The son may disgrace the name he bears, drag it down into sin and shame until the

father's heart is broken, but the relationship remains unaltered. He is still his father's son. So it is with the believer. He may sin; he may grieve God's Father heart, but he does not lose his sonship. God's grace is still extended and His love still enfolds him though he be living in debauchery and shame. The sheep may wallow in the mire, but that does not make a hog of him.

"That many good Christians may and often do grievously sin for a time cannot be denied. That many professing Christians will awake in eternity to the discovery that they are undone cannot be doubted. But this is a very different thing from saying that a true child of God, born of the Spirit through faith in Jesus Christ, and made a partaker of the divine nature, can be finally and forever lost. Such a conclusion would be as unreasonable as it is unscriptural. It would suppose that the life which is declared to be everlasting is not everlasting; that God gives and takes away; that He is careless of those who trust in Him or powerless to keep; that He may cast His own children into the lake that burneth with fire; that He cannot defeat the machinations and might of Satan; or that He is bound by some necessity of His Being not to arrest their tendency to depart from Him."*

THE believer is eternally secure because his life is hid with Christ in God (Col. 3:3). If Satan is successful in gaining possession of the life, he must accomplish two things. He must first break down the power of God, and then break down the power of the Son of God. We know that he can do neither.

With the sin and disobedience of the first man came the necessity of a hiding place. A sense of guilt makes one feel the need of a place to hide. A criminal once said that the greatest agony of his life had been the con-

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tinual fear and apprehension which lurked in h's heart lest he be overtaken in his sin and punished; that whether in seeming security or not, he was always looking for a place to hide. Adam and his wife hid themselves amongst the trees of the garden, and with their own hands wove leaves together making aprons to cover their nakedness. O, the insecurity of their hiding place!

The present generation is not unlike the erring parents of the race. They are made of no finer clay. Our hearts by nature are full of evil, and we feel our need of a place to hide. Some have fled to secrete themselves amongst the trees of good works. Others having donned the apron of human merit, hope to escape the judgment of God. Adam did not escape it, nor will they who hide in such places of insecurity.

Where, then, shall we hide? "God who is rich in mercy, for His great love wherewith He loved us" has provided a place, that the exceeding riches of His grace might be manifest. "Behold! a man shall be a hiding place from the wind, and a covert from the tempest, the shadow of a great rock in a weary land" (Isa. 32:1-2). "Being justified by His blood, we shall be saved from wrath through Him" (Rom. 5:9), for our lives "are hid with Christ in God."

At the time of the deluge everything under the whole heavens was subjected to the judgment of God. The ark alone, in which were housed Noah and his family, withstood that judgment. Securely and serenely it floated upon the very waters that inundated a sinful world. The ark was a type of Christ; Noah a type of the believer. In the ark there was safety,—in it and in nothing else. So is it now; so will it ever be. In Christ there is safety, and in Him only. "Hide me under the shadow of thy wings" (Ps. 17:8). "The name of the Lord is a strong tower; the righteous runneth into it and is safe" (Prov. 18:10).

God sees the believer in Jesus Christ to be as pure and spotless as Jesus Himself. His sins are under the blood. He is sinless, perfect and complete (Col. 2:10).

"Thus through the blood that frees us
From guilt and misery,
I find myself, Lord Jesus,
Completely graced in Thee.

"'Complete in Him!' Thou saidst it;
Then how can I distrust?
'Twas Thou, my Lord, who mad'st it,
My glory and my boast."

THE believer is eternally secure because God is just. He will not require two payments of the same debt. Jesus has paid the debt, bearing our guilt in His own body on the tree. At the moment the soul places faith in Him, the sin debt for that soul is forever fully paid. Sins of the past, present and future are all answered for. Jesus' perfect work is credited to the believer's account.

"Payment God will not twice demand,
First at my bleeding Surety's hand,
And then again at mine."

THE believer is eternally secure because God is honest. Rom. 6:23 tells us that "The Gift of God is eternal life through Jesus Christ our Lord." This eternal life—this eternal security in Jesus is a *gift*. It is a gift *from God*. It is something that is not bought, nor purchased, nor earned, but freely given without money

and without price. What kind of a gift would it be if we had to give it back to God? What kind of a God would He be to take it back? If we were to lose it upon failure to do certain things, it could not be called a gift; it would be a wage, a prize, a reward. God is honest. He cannot take back His gift. He does not deal that way. "I know that whatsoever the Lord doeth, it shall be forever" (Eccl. 3:14). "Thanks be unto God for His unspeakable gift" (II Cor. 9:15).

Every Christian possesses this eternal gift, and he ought to know that he possesses it. How sad it is that so many of God's dear children have not studied the Word sufficiently to know whether they are secure or not.

An incident was told by Dr. James H. Brooks of a young man who preached a sermon before an ecclesiastical body, hoping to receive a "license" to proclaim the glorious gospel of Jesus Christ. He produced Scripture quotations to prove his conviction that believers are saved *now* and that they should *know* they are saved. The members of the body, as usual, were called upon to express their opinions of the sermon. Whereupon the moderator arose and took his stand against the young man, claiming that the sermon smacked of self-confidence, and that he did not believe any man could be assured of his salvation before the day of judgment. This objection was soon met by another minister who respectfully asked the moderator if he believed that Paul was in heaven. "Undoubtedly," was the quick reply. "Do you think, then, that he is waiting with trembling solicitude the revelations of the judgment day to determine whether he is to spend eternity in heaven or in hell?" "No, my brother," was the answer, "but remember that Paul was an eminently devoted and godly man, and that none of us have made the same high attainments in holiness and usefulness." "This, however," replied the other, "does not account for his assurance of salvation, for after his conversion he speaks of himself as 'the least of the apostles,' and some years later as 'less than the least of all saints,' and, later still, as 'the chief of sinners.' Paul would stand aghast if he could hear you ascribe his salvation to his holiness or usefulness, for he everywhere declares that it was due solely and wholly to the *grace of God*; and all who trust in the same grace can be as sure as he was."*

Yes, Paul was sure about his salvation. Trusting himself to abounding grace, he boldly declared, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (II Tim. 1:12). And the Word is given that we too may *know* whom we have believed. "These things are written unto you that believe on the Name of the Son of God," says the Apostle John, "that ye may know that ye have eternal life." All who believe should *know* it. It is not an experience which may be enjoyed by a few aged and unusually holy saints, but by all, both young and old, both small and great, who have tasted His saving grace.

Notes

A WORD

The Editor disclaims all responsibility for details of interpretation in contributed articles and addresses.

CHANGE OF ADDRESS NOTICE

Notice of change of address should reach us not later than the fifteenth of the month preceding date of issue in order to be effective for the coming number.

The Eighteen Principles of Divine Revelation

Principle No. 8 — THE GAP PRINCIPLE, Second Installment — by THE EDITOR

NOTE—In studying the article on the Gap Principle in this issue of "Grace and Truth," the student will reap the richest blessing by going back to the August number and re-reading the first discussion of the Gap Principle. The constant use of the chart in this issue will also be of great aid in grasping the sweep of the truth presented.

The Gap Principle Illustrated by the Prophecies of Daniel

THIS remarkable principle permeates the Word, and its individual illustrations are often most interesting and illuminating. The group of prophecies recorded by Daniel reveals four striking instances of the activity of the principle of revelation which caused our Lord Jesus to close the book and sit down at such an unexpected place in the sentence on that memorable day in Nazareth long ago.

NEBUCHADNEZZAR'S VISION (Daniel 2)

NEBUCHADNEZZAR was king of Babylon. Although a Gentile, Jehovah, the God of Israel, gave unto him a vision of the future. This vision completely departed from his memory, but was brought back to him through the instrumentality of Daniel and his companions. He had dreamed of a great image made of various minerals. The image had a head of gold, breast and arms of silver, belly and thighs of brass, and legs of iron. The feet of the image were part of iron and part of clay. And Nebuchadnezzar beheld in the vision a most astounding consummation,—a stone, cut without hands, smote the image on the feet that were of iron and clay, causing the entire image to be ground to powder. The stone that smote the image became a great mountain and filled the whole earth.

The inspired explanation is most clear. The vision, according to Daniel, is a prophecy of six kingdoms or nations. The first was Nebuchadnezzar's own kingdom which was Babylon. The second, represented by the breast and arms of silver, was a kingdom which should follow the Babylonian kingdom. Even casual readers know that the empire which followed the ascendancy of Babylon was Medo-Persia. The third, represented by belly and thighs of brass, is interpreted to mean another empire which should rule over the earth. This was Greece. The fourth, represented by legs of iron was to be a great empire succeeding Greece, and was to have mighty power, indicated by the iron, and was to employ this power in breaking in pieces and bruising. This fourth world-power was Rome. The fifth kingdom presents a difficulty because there was no *WORLD EMPIRE* following Rome, even a world empire that was weak enough to be represented by iron and clay. There simply was no such nation on the earth after the fall of Rome. And here is where we find the illustration of the principle we are investigating. The Gap Principle enters between the fourth kingdom and the fifth. The fifth kingdom is the

kingdom of the feet and toes and is future. The sixth is that glorious kingdom which shall be set up by the God of heaven. Let us summarize the interpretation of the vision:

First kingdom—head of gold—Babylon.
Second kingdom—arms and chest of silver—Medo-Persia.
Third kingdom—belly and thighs of brass—Greece.
Fourth Kingdom—legs of iron—Rome.

GAP

(from the fall of Jerusalem to the rapture of the Church).

Fifth kingdom—feet and toes of iron and clay—Antichrist's kingdom in the Great Tribulation.

Sixth kingdom—stone cut without hands and becomes a mountain. The kingdom set up by the God of heaven in the days of the kings represented by the toes. The falling of the stone cut without hands is the second coming of Jesus.

This vision locates the example of the Gap Principle at the ankle of the image. Rome of the past and the Antichrist's kingdom of the future are brought side by side, the intervening centuries being jumped without comment.

DANIEL'S VISION OF THE FOUR BEASTS (Daniel 7)

IN this vision, which came to Daniel in the first year of Belshazzar, we see the most convincing agreement with the vision of Nebuchadnezzar's image. In fact the Vision of the Four Beasts covers exactly the same ground as Nebuchadnezzar's Vision with the prophecies slightly amplified. The Vision of the Four Beasts also contains another graphic exhibit of the Gap Principle. The four beasts, in the order in which they are named in the vision, were beasts which were like a lion, like a bear, like a leopard, and the fourth was dreadful and terrible and strong exceedingly, and it was diverse from all the beasts that were before it.

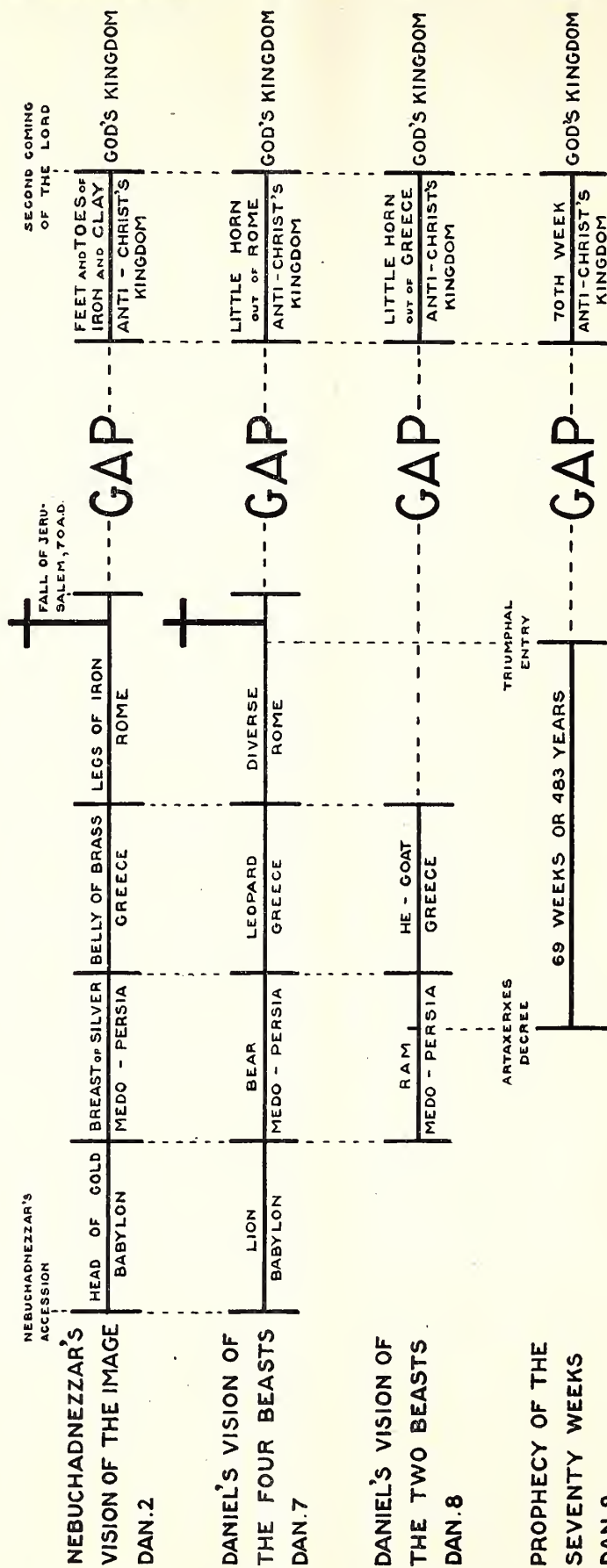
The inspired interpretation is simple and clear. It is found in Dan. 7:17:

"These great beasts which are four, are four kings which shall arise out of the earth."

In the study of God's Word we find that the Holy Spirit frequently employs the terms "king" and "kingdom" interchangeably. This is one of the examples of the "king" used to set forth the entire "kingdom." At once it becomes evident that the four kingdoms are the same as were set forth in Nebuchadnezzar's Vision,—the lion typifies Babylon; the bear, Medo-Persia; the leopard, Greece, and the diverse beast, Rome. It is of special value and interest to note that in Nebuchadnezzar's Vision Rome was represented by legs of *iron* and the last point to which the prophecy carries us in chapter two in dealing with the iron kingdom is that it "shall break in pieces and bruise." The comparison of the two visions becomes illuminating indeed when it is observed that in the vision of the beasts, the Roman beast has *great iron teeth* (7:7), and that this iron-toothed monster is said to devour and break in pieces and stamp the remnant (Hebrew) with

CHART OF DANIEL'S PROPHECIES

ILLUSTRATING THE GAP PRINCIPLE AND THE AGREEMENT PRINCIPLE



"SPOKEN OF BY DANIEL, THE PROPHET!" MATT. 24:15

JESUS DECLARED THAT DANIEL WAS A PROPHET

his feet." In both visions iron stands connected with Rome and in both visions it is Rome which is pictured forth as breaking and bruising, devouring and stamping. Here is such striking similarity and agreement that the soul of the searching student is comforted with the renewed assurance that there is no break-down in the perfection and accuracy of God's book.

It becomes immediately evident to the spiritually minded student that these two visions, the one given to Nebuchadnezzar and the other given to Daniel, lead up to the same outstanding event in Rome's history, an event in which Rome, the iron nation, is seen in the act of breaking, bruising and devouring. Inasmuch as the Bible is distinctively a Jewish book and the histories of Gentile nations are given in the Bible only in so far as those histories stand related to Israel, the conclusion is inescapable that these two great prophetic visions are pointing to a time when Rome shall crush and break and devour Israel. That time was A. D. 70, when Titus overthrew Jerusalem. These two prophecies were fulfilled in the Fall of Jerusalem.

And now we have come to the place where the gap again appears. Let us read carefully the latter part of Daniel 7:7:

"It (the diverse beast with iron teeth) devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns."

The gap occurs at the semi-colon which immediately precedes the expression, "And it had ten horns." The diverse beast has already stamped and brake in pieces the remnant, that is past,—fulfilled 70 A. D. at Jerusalem, but the "ten horns" are future. They will arise in the Great Tribulation. They correspond to the ten toes of Nebuchadnezzar's Vision. Again we see the astonishingly convincing accuracy of the Scripture record. Out of these ten horns of the coming tribulational hour shall arise a "little horn." This little horn shall be a king of great power and wickedness. His reign shall be short and shall be followed by the glorious kingdom of the "Son of Man" Who receives His kingdom and power from the Ancient of Days. The Kingdom of the Son of Man shall be an indestructible kingdom and His dominion an everlasting dominion.

As we summarized the interpretation of Nebuchadnezzar's Vision, so let us summarize the interpretation of this vision of Daniel concerning the four beasts:

- First beast—a lion—Babylon.
- Second beast—a bear—Medo-Persia.
- Third beast—a leopard—Greece.
- Fourth beast—diverse, with teeth of iron—Rome.

GAP

(from the Fall of Jerusalem to the rapture of the Church).

- Fifth—Ten kings and the little horn which shall arise out of Rome—Antichrist's kingdom.
- Sixth—The Son of Man receives His kingdom from the Ancient of Days. His kingdom is an eternal kingdom. He comes to earth in His second coming to establish His kingdom.

The gaps of Scripture are not always in the same place in history nor are they always the same length, but inasmuch as the two visions which we have studied cover exactly the same ground and are complementary each to each, the gap is the same in both visions.

How sad it is that so many teachers of God's Word fail to observe the Gap Principle. When it is seen and recognized, this principle sheds light upon the sacred page

which aids in the understanding and enjoyment of literally scores of the most difficult passages of Scripture. How blessedly significant the action of our Saviour that day when He closed the book and sat down in the middle of a compound direct object! How comforting to the student of the Bible to know that in employing the Gap Principle on Jewish prophecy he is employing the special method which Jesus used!

DANIEL'S VISION OF THE TWO BEASTS (Daniel 8)

THIS vision came to Daniel two years later than the vision of the Four Beasts. The first beast in this remarkable vision is a ram with two horns. Daniel says of the ram:

"I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither were there any that could deliver out of his hand; but he did according to his will, and became great" (Dan. 8:4).

But the power and ascendancy of the ram were of short life.

"And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven" (Dan. 8:5-8).

What can these two beasts represent? The answer is made plain by the Holy Spirit, *the Bible is self-interpreting!* The interpretation is so clearly stated that none need question, or doubt.

"The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power" (Dan. 8:20-22).

The ram is Medo-Persia and the goat is Greece, and the four horns are the four generals who divided the kingdom at the death of Alexander. So true to history is this dream-prophecy that one reads with bated breath. Surely that man is most blind who does not recognize that the Bible is God's inspired word.

But where is the the gap?

The gap occurs between verse eight and verse nine.

In verse nine another "little horn" arises. This little horn arises out of Greece. The "little horn" which we saw in the Vision of the Four Beasts arose out of Rome. These little horns are both kings of great wickedness and are to be contemporaries, because their careers are both stopped by the second coming of the Lord Jesus. Hence the gap which we find in the Vision of the Two Beasts is longer than the gap in the visions of the Image and the Four Beasts. In the Vision of the Two Beasts the gap begins with the dismemberment of the Grecian Empire and concludes with the rapture of the Church. A summarizing of this prophecy will aid in clarifying it:

First beast—ram with two horns—Medo-Persia.

Second beast—he goat, from which four notable horns came up—Greece.

GAP

(from the dismemberment of Greece to the rapture of the Church).

Third—the little horn which shall arise out of Greece—the Antichrist's kingdom.

Fourth—the coming of the Prince of Princes (8:25).

When the Gap Principle is recognized these visions fall into perfect agreement without effort, but when the Gap Principle is ignored expositors have been reduced to ludicrous shrifts in their vain efforts to force the passages to harmonize. The Gap Principle is God's key to the prophetic passages of Scripture.

THE PROPHECY OF THE SEVENTY WEEKS (Daniel 9)

THE Prophecy of the Seventy Weeks has been given a full and complete and correct exposition by Sir Robert Anderson in "The Coming Prince." We cannot devote space to the exposition of the prophecy in this article but would earnestly commend Sir Robert Anderson's book to the readers of "Grace and Truth." Briefly, this prophecy states that from the going forth of the decree to restore and build Jerusalem to the Messiah the Prince shall be sixty-nine weeks, which is 483 days. Under the year-day interpretation of prophetic days so clearly given in Scripture, the 483 days is 483 years. Sir

Robert shows that from Artaxerxes' decree to the Triumphal Entry is exactly 483 years. He demonstrates it to the very day. But this fails to account for the last week of the prophecy. The last week is the Great Tribulation and is yet future. During the last week of this prophecy the two little horns will perform their Satanic mission. A summarization of this prophecy shows forth its remarkable agreement with the three visions which we have already studied:

First—the sixty-nine weeks, extending from Artaxerxes' decree to the Triumphal Entry.

GAP

(from the Triumphal Entry to the Rapture of the Church).

Second—the seventieth week in which the two little horns are manifested.

Third—the consummation (Dan. 9:27). The consummation of prophecy is the second coming of the Lord when He shall set up His kingdom.

These wonderful prophecies from Daniel illustrate in most satisfying fashion the Gap Principle. There are many more such illustrations which we hope to give from time to time, but in our next month's study we must press on to another principle.

There is no line of Bible study which brings to the student such large reward as to enter the mysteries of the Word under the illumination of the Holy Spirit's own Principles of Revelation. How comforting indeed to study Bible problems in the radiance of Bible light.

Standing and State

by L. J. FOWLER

THE design of the grace of God is always to furnish a full and complete provision for the needs of our souls. It sees us alienated from God because of a sinful and sinning nature and the condemnation which rests upon us because of our condition.

It recognizes that within the human soul there exists no power whereby our lost estate may be regained and that eternity itself is a time too short in which we may bear our punishment. In short, the grace of God is cognizant of the fact that as lost souls we are in crying need of a new and unalterable position before His throne, and that as living witnesses of His we must have the ability to live a life which will bear testimony to the change which has taken place in our relationship to Him. This want is amply met in the standing and state which God has provided for every believer. God gives to every soul who will believe in Jesus a new and unchanging standing before Him, and provides grace sufficient for the exhibition of new and glorious manifestations in the state on earth.

The importance of this truth can hardly be justly emphasized. To see that in God's Word there is a great difference between our changeless position before Him and our vacillating walk among men, is vital to any cor-

Fowler here gives us in his clear and helpful manner the scriptural demonstration that one of the blessed fruits which grace yields to the believing soul is an unalterable standing in Christ Jesus, and that God, through grace yearns that the believer's earthly state shall conform to his heavenly standing.

rect interpretation of the Scriptures. While the Holy Spirit has inspired this distinction through the Scriptures, it is seen with greatest clarity in the Pauline epistles. The soul who rejects this distinction in his Bible study must face untold bewilderment and find the

deeper truths of the Word a closed book to him. Like the famous Rosetta Stone, discovered by the French, which furnished a key to Egyptian hieroglyphics and made possible the interpretation of the ancient Egyptian language, so the truth of the standing and state of the believer is a key which unlocks the door to some of the richest store-houses of Divine truth.

IN approaching the study of this important theme our first concern must be to establish the *fact* of the standing and state of the believer. Ere we seek to know the basis or the results or the purpose of this truth we must know the actuality of its existence in Scripture.

Although we might easily demonstrate the presence of this truth by drawing illustrations from all parts of Scripture, we will confine ourselves in this investigation to the epistles of Paul to the Romans, Corinthians, Galatians and Ephesians. The two Corinthian letters will be

grouped together, inasmuch as they deal with the same subject, which will give us four examples. In our study it will be found that each book brings to our souls new light on the truth.

I. The book of Romans reveals that the believer has been *justified* in Christ Jesus. Paul, in the first three chapters of the book, arraigns the whole world, showing that both Jew and Gentile are guilty before God, and closes with the mighty declaration: "Therefore we conclude that a man is justified by faith without the deeds of the law" (3:28). At the opening of the fifth chapter he makes justification a past blessing of the believer when he says: "Therefore *being justified* by faith we have peace with God through our Lord Jesus Christ." Now justification is the truth that God, through our faith in Jesus, has declared us to be righteous. The word rendered justification simply means, "to be declared righteous." The believer in Romans, therefore, is said to be righteous. Yet we find that the believers whom Paul pronounced righteous were sometimes "carnally minded," lived "after the flesh," might "continue in sin," and needed special exhortation. And Paul himself, that saint of God whose fragrant life commands our admiration and appeals for our emulation was on occasions "carnal, sold under sin." Thus we find that the believer may at the same time be clothed with the righteousness of Jesus in his standing before God, and yet wear the filthy garments of sin in his state on earth. Our key is found to unlock this wondrous treasure-house of holy revelation.

II. The books of first and second Corinthians have for their theme *sanctification* through the Spirit in Christ Jesus. In the salutation of First Corinthians Paul calls the believers "saints" and says that they have been "sanctified in Christ Jesus." Nevertheless, of these same sanctified ones, these saints, Paul again says that they are carnal, obeying their fleshly natures. The contrast between the standing and state of the Corinthian believers may be more clearly seen as we understand the special phase of sanctification dealt with in each book. In the first epistle, Paul reveals that the Holy Spirit has so wrought as to make all believers one in Christ Jesus. We are made to be members of Christ and of one another. When we come to the second letter we find that "if any man be in Christ, he is a new creation" (5:17 R. V.). We are separate and distinct from the old world. It is as though we were to drop a coin in a cup of water. The coin by entering the fluid would neither be divided nor amalgamated. It would maintain its unity and its separation. Thus it is with the Church, the body of Christ in its standing. It is neither divisible nor capable of being amalgamated with the old world. It is one body and a new and distinct creation. But notwithstanding the unity of the body of Christ, of which the Corinthian believers were members, there were among them "envying and strife and divisions" (1 Cor. 3:3). And although

they were a new creation and therefore separate from the world, we find to our amazement that they were "unequally yoked together with unbelievers" (II Cor. 5:14). What a contrast! A body of saints, united by the power of God, divided; and a new and separate and distinct creation, yoked to the old Adamic world! And let it be noted that save for the recognition of the truth of the believer's standing and state we would be lost in a maze of perplexities and doubts. The truth is in the Book.

III. Another aspect of our standing before God appears as we turn to the book of Galatians. It is the thought of *redemption* in Christ Jesus. Paul takes them back to the old Mosaic law and shows them the condemnation which rested upon them, because it had said, "Cursed is everyone that continueth not in all things which are written in the book of the law to do them." He shows them that it is mount Sinai with its lightnings and thunders and its death-dealing power to every one who would touch it. He seeks to make them understand that every soul who would seek justification by *continuing* in perfect compliance with the requirements of the law has signed away every hope of heavenly bliss and surrendered himself to eternal doom. He then reveals to them that soul-stirring truth of an abundant redemption in Christ Jesus. He points out that "Christ hath redeemed us from the curse of the law, being made a curse for us" (3:13); and that "when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (4:4-5). However, even a most superficial reading of this letter to the Galatians will make evident that the sin of which these believers were guilty was that of being under bondage to the law. They were submitting to ordinances, to circumcision and were observing "days and months and times and years." It would be

Divine Grace, as reigning in our salvation, not only appears, but appears with majesty: not only shines, but triumphs: providing all things, freely bestowing all things necessary to our eternal happiness.

ABRAHAM BOOTH

almost unbelievable, were it not for our own experimental knowledge of the bondage of legalism, that souls who were delivered from the law by Christ Himself should at the same time be under the law. Yes, we must say again that the truth of the standing and state of the believer is in the Book.

IV. As we come to our last example—the book of Ephesians—we discover the truth that in Christ Jesus the believer has bestowed upon him every heavenly blessing. He lives with the ascended Christ. As was found in the book of First Corinthians, so in this epistle we learn from the opening words the key thought. We are said to be blessed "with every spiritual blessing in the heavenlies in Christ" (1:3 Rotherham Translation). The second chapter discloses the astounding truth that God hath "raised us up together, and seated us together in the heavenlies in Christ" (2:6 Rotherham Translation); and that though we were once afar off we are now "made nigh by the blood of Christ" (2:13). But while remembering these spiritual blessings in the heavenlies which

the Ephesians in common with all believers enjoyed, Paul does not forget to reprove, rebuke and exhort them. He observes that there are among them such things as fornication, uncleanness, covetousness, filthiness, foolish talking and jesting. These believers who were seated in the heavenlies, were, from all appearances, "of the earth earthy." It is simply another clear and undeniable demonstration that the truth of the standing and state of the believer is in the Book.

SINCE God in His Word bids His child recognize that he has both a perfect and unalterable standing at His throne and an imperfect and changing state on earth, may we not properly ask, What is the *basis* of th's truth? The answer is, grace. The Holy Spirit lifts the vail from off this sacred secret of God and lets us see that it is through our Lord Jesus Christ that "we have access by faith into this *grace* wherein we *stand*" (Rom. 5:1). Our standing is a sphere which completely envelops the believer and that sphere is grace. We stand in grace. Likewise all the evidences of a holy life which God has ordained for our state are made possible only through grace. The Holy Spirit, speaking through the Apostle Peter says, "Grow in *grace*" (II Pet. 3:18). The state on earth is a growth and it is a growth "in grace." Every phase of this mighty truth, both in heaven and on earth, is made possible by grace—that "great love wherewith He loved us."

From this new and immutable standing before God which we have found set forth in His Word, many glorious *results* flow. One result which brings continuous blessing to the child of God is the eternal security which it provides. We have viewed but four of the blessed things God has wrought in our standing, and in each case we find that the particular blessing in the standing is a present possession. We are justified, "Have now been pronounced free from guilt through the blood" (Rom. 5:1 Weymouth Translation). We *are* sanctified, not will be when we cease from sin or when we reach the glory world. Redemption is a thing which Christ *hath* accomplished for us; and we are, this moment, seated in the heavenlies in Christ Jesus. And not once does Paul suggest that these justified ones, these saints, these redeemed

souls or these translated believers are in danger of losing that standing because they are not living in harmony with it. What a security! It is a standing which is "incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (I Pet. 1:4).

In presenting in His Word the truths concerning the standing and state of the believer, our Lord has a very definite *purpose*. A few words in the epistle to the Ephesians explains briefly and succinctly that purpose:

"Now are ye light in the Lord;
Walk as children of light" (Eph. 5:8).

God's whole purpose in thus contrasting these two mighty truths is to present a basis on which to appeal to us for a state on earth which shall conform to our standing in heaven. In Romans He sets us forth as *justified*, and then beseeches us to be just with Him and present our bodies a living sacrifice (Rom. 12:1). In the two Corinthian letters He says that through *sanctification* of the Spirit we have been made one body and a new and separate creation in Christ Jesus, and urges us to discern "the Lord's body" (I Cor. 11:29), i. e., recognize that all believers are members of one body in Christ Jesus; and exhorts us to sever our fellowship with the unbelieving and Christ-denying world and be separate (II Cor. 6:17). To the Galatians He makes known the perfect *redemption* which belongs to them by reason of the fact that Christ was made accursed of God, and then echoes a mighty challenge: "Stand fast therefore in the liberty wherewith Christ hath set you free" (Gal. 5:1). And while declaring to the Ephesians that *all spiritual blessings in the heavenlies* are theirs He seeks to reveal to them that our warfare is a spiritual warfare in which we wrestle not against flesh and blood but against a host of wicked spirits in the heavenlies (Eph. 6:12), He calls unto them to take the whole armour of God and to "stand."

Believer in Christ our Saviour, our God is coming to us today with the same appeals based on the same glorious standing enjoyed by these ancient disciples. He entreats us to permit that standing in heaven to be lived out in our walk on earth. Oh marvel of marvels, our state on earth may actually become like unto that perfect standing as we yield to the wooings of His grace!

The Age of the Foolhardy

by HENRY OSTROM

"Shoot him, kill him."
(What's this in the air?)
Hang him, doom him,
Bury, in despair!

More war, more gold;
Lo, the age of light.
More tears, wounds, woe,
Afterward the night!

Win it, claim it.
How? Who gives a care?
Rah, rah, down them;
Cuss them in your prayer!

This way, that way.
Which way? Who can know?
Down's up, up's down,
"Bring along your show."

My God, your God,
Any God for me,
My Christ, your Christ.
"Don't you know we're free?"

Thin garb, scant garb,
"What's the rage?" I say.
My vow, your vow,
Perish both for pay!

Hush thee, crass one,
Rise and look above,
Right's right, right's might,
Freedom's born of Love.

Come up, come out,
Leave thy self-wrought shell,
God is, Christ is,
Ah, and so is hell.

"The Truth About Law and Grace."

Continued from page 313

Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect" (Galatians 3:17).

The law brought them face to face with their innate sinfulness, their helplessness to live up to the standard of God's righteousness, the futility of their own righteousness at its best, and shut them up to a faith that looked forward to a redeemer and saviour; as it is written:

"The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might come upon them that believe.

"But before faith came, we were kept under the law, shut up to the faith which afterwards should be revealed. (Doesn't the logic of the thing run ahead and tell you that if they were kept under the law till faith should be revealed, after that faith should be revealed they would no longer be kept under the law?)

"Wherefore the law was our school-master to bring us (the children of Israel) unto Christ" (Galatians 3:22-24).

The law of Sinai has been done away in Christ, and both Jew and Gentile have been put completely under the grace of the Abrahamic covenant.

By the hand of Moses law came demanding that the people should by their obedience and perfect living earn the blessings promised in and by the covenant.

By our Lord Christ came the grace that is ready to bestow the wealth and riches of the covenant blessings upon all who are willing to receive them through faith; as it is written:

"The law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17).

The law was a temporary addition "till the seed (Christ) should come to whom the promise was made" (Galatians 3:19).

"The law entered, that the offence might abound. But where sin abounded, *grace did much more abound*:"

"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Romans 5:20, 21).

The world today is not under the "reign of law," but under the "reign of grace."

By virtue of the cross and the empty grave; by virtue of the blood which the risen and ascended Lord took up within the veil, the throne of judgment has been transformed into a throne of grace, and the "much more" of grace reigns with its mercy over a world of sin.

By that grace men are now called to turn to the Lord and through faith receive the life which will enable them to triumph over sin in them, rebuke transgressions and walk pleasingly before God and in blessing to men.

The law demanded righteousness.

Grace bestows it.

Because grace reigns judgment is hushed and God waits to know what man will do with His offered mercy.

The law is not the ground of salvation to the sinner.

The reasons are manifold:

1. *Because the law demands a perfection of life and character no man can give.*

The law in its essence has been defined by our Lord Jesus Christ.

He said:

"Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets" (Matthew 22:37-40).

The first commandment requires perfection of love to God.

Perfect love to God means perfect obedience to the will of God in deed, in word, in thought and the intents and purposes of the heart.

It means perfect righteousness, the soul like a mirror reflecting the character of God, not a mere reflection of goodness, but Godness; so that, God shall be lived and breathed, perfectly revealed and completely expressed by the soul—such a condition would be *sinless perfection*.

This is the demand God makes of every soul of man, not by any mere law written in tables of stone, but in the very nature of God. God himself, being holy, perfect, cannot admit into fellowship with Himself anything less perfect than His own character; to do so would be to condone sin and imperfection in man.

For man to love his neighbor as himself, he must deny himself and make the self of another first, not only in deed, but in heart and intent. This would be perfection of man toward man.

Nor must there be a failure or lapse in any particular of this attitude of man to man and man to God.

To break one link in a chain that holds a ship to its anchor is to break the whole chain.

To break the law at any one point, so far as the law can link a man to God, is to break the whole law. This is the declaration of Holy Writ.

"For whosoever shall keep the whole law, and yet offend in *one point*, he is *guilty of all*" (James 2:10).

He is guilty of all because the law demands no less than perfect obedience, not partial obedience, but obedience in all points.

You may have a piece of costly ermine, whiter than the heart of a lily; it is not the great spot, but the small one that spoils it—it is the surrounding whiteness that will reveal it. Should you keep the law in every respect but one, the one failure would be conspicuously revealed by the otherwise spotless perfection; but that one failure would cry aloud that you had missed the actual demand of the law—perfect obedience. Sinless perfection!

That is the demand of the law to all who, throwing themselves on their own resources, boasting in their own righteousness, seek to be justified by the deeds of the law.

What man is there on earth who can respond to this demand?

He who declares himself perfect is guilty of folly. His folly shall condemn him as guilty of sin and his acts shall prove him to his neighbors as one who has fallen short. If he shall be ignorant of his failure or seek to conceal it to himself his fellow men will know it and proclaim it in his ears.

There is no difference!

Hear what God himself says:

"For all have sinned and come short of the glory of God" (Romans 3:22, 23).

2. *Because sentence of death has been passed upon all men, and the law does not ask a condemned sinner to keep it or bring forth a good character under it.*

"Death passed upon all men" (Romans 5:12).

"It is appointed unto men once to die, but after this the judgment" (Hebrews 9:27).

No matter how much a man condemned by the state to die should offer to keep the law on condition that he should be saved from the sentence, the law would be deaf to every plea. It would mercilessly say to him: "Pay me that thou owest. Pay me thy life. Thou must die.

Nay! the law is not the ministration of life. It is the ministration of death; as it is written:

"The ministration of death, written and engraven in stones" (II Corinthians 3:7).

"The letter killeth" (V. 16).

By the "letter" is meant the law graven in stone.

The man who turns to the law for salvation is as guilty of senseless folly as the sentenced criminal who should go to the electric chair expecting to get life instead of death.

The law is not the ground of salvation.

3. *Because salvation is not a matter of good works.*

Good works are set aside, not only because of man's inability to render them, not only because the sentence of death nullifies them, but because God will allow no man to boast in his own righteousness; as it is written:

"Not of works, lest any man should boast" (Ephesians 2:9).

"By the deeds of the law there shall no flesh be justified in his sight" (Romans 3:20).

"By the works of the law shall no flesh be justified" (Galatians 2:16).

"Not by works of righteousness which we have done" (Titus 3:5).

"Not according to our works" (II Timothy 1:9).

"All our righteousnesses are as *filthy rags*" (Isaiah 64:6).

The law is not the ground of salvation.

4. *Because God Himself has achieved the work of redemption for lost and dying men.*

"Who his own self bare our sins in his own body on the tree" (I Peter 2:24).

"For Christ also hath once suffered for sins, the just for the unjust" (I Peter 3:18).

"Who was delivered for our offences, and was raised again for our justification" (Romans 4:25).

"Christ died for our sins according to the scriptures" (I Corinthians 15:3).

"When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost" (John 19:30).

That the work of redemption was finished is proclaimed by our Lord's resurrection and ascension to the right hand of the glory.

In face of such a finished redemption and one finished by such an author as God in the person of His Son, there is nothing left for man to do but receive the salvation which it brings.

The law is not the ground of salvation.

5. *Because God is dealing with the world on the basis of the Abrahamic covenant reopened in Christ as the true seed, and now made good to the whole world in His death and resurrection.*

"It (the law) was added because of transgressions, till the seed should come to whom the promise was made" (Galatians 3:19).

"He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ" (Galatians 3:16).

"And this I say, that the covenant . . . was confirmed before of God in Christ" (Galatians 3:17).

The Abrahamic covenant, it is to be remembered, is an unconditional covenant, a covenant and promise of grace.

Because of the functioning of this covenant now, grace and grace alone is the source of salvation.

"By grace are ye saved" (Ephesians 2:8).

"The grace of God that bringeth salvation" (Titus 2:11).

It is *sovereign* grace that brings salvation.

It is not of man nor his devising, but of the Lord; as it is written:

"Salvation is of the Lord" (Jonah 2:9).

"Salvation belongeth unto the Lord" (Psalm 3:8).

"It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Romans 9:16).

"Who hath saved us, and called us, with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (II Timothy 1:9).

The law is not the ground of salvation.

6. *Because salvation by the decree of God is wholly through faith and not works.*

"The righteousness of God without the law is manifested being witnessed (foretold) by the law and the prophets.

"Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe" (Romans 3:21, 22).

"By grace are ye saved through faith" (Ephesians 2:8).

"Therefore we conclude that a man is justified by faith—without the deeds of the law" (Romans 3:28).

There are those who teach the law convicts men of sin, and because of that conviction brings them to repentance and to

the Gospel which saves them.

It is true the Gospel saves, but it is not true the law convicts the individual sinner and leads him under the consciousness of that sin to receive the Gospel.

The law it is certain has brought the whole world in as guilty before God; but it has done so because it has revealed the sin and failure in Israel; as it is written:

"Now we know that what things soever the law saith, it saith to them who are under the law (the Jews): that every mouth may be stopped, and all the world may become guilty before God" (Romans 3:19).

If all the world were at that time under the law, there was no need that Paul should say, "to them who are under the law," nor would there have been any value in such a phrase; but the fact that the Apostle makes such a statement is a demonstration that he was making a distinction, and that only a class were under the law. That class we have seen were the Children of Israel; and their failure at Sinai, together with the co-ordinate institution of the sacrifices, was witness that if the nation chosen of God had failed under law and were proven guilty, how much more in the light and demand of that law was it evident the whole world was guilty before the God of that law.

The convicting power of sin in this age is not the law, it is the *Holy Spirit*.

He is here for that purpose.

But He is here not to convict men of the violations of the moral law.

He is not here to convict men of lying, cheating, robbery and such like, the common law of the land will do that: He is here to convict men of one immense sin that includes all moral failure, the sin of unbelief; as it is written:

"When he (the Holy Spirit) is come, he will reprove (convict) the world of sin, and of righteousness, and of judgment.

"Of sin, *because they believe not in me*" (John 16:8, 9).

The sin of all sins is unbelief in the Son of God.

For this He made no atonement.

This is the sin that never will be forgiven.

Neither here nor in eternity.

"He that believeth not is condemned already, because (mark that causation well) he *hath* not believed in the name of the only begotten Son of God" (John 3:18).

Condemned! because he has hesitated a single moment; because he did not, the moment he heard the Gospel, believe at once.

This is the sin which will render eternity an anguish and make endless existence a curse.

No matter what argument I may bring, nor how strongly I may speak, I cannot convince a modern moral man, a man upright in all his dealings, meeting all his duties and discharging all his responsibilities—I cannot convince such a man that the sin that will shut him out from eternal life and nullify all the earthly good he may have done will be, failure to believe that Jesus Christ was the Son of God,

that God gave Him to die as a sacrifice for sin and raised Him from the dead to be the alone Saviour of men.

Nevertheless, this is the actual truth. It is the truth because in this age the question of all questions is not *the sin question*. It is not an issue of how more or less sinful a man may be; nor, whether one man is a greater sinner than the other. That is not the question, because God has concluded all under sin, and in respect to meeting the standard of God's glory which is his holiness. He, Himself, has declared, "there is no difference."

The supreme question that outranks all others is the *Son* question.

Our Lord put that question in definite form when He said, "What think ye of Christ? whose son is he" (Matthew 22:42)?

God the Father is putting that question to the world today:

"What do you think of Jesus Christ? Is He my Son whom I sent to redeem the world and save the souls of sinful men?"

That issue is mighty and determining enough.

Heaven and Hell depend, not upon what you *do*, but what you *think*, yes, upon what you *think* about Christ.

If you think of Him as God thinks and as God has clearly revealed His thought in Holy Scripture; if you confess and make known your thought, even though you were the blackest sinner out of hell, you are saved. If you do not think of Him as God thinks of Him and has commanded all men everywhere to think of Him, even though you were the whitest soul on earth, you are lost now, and if you do not repent will be damned and lost forever.

But what self-righteous man, I repeat, will believe *that*, though I spoke with the tongue of an angel and the force of divine truth; nay, even though I should quote scripture after scripture in support of it? I assure you such a man would not believe it.

All the thunder of the law, all the flash of its lightnings would not do it.

There is only one person who can bring the conviction of that truth home to the heart and conscience of any human being, and that is the Holy Spirit.

The law then is not the instrument of conviction; it is not in any wise the ground of salvation.

If it were so, if the keeping of the law, if the establishment of a satisfactory righteousness before God by the works of the law could save, then the death of the cross was the most criminal blunder ever committed, the most useless shedding of blood God ever permitted.

And this is the logic of Scripture itself; as it is written:

"If righteousness come by the law, *then Christ is dead in vain*" (Galatians 2:21).

This settles it.

Christ did not, could not die in vain.

Therefore—the law is not the ground of salvation to the sinner.

Next installment in the October issue.

Outlines for God's Workmen

Conducted by R. S. BEAL

Salvation and Rewards

SALVATION

REWARDS

1. UNMERITED—GIFT

Rom. 6:23.

2. PRESENT POSSESSION

Gal. 3:7, 26; John 5:24;
II Cor. 5:17.

3. NEVER LOST

I Pet. 1:5; II Tim. 1:12;
Jude 24,25; Rom. 14:4.

4. PROVIDED FOR ALL

Rev. 22:17; John 3:16;
Titus 2:11.

5. IN THE SOUL

Jas. 1:21; I Pet. 1:9;
Rev. 6:9.

6. SECURES HEAVEN

Col. 1:13; Eph. 1:3; Phil.
3:20; I Pet. 1:4.

7. SAME FOR ALL WHO BELIEVE

Rom. 8:17; Col. 3:11; I
Pet. 3:7; I Cor. 12:13.

8. BEST SERVICE USELESS

Titus 3:5; Rom. 4:5.

9. TO SERVICE

Titus 3:8; Eph. 2:10;
Phil. 2:12; Titus 2:14;
Col. 1:10; Heb. 6:9-12.

10. DEPENDS ON GOD'S FAITHFULNESS

II Tim. 2:12-13; I Thess.
5:24; I Cor. 1:9; Heb.
10:23.

11. GRACE MANIFESTED

Eph. 2:8-9.

1. MERITED WORKS

I Cor. 3:8; Rom. 4:4;
Phil. 3:14; Rev. 2:19,23;
I Cor. 9:24.

2. FUTURE POSSESSION

Col. 3:24; I Cor. 4:5;
Matt. 16:27; Luke 14:14;
Rev. 22:12; Luke 10:35.

3. MAY BE LOST

II Tim. 2:5; I Cor. 9:26,
27; II John 8; Rev. 3:11;
I Cor. 3:11-15; Col. 2:18.

4. FOR BELIEVERS ONLY

Rev. 11:18; I Cor. 3:12.

5. AT THE THRONE

II Cor. 5:10; Rom. 14:10;
Matt. 19:27, 28; Matt. 6:
1-4.

6. DETERMINES POSITION IN HEAVEN

Luke 19:17-19; II Pet. 1:
11.

7. DIFFERENT TO ALL WHO SERVE

Matt. 10:41; Jas. 1:12;
Rev. 2:10; II Tim. 4:8; I
Pet. 5:4; I Cor. 9:25; I
Thess. 2:9.

8. LEAST SERVICE REMEMBERED

Matt. 10:42; Matt. 5:11,
12; Luke 6:22, 23, 35; I
Pet. 5:6; Eph. 6:8; Prov.
24:14; Heb. 6:10; Dan.
12:3; Luke 19:17.

9. INSPIRATION FOR SERVICE

Heb. 11:26, 27; I Thess.
2:19,20; I Pet. 1:17; Heb.
12:2; Heb. 2:1-2; Heb.
10:34-35.

10. DEPENDS ON BELIEVER'S FAITHFULNESS

Matt. 24:45, 46; Matt.
25:21; Luke 16:10-12; I
Tim. 5:18.

11. GRACE MANIFESTED

II Cor. 9:8.

R. S. B.

Paul's Burden for the Colossian Believers

Colossians 1:9-22

I. A FIVE-FOLD TRANSFORMATION OF THE STATE.

The believer should have—

1. A knowledge of the will of God. Vs. 9.
2. A worthy walk. Vs. 10.
3. Fruit bearing. Vs. 10.

4. Strength to be patient and longsuffering with joyfulness. Vs. 11.

5. Thankfulness to God. Vs. 12.

II. A RECOGNITION OF A FIVE-FOLD STANDING.

The believer is now—

1. Made meet to be partaker of the inheritance of the saints. Vs. 12.
2. Delivered from the power of darkness. Vs. 13.
3. Translated into the kingdom of His dear Son. Vs. 13.
4. Redeemed. Vs. 14.
5. Forgiven of sin. Vs. 14.

III. AN OCCUPATION IN A FIVE-FOLD PRE-EMINENT CHRIST.

Christ is the one—

1. Born before every creature. Vs. 15 (Moffatt Translation).
2. Creator of the first order of the universe. "In Him," "By Him" and "For Him." Vs. 16.
3. Head of the Body, the Church. Vs. 18.
4. Life-giver of the New Creation. Vs. 18.
5. Reconciler of all things. Vs. 20.

L. J. F.

The Christian Without a Handicap

or No Condemnation

Romans 8:1

NO CONDEMNATION;

I. BECAUSE OF THE GRIP OF LOVE.

John 10:28-29.

John 13:1.

II. BECAUSE OF THE GRASP OF GRACE.

Rom. 11:6.

II Cor. 8:9.

III. BECAUSE OF THE GIFT OF LIFE.

Rom. 6:23.

John 5:24.

IV. BECAUSE OF THE GARB OF RIGHTEOUSNESS.

I Cor. 1:30.

Acts 13:39.

V. BECAUSE OF THE GROUND OF TRUTH.

John 14:6.

Rom. 8:38-39.

VI. BECAUSE OF THE GLORY OF ADVOCACY.

I John 2:1.

Heb. 7:25.

VII. BECAUSE OF THE GRANT OF THE SPIRIT.

John 14:16.

Eph. 1:13.

R. S. B.

D. B. I. at Home and Abroad

by JESSE ROY JONES

Dean Fowler's short stay at St. Louis proved a real blessing and help to the people at Gospel Center. We quote below from a letter addressed to Mr. Wm. Avery McClure, Secretary to the Dean, from Mr. Geo. C. Wright of St. Louis.

My dear Brother:

We are all rejoicing today at Gospel Center through the visit of your esteemed Editor and Dean, Clifton L. Fowler, whose ministry with us was most profitable to saints and sinners. We usually have some good men ministering the Word, but our dear brother ranks amongst the highest in our estimation, and I believe before God; we usually have much prayer for all our conferences, but this one was peculiarly blessed with a double portion of His Spirit, and the closing night of our conference was blessed with ten young men and women consecrating their lives to their blessed Master to use them where He sees fit."

Dean Fowler and his wife are now in Memphis, Tenn. From Memphis Brother Fowler will go to the coast and will spend the last week in August at San Diego.

Unite with us in prayer that God's richest blessing may be with our Dean as he gives forth the Word of God to hungry souls, and that he may be especially strengthened physically as a result of his trip. Needless to say, we miss him greatly here at headquarters.

A one-day Bible Conference was held at D. B. I. Wednesday, Aug. 1st, 1923. Rev. R. B. Jones, a Baptist minister of Porth, Wales, and Rev. Watkin R. Roberts, Secretary of the North East India General Mission, were the speakers. Both of these Welsh brethren are making a deputation trip through America on behalf of the mission work in India, and have spoken at the leading summer Bible conferences in the East. They went to Los Angeles from Denver. Their brief visit with us was a real delight and the means of spiritual uplift. They love the Old Book and its message. Mr. Jones' talk on prayer in the afternoon meeting stirred our hearts, while Mr. Roberts' report in the evening of the work of the mission which he represents quickened our zeal for the foreign field as he told us that through the instrumentality of one copy of the Gospel of John 3,000 souls were brought to Christ and a work was started that is already self-governing and largely self-supporting.

Members of the Church of the Open Bible had the pleasure of hearing Rev. William MacIntosh (Class of '20) "preach the Word" Sunday evening, Aug. 12th, at the D. B. I. Auditorium. Brother and Sister MacIntosh plan to be in the city for a few weeks' vacation. God has wonderfully blessed the ministry of our dear

Brother MacIntosh in the First Baptist Church of East Alton, Ill., where he has been while completing his college work at Shurtleff. He has resigned his pastorate at East Alton, and is now waiting upon the Lord to open up another field of labor for him and his wife.

Mrs. Harold Ogilvie is recovering satisfactorily from an operation for appendicitis which she underwent at the St. Luke's Hospital on Monday, Aug. 6th. Mr. and Mrs. Ogilvie expect to leave for Toronto about the first of September, God willing. They are both anxious to return to their work in Africa, and will do so as soon as God opens up the way. Pray with us to that end.

There will appear from time to time in this department of "Grace and Truth" accounts by graduates of how God dealt with them while taking their three-year course at D. B. I. Miss Mary Fickett furnishes us in this issue with an interesting story of God's dealing with her.

In obedience to the command of Romans 12:1, I gave my life to the Lord Jesus Christ for definite Christian work, and planned to enter D. B. I. the fall of 1920 for training. At that time I did not know where the Lord wanted my life, nor could I see clearly my way through the three-year course; but I did know that God was leading me, and I was eager to follow Him. And His faithfulness has never failed. There was some opposition manifested toward my coming to school, but the words: "to obey is better than sacrifice" had already made an impression on me, and I came notwithstanding the opposition. And His will has not only proved safe but best. The three years have been the happiest and most profitable of my life.

The period of my training at D. B. I. has been a literal fulfillment of Philipians 4:19. "But my God shall supply all your need according to His riches in glory by Christ Jesus." Every need was supplied, both spiritually and temporally, not according to my merit, but according to His riches in glory by Christ Jesus. God was the supplier of all my needs, Jesus was the ground of the provision, but the instruments in God's hands to prove His faithfulness to me were many and varied. A wonderful fact that I learned was that the Lord was not dependent upon one person or group of persons in order to keep His promises. Often he used one person only once to meet a very definite need, and sometimes it was His pleasure to use an instrument many times. But whether the need was blessing or testing, it was God who met it using the instruments He chose and in the way He chose. And my instructions were to "give thanks always for all things in the name of our Lord Jesus Christ to God the Father."

The classroom was the chief means God used to meet the need of my soul for the three years. There, I learned not only the wonderful facts of history and prophecy, but also the truths of the personal Christian life that cut so deeply into *myself*, and magnified so wonderfully *HIMSELF*. The Bible was the only book studied and magnified. It was the Sword of the Spirit used on our souls as well as the weapon we were taught to use.

Not only were spiritual needs met, but temporal needs were supplied in wonderful ways. And often the meeting of a temporal need was God's way to teach a spiritual lesson. The incident which follows is of this sort. The record of the many proofs of His faithfulness to me would fill a volume, but it will be possible for me to give only one here.

One of the most characteristic examples of the Lord's dealings with me took place at the beginning of my second year. I had worked all summer at a resort in the mountains, and had earned enough money to pay my board for a little more than half of the next year. Just before school opened, I received a check for \$200 from an unknown friend. To this day I do not know the person used of God to meet this need. The person who sent me the check, not the donor, suggested that I use half of the money for my needs that year, and the other half for my last year in school. I planned to do this. By careful figuring, I found that together with my earnings for the summer and the gift, I had just enough money to pay my board for the next year, and I planned that this money should be spent only for my board. A few weeks before Thanksgiving, I received an invitation to spend Thanksgiving with friends in Boulder. I prayed that if the Lord wanted me to go, He would supply the means for my railroad fare. A few days later Sister Fowler offered me work in one of the dormitories for a few days. I accepted this as God's provision for my ticket to Boulder. But in the job more than my financial need was met. A very definite spiritual need was well met. The work was cleaning the halls and bathrooms, and the first day I did it, I literally sweat, not so much because of the strenuous work, but because of the old nature struggle that I was suffering from. I had never before realized that I was proud, but that day I found that I was. Why couldn't I get a job that was more refined? I could if I wanted to, and was perfectly able to, also. Such indignant thoughts raced through my head all afternoon. Before the day's work was finished, I had decided to tell Sister Fowler that I would not do the work any more. That night, in my room, I sat down to my table to have my quiet time, half an hour before supper, as was my custom. I had been reading the gospel of John, and the thirteenth chapter was before me that night. As I read the account of Jesus washing the disciples feet, I visualized the Lord on the floor with a basin of water

washing the feet of those men. Jesus, the Son of God, God Himself; Jesus—the Perfect One, the Sinless One, the Almighty One—Jesus, on the floor washing Peter's and Judas' feet! What a revelation it was to me, and oh, how sinful and proud I saw myself! My prayer that night was a humble one, and one that begged to be taught humility. Needless to say, I continued to do the work that I had started, and was enabled to have my Thanksgiving visit in Boulder. Thus in just a few weeks' time, the Lord had met three needs: one, a big financial need which was met by a big gift, another, a small financial need which the Lord met by giving me a small cleaning job, the third a spiritual

need which was met by a lowly job and a glimpse of Jesus.

It was Christmas, my first year at D. B., I. when the Lord received my life for China. I had been receiving many gifts from many gracious friends. A missionary from China had visited the school, and through his messages God had burdened me for China. On Christmas eve, I stole into an empty class-room, and there as I contemplated God's Christmas gift to me, and all that it had cost Him, I gave Him my life for China. Of course, I realized that my gift to Him could in no wise compare with His gift to me, but it was all that I had and I gave it willingly and gladly, a love gift to the One

who had given all He had to me. There was great joy in my heart as I realized that my gift was acceptable to Him (Romans 12:1). And there continues to be joy and happiness in my soul as I fellowship and walk with the Giver of every good and perfect gift. As I contemplate going to China, I am filled with happiness and an eagerness to go as soon as possible. When the One who gave me the gift of Himself, and also accepted the gift of myself, opens the door for me to go, I shall joyfully enter that door and gladly live or die for Him in the land that He has called me to. "Bless the Lord, O my soul: and all that is within me, bless His holy name."

Book Reviews

by THE EDITORS

METHOD IN BIBLICAL CRITICISM

Dr. Blanchard gives us in this little booklet a clear-cut, concise, and convincing discussion of the correct and the incorrect methods of Biblical criticism. He points out the fact that the Bible will stand the minutest and most careful kind of criticism, provided correct and honest methods are employed, but fully disproves the methods employed by the so-called higher critics of today.

"Method in Biblical Criticism" is calculated to strengthen the faith of the Christian in the Inspired Word of God and it gives us great pleasure to recommend it to our readers.

"Method in Biblical Criticism," by Charles A. Blanchard, 30 pages, 4 3/4 x 7 inches, Bible Institute Colportage Association. Price 10 cents.

—J. R. J.

THE PURPOSE OF LIFE

This little book has a good central thought, but it has two grievous faults. The central thought is that God created man for the purpose of bringing glory to Him. In this lies much truth, and truth which is far too little realized, or which if recognized is little heeded, even by believers. With this central thought, and with its development in the thought that we should seek to bring glory to our Lord by yielding to Him and living for Him, we are in perfect agreement. But two most unfortunate faults exist in the book. It entirely disregards, or confuses, all dispensational distinctions, and includes as part of man's responsibility, that of establishing the Kingdom in the world. This, in the light of Scripture, is an entirely erroneous conception of the mission of the believer in Christ. In keeping with this conception man's responsibility to live a good life and a life of love for his fellow man is permitted to crowd out his responsibility to carry the Gospel message to lost souls. Then, too, the book teaches salvation by works. No teaching could be more calculated to deprive God of the glory rightly due Him than that which insists that man must do good works in

order to be saved, or that he can lose his salvation by works. No teaching could and no teaching has been more used of Satan to rob God's children of the joy of free, happy, loving service for Him. This wicked and unscriptural teaching, and the attending dispensational confusion, make it impossible for us to recommend this book.

"The Purpose of Life" by James A. Walters, 57 pages, 5 1/8 x 7 3/4 inches. Cloth cover. Welden Book Co., Loganport, Ind. \$1.00 net.

—H. A. W.

MEN, WOMEN AND GOD

That knowledge is strength is indeed true in the realm of sex. The author of this book has seen this fact and has presented a very practical discussion of sex problems. We can heartily recommend the book in its discussion of men and women, but the modernistic tone is very evident in the discussion in relation to God.

We deplore the necessity of withholding full commendation of this book, the title of which would appeal to Christian young people. The lack is not altogether in what is said but in the striking absence of what God has said.

"Men, Women and God," a discussion of Sex Questions From the Christian Point of View, by Rev. A. Herbert Gray, D. D., 7 3/4 x 5 1/2 inches. George H. Doran Co., New York. Price \$1.50.

—A. L. F.

HOW RATIONALISM IN THE PULPIT MAKES WORLDLINESS IN THE PEW

Perhaps the greatest need of the hour is a clear-cut and uncompromising proclamation of the plenary inspiration of God's Word, and the upholding of the Scriptural standard for the lives of those who name the Name of Christ. Dr. John Roach Straton has ministered in an invaluable way to this need, in his booklet, "How Rationalism in the Pulpit Makes Worldliness in the Pew." He charges the teachers of Rationalism with the direct responsi-

bility for the appalling flood of worldliness which has swept through our churches. He shows convincingly that when Christian faith is vitiated, the standards of Christian living are trailed in the mire. He furnishes several specific instances which prove to the reader's satisfaction that the preaching of "Rationalism" is accompanied by worldliness, thus proving that Rationalism, by removing the foundation of Christian faith has done more than any other agency to wreck Christian morals. Thank God for men like Straton who are fearless and uncompromising in their proclamation of the Word, and in their exaltation of the Christ of the Word. This little booklet should be read by every believer, and we recommend it to our readers without hesitation.

"How Rationalism in the Pulpit Makes Worldliness in the Pew," by John Roach Straton. 23 pages. 5 x 7 1/4 inches. Tract Edition, Paper cover, 5c each; Dozen, 50c; 100, \$3.50. Bound Edition, 15c each. The Bible Institute Colportage Association, 826 North La Salle St., Chicago.

—H. A. W.

ADVENTURES IN EVANGELISM

To the person who loves Jesus nothing is more interesting and fascinating than stories of souls coming to the Cross. In this book Mr. Thickstun has written a number of such stories, and he has written them in a pleasing way. They are stories of sinful men, in common parlance, "hard-boiled" men, whose hearts have been melted and who have found the Saviour under the preaching of the Gospel. These narratives will stimulate an interest in evangelism and stir hearts to engage in the supreme work of winning sinners from darkness unto light. All soul-winners will not have the experiences of "Elijah Green," and all will not agree with him as to methods and some points of doctrine disclosed, but all have the same marvelous Saviour who works in His own mysterious ways His wonders to perform. "Adventures in Evangelism" by Edmund Thickstun, 7 3/4 x 5 1/4 inches. George H. Doran Co., New York.

W. A. M.

The Fundamental Sunday School Lessons

Expositions by H. A. WILSON

Lesson 35

Sunday, September 2, 1923

JESUS CRUCIFIED

John 19:17-30
Memory Verse I Cor. 15:3

The crucifixion of Jesus is the most colossal event in all history. Much has been written and said about it, and much more will doubtless be written and said before the close of the history of the human race, but it is a subject which cannot be exhausted. It is the wisdom of God and the power of God, and until men can exhaust His wisdom or come to the end of His power they cannot fathom the depths of truth which are found in the Gospel of Jesus. The Cross of Christ is the subject of the prophecies and songs of the Old Testament, and it is the substance of its symbols and types. It is the heart of the New Testament and the basis for its promises and appeals. The believer in the ages before the Cross looked forward to it by faith and gave evidence of that faith in his sacrifices and offerings. The believer since then looks back in faith, to the Cross and is exhorted to manifest his faith in a life of "living sacrifice." Both believers before the Cross and believers on this side of the Cross are saved simply through their faith in the Saviour who died thereon. It is this wonderful and at the same time terrible event to which we come in this lesson. I. Cor. 1:18, 23-24; Heb. 11:4; Rom. 12:1-2.

I JESUS NUMBERED WITH THE TRANSGRESSORS

Vs. 17-18

One of the things which make the Cross a terrible thing is the suffering which Jesus endured there. Not primarily the physical suffering, as terrible as that was, but rather the spiritual suffering of which the physical was only a slight suggestion. When Jesus hung upon the Cross He became subject to the wrath of God. God actually counted Him guilty of the sins of the whole world and treated Him accordingly. He heaped upon Him the awful judgment which had been due men's sins in the past, and which would be merited by the sins of the future. Jesus suffered terribly from a physical standpoint, but He suffered infinitely more because "He Who was without sin became sin for us" and received the full measure of God's judgment for our sins. I Pet. 2:24; Isa. 53:12; I Pet. 3:18; I Cor. 15:3.

But the physical aspects of Jesus' crucifixion do suggest this tremendous spiritual fact. The cross was the place where criminals were judged in the days of Roman dominion. Many cases are on record which were judged in this manner. The cross held in men's minds then the same connection which the hangman's noose does in our thoughts today. This is further indicated by the fact that Jesus was not crucified alone, but with two others of whom we are told that they were thieves. The death of the cross being the

death of a transgressor suggests the fact that when Jesus hung there God judged Him as a sinner for us. This is the greatest fact about the Cross: **JESUS DIED FOR US THERE!**

II JESUS REVILED BY MEN

Vss. 19-22

But while Jesus was suffering for the sins of men they reviled and mocked Him. This is in striking contrast to the love of God which was manifested in His death, but the very contrast makes it plain how great the love of God really is. It shows that Jesus' death for sinners was an act of pure grace for it shows how unworthy of such love men were. Pilate, the Gentile ruler, wrote a title and put it over the Cross. He wrote "Jesus of Nazareth, the King of the Jews." Undoubtedly he did it to deepen Jesus' humiliation and to make sport of the Jews and of their Messianic hope. But though his motive was one of unbelief, Pilate had written a great truth and one which the Jews were unwilling to admit. They protested and asked that the writing be changed, thus showing their hatred for Jesus. (Verse 21). Then as He hung upon the Cross and suffered, the Roman soldiers made sport of Him and the Jews mocked Him as they passed by. Thus unbelieving Gentiles and bigoted Jews joined in reviling Jesus, the Son of God Who had come to save them. Their attitude is characteristic of an unbelieving world. Isa. 53:3; I Cor. 1:18, 23.

Some question exists concerning the title which was put over the Cross, and for this reason it merits our special attention. One who reads the four Gospel accounts will discover that the words of the title are given differently in each one. Some have fancied that this was a contradiction in the Bible, and have concluded that due to such contradictions they cannot believe in it. However, no contradiction exists. The passage which we are studying gives the solution of the whole matter. Verse twenty tells us that it was written in "Hebrew and Greek and Latin." Each writer gives us a different version. Probably Matthew gives us a translation of the Hebrew, for he writes an especially strong Jewish argument. Either Mark or Luke gives us the translation of the Latin and the other gives us that of the Greek. While John gives us a summarizing of all three, for his is the most complete, and comprehends all the others. Thus it will be seen that there is no contradiction but perfect agreement in the Word of God. II Tim. 3:16-17; Matt. 27:37; Mark 15:26; Luke 23:38.

III JESUS ROBBED OF HIS GARMENTS

Vss. 23-27

When the soldiers took Jesus' garments from Him and divided them among themselves they unwittingly gave us a spiritual message. "Garments" in the Scripture are typical of righteousness. As we have already seen God did not deal with Jesus as the One Who was absolutely righteous, but rather as guilty of the sins of the whole world, for Jesus having upon Him the sins of men must be judged as though He were a sinner. This is suggested in the removal of His garments. Still another truth, and a most marvelous one, is suggested here. That is that the dividing of Jesus' garments among those rough and wicked soldiers signifies that His righteousness may be shared by guilty, undeserving men. So the Word of God says that "the righteousness of God is unto all and upon all them that believe" (Romans 3:22).

IV JESUS' CARE FOR HIS MOTHER

Vss. 25-27

Another thing which makes the Cross of Christ a wonderful thing to us is the fact that He there manifested a matchless love and care for others. This is seen in His care for His mother. He had been a Son to her upon Whom she had leaned and in Whom she had trusted. Now He was dying and shortly He must ascend to the right hand of God. She would be left alone so far as human love and sympathy were concerned, and Jesus knew her need of care and love and sympathy. So in the midst of His sufferings He thought of her and asked the beloved disciple John to care for her as his own mother. In this He also ministered to the need of John, for John like the mother needed human love and fellowship. The same care for others is seen in His cry, "Father, forgive them, they know not what they do" (Luke 23:34). Jesus' care for others and His loving desire to minister to their needs is the key to the meaning of the Cross. It was His love for sinful, fallen men which led Him to die for them, in order that He might save them, and this love is exemplified in His care for His mother. John 3:16.

V JESUS' FULFILLMENT OF PROPHECY

A significant phrase is found in Verse twenty-eight. It is these words: "That the Scripture might be fulfilled." It is impossible to say exactly how many Scriptures were fulfilled in the Cross of Christ, due to our blindness and inability to see the meaning of many of them. But an idea may be gained when one considers that every offering recorded in the Old Testament Scriptures was a prophecy and found its fulfillment in the death of Jesus.

(Jno. 1:29). Every detail of that death was the subject of prophecy. Unfortunately in the brief limits of this discussion we cannot take time to refer to all such prophecies, but careful consideration of the Scriptures referred to at the foot of this paragraph and comparison of them with the Gospel accounts of the crucifixion will demonstrate that the death of Jesus did fulfill Scripture in wonderful wealth of detail. Acts 10:43; Psalms 22:1-19; Isaiah 53:5-12.

VI JESUS FINISHES HIS OFFERING

Vss. 29-30

The fullness of God's grace is revealed in Jesus' cry, "It is finished!" He left nothing for us to do to accomplish our salvation. He did it all. He bore all of God's judgment and has provided a full and free salvation, including even the imputation of His righteousness to the believer. We can do nothing to add to His finished work. We can do nothing to help

in our salvation. All we can do is to accept Him by faith. Believing in Him we receive the eternal life which He purchased for us at the cost of the infinite suffering of which we have been studying. The salvation provided in the death of Jesus and testified in His resurrection is ours for the asking, and it is to be had in no other way. All we can do is to believe in the Lord Jesus Christ, and immediately we are saved. Acts 16:31; John 3:16; Ephesians 2:8-9; Titus 3:5; John 5:24.

Lesson 36

Sunday, September 9, 1923

JESUS RISEN

John 20:1-18

Memory Verse I Cor. 15:20

The Gospel of Jesus Christ which is the "power of God unto salvation to everyone that believeth" consists of three facts. The first is that Christ died for our sins according to the Scriptures. The second is that He rose from the dead. And the third is that He is coming back again to receive us unto Himself. These simple facts constitute a message which has power to deliver the souls of men from the wrath of God, to transform lives into the likeness of the Son of God, and to raise dead bodies from the corruption of death into the liberty of eternal life. That the resurrection is an integral part of the Gospel is indicated in the fifteenth chapter of I Cor. in which we find the inspired definition of the Gospel. It is concerning this part of the glorious Gospel of God's Son that we study in the twentieth chapter of John. I Cor. 15:1-4, 23-25.

In order to fully appreciate the significance of the simple narrative which is given here it is necessary for us to consider with it other passages in the Word which bear on the same subject. As we do this four things are clearly presented to our minds:

I THE FACT OF THE RESURRECTION

There can be no doubt about the fact that Jesus rose again from the dead. Abundance of evidence can be adduced which proves this. Many writers and speakers on this subject have averred that the resurrection of Jesus Christ is the best authenticated fact of history. Several points of evidence which prove the reality of Jesus' resurrection may be noted in the chapter which we are studying and in the preceding chapter. In the first place the reality of Jesus' resurrection is established by the testimony of the inspired writer of this book who declares that Jesus "gave up the Ghost" (John 19:30). Surely these words can mean nothing but death, and if, as it is later declared by this same writer, Jesus appeared alive to His disciples, then He must have risen from the dead. The soldiers, when they came to the Cross of Jesus, "saw that He was dead already," but in order to be sure one of the soldiers pierced his side with a spear, which would have ended His life if He were not already dead. The fact that the blood and water flowed from His side is held by medical authorities to be proof of His death, and more than that, it proves that He died of a ruptured heart. These facts make it clear that Jesus really died, and consequently when He appeared to the disciples He must have risen from the dead.

Two facts set forth in the chapter

which is the particular subject of our study make it clear that this was the case. When Peter and John came to the empty tomb and looked in they saw the linen clothes which had been about the body of Jesus, and the napkin which had been about his head, lying in the tomb. Those grave clothes were not folded up and laid orderly in the grave as they might have been if the body of Jesus had been taken away by natural means, nor were they unwrapped, and lying in confusion on the floor as if to indicate that the body had been taken by men in haste. They were lying in such a manner as to indicate that the body of Jesus which had been lying in them had been suddenly and supernaturally removed without disturbing them. They were still wrapped as if they were about a body, but no doubt collapsed so as to show that the body was gone. This would have been impossible had the body been removed by natural means. Only on this basis can we explain the faith in the resurrection which entered the disciples' hearts as they looked upon the grave clothes in the empty tomb, for it is explicitly stated that "as yet they knew not the Scripture that He must rise from the dead." *There was something about the way those clothes were lying which inspired faith in the resurrection in the hearts of Jesus two disciples!* And this proves the reality of His resurrection. (John 20:14-16, 19-30). This is further proved by His appearance to Mary and to the disciples. They saw Him alive and talked with Him. Though many other proofs might be considered we shall be obliged for the present purpose to limit ourselves to this very brief consideration of those in the chapter which we are studying. However, it may be stated positively that the proof of Jesus' resurrection is indisputable. The fact is established. Jesus has risen from the dead. John 19:30, 33, 34; John 20:5-9.

II THE IMPORTANCE OF THE RESURRECTION

When we consider the importance of the resurrection we realize that it is well that the fact of His resurrection is so well established, for the resurrection of Jesus is veritably a foundation of our hope. The Apostle Paul, led of the Spirit, states the importance of the resurrection in I Cor. 15:14-19. In this remarkable passage he points out several reasons why the resurrection of Jesus is of vital importance. If Christ be not risen the preaching of the Gospel is vain, for the resurrection is a part of that Gospel. In addition to this the faith of the disciples is in vain and

they are yet in their sins, for they have believed in a lie. Furthermore unless Christ be raised from the dead those who have fallen asleep believing in Him have miserably perished. So important is the resurrection of Christ, and so closely is our hope associated with it that the apostle is led to cry: "If in this life only we have hope in Christ, then we are of all men most miserable" (I Cor. 15:13-19).

Several facts may be adduced which serve to show why the resurrection of Christ is so important. It proves His deity, for if He had not risen then the Jews would have been justified in their argument that He was only a man. And if only a man, then a sinner, for He said He was God. And if He were a sinner He could not be the Saviour of sinners, for He would need saving Himself. But because He is risen from the dead He is "proved to be the Son of God with power" by that resurrection. Then, too, His resurrection proves that His sacrifice was acceptable to God. Had He not completely satisfied the claims of divine justice He could not have risen from the dead, but must forever have remained dead and under the judgment of God. In addition to this His resurrection gives evidence to our poor weak faith that God has power to raise the dead, and that in His grace some day He will raise us up together with Christ. He raised Jesus from the dead, consequently we know He has power to raise us from the dead as well. Many other considerations enter into the importance of the resurrection of Christ, but these must suffice to show us how important it is. Romans 1:3-4; Hebrews 10:12-14; I Peter 1:3.

III THE CHARACTER OF JESUS' RESURRECTION

We should note several facts concerning Jesus' resurrection which shed light upon the character of the resurrection, and which answer many questions concerning it. The first fact is that the resurrection body is the same body which died, though marvelously changed. This is shown in Mary's recognition of Jesus and in His showing the disciples His pierced hands and feet and the wound in His side. The body which was raised from the dead was the same body which had been nailed to the Cross. (John 20:11-16, 20, 27). We must not suppose that all resurrection bodies are to have the wounds and infirmities which they suffered in this life just because Jesus had the wounds in His body. The teaching is very clear that the resurrection body of the believers are to be free from the infirmities which now mar

them. (Isa. 35:6) God doubtless preserved the wounds in the body of Jesus as a memorial to His grace. The fact already noted involves another fact and that is that the resurrection body is a real body. There are many things which we do not know about it but we know this, that the body of Jesus was a body which could be seen and felt and in which He could eat food which was set before Him, for all these things are clearly taught concerning Him after His resurrection. (John 20:11-16, 20, 27; Luke 24: 39-43) And though we cannot understand how it can be, we know that the resurrection body is a body which is not subject to natural laws. The body of Jesus could pass through the grave clothes without disturbing them. It could enter rooms where the doors were closed without opening them. Someone has well said that it was not necessary for the stone to be rolled away from the grave in order for the resurrection body of Jesus to come out, but rather for the disciples to

see that He had risen from the dead and that His body *had* come forth. The resurrection body is the same body which was laid down in death, but it is so changed as to be free from the limitations of sickness and infirmity and from those of natural laws. I Cor. 15:42-44.

IV THE POWER OF THE RESURRECTION

The power of the resurrection of Jesus cannot be fully appreciated, but what we do know about it fills our souls with joy unspeakable. It is too great to be understood by our finite minds but the few facts which God has revealed to us concerning that power are so radiant with the light of His glory as to be almost too much for our poor weak understanding. God definitely teaches us that it is by the power of Christ's resurrection that He will raise the bodies of believers in the time of His second coming. So great is the power of His resurrection that by it even the bodies of unbelievers will be raised from the

dead. But a great gulf is fixed between the resurrection of believers and that of unbelievers. One is a resurrection of life while the other is a resurrection of damnation. The power of His resurrection is such that when a believer submits himself to the will of God and permits Him to manifest that power in his life it transforms the life completely. It makes God's yielded child to live as though he were already dead and resurrected, because he becomes as unresponsive to the world's allurements as a dead man, and his life glows with a new light—the light of heaven itself. Nearly everyone knows someone whose life, though a mystery to them, is a blessing to all about them because of the power of Christ's resurrection. It is possible in the grace of God to live in the power of Christ's resurrection victorious over sin and transformed into the likeness of the resurrection life. II Cor. 4:14; I Cor. 15:22; Rev. 20:6, 12-15; Phil. 3:10-11; Rom. 6:4-11.

Lesson 37

Sunday, September 16, 1923

THOMAS CONVINCED

John 20:10-31

Memory Verse, John 20:31

John 20:30-31 says: "Many other signs truly did Jesus in the presence of the disciples which are not written in this book, but these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His Name." These words bring before us again the primary purpose of the Book of John which is to convince men of the deity of Jesus. Without question these words are a summary of the whole argument of the book, but it is just as certain that they also refer in a particular way to the events which are recorded immediately before. The post-resurrection actions and words of Jesus in His contact with the disciples breathed the atmosphere of deity, and they breathed it so strongly that the disciples found great joy in believing in Him. Even doubting Thomas was convinced and his doubt vanished in a great flood of faith which swept over his soul.

I THE DISCIPLES' JOY IN THE PRESENCE OF THE RISEN LORD

Vss. 19-24

The joy of the disciples was like the sunshine after a storm. Their hearts had been weighed down with sorrow, but now their Lord was risen from the dead and was proved to be the Son of God and the Saviour of men. This joy was intensified by the disciples' consciousness of His deity. He had not failed and He would not fail. Every contact which Jesus had with them deepened their confidence in Him and increased their understanding of His power and love, for in all He gave fresh evidence of His deity.

Jesus' power over closed doors showed His deity because it revealed that He had risen above mere natural laws. As the disciples were gathered in secret behind closed doors, suddenly Jesus stood in the midst with them. The door did not open, and no man saw Him enter, but His voice was heard and turning they saw that Jesus was with them. This power is not the power of men. It is the power of God. It speaks of Him who ordained the natural laws and Who alone has power to rise

above them. Gen. 1:1; Jno. 1:1-3.

A wonderful spiritual application of this manifestation of power may be made. Jesus has power over the closed doors of our lives. We need not think we can shut Him out of the secret places. We may shut the doors against men and effectually keep them out, but we cannot keep out the Son of God. He can enter even through closed doors into the very secrets of men's hearts. I Sam. 16:7; Jno. 2:24-25; Heb. 4:13.

Still another way in which Jesus manifested His deity was by giving the disciples peace in the midst of tribulation. They were gathered in secret and had harried the doors because of fear of the Jews. They had markedly shown their enmity to the Lord Jesus and to His followers in crucifying Him, so the disciples might naturally fear that they were seeking them to do them harm. Now as Jesus stood in the midst with them He spoke words of power and comfort. "Peace be unto you." What a strange thing to say when every reason existed why they should not be in peace. But ah! the Son of God has power to give peace even when all about is troubled and disturbed, and when every circumstance is calculated to alarm. His words were no mere formal greeting or vain wish. They were words of power and blessing. Their effect is evident in the days which followed when, though the disciples were in prison and before magistrates—when they were being persecuted and even martyred for their faith—yet they were kept in peace. So too as we become conscious of Jesus' presence in our lives and as we learn to trust Him more confidently we may learn the same secret of peace. We may be kept in peace, even though severely assailed by the griefs, and sorrows, and fears, and petty annoyances of life. Phil. 4:6-7; Isa. 26:3.

The hands and feet of Jesus spoke eloquently of His deity as He showed them to His disciples. They told of the death which He had suffered and were a constant reminder of the wonder of His resurrection. Jesus had hurst the bonds of death and had come forth from the grave

victorious. What a marvelous manifestation of power! He had power over life and death, and though He did lay down His life for us, yet He had power to take it again. His pierced hands and the wound in His side testified that He had done this. Only God has power over life and death, so the wounds of Jesus testified with convincing power that He was the Son of God. The force of this testimony will be recognized in the day of His coming again. They who pierced Him will look upon Him, and seeing the wounds will realize that they have slain the Son of God. Israel, who has rejected Him will then recognize Him and see her mistake, and will bow before Him in humility, confessing Him as her Lord and her God. John 5:26; Rom. 1:4; Rev. 1:7, 18; Zech. 13:6; Acts 2:24; Isa. 53.

"Then were the disciples glad when they saw the Lord." What a joy was theirs! And what joy is ours under the same circumstances! We do not see Him with the physical sight, but in faith we look upon His pierced hands and feet and upon His wounded side. In faith we say: "He was wounded for our transgressions. He was bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we are healed." What a flood of joy flows over the soul which meditates upon the love which God has for us and of which those wounds are clear evidence. So, too, when we step aside from the hurry and rush of life—away from business cares and social activities—and consciously enter into the presence of our Lord we can hear Him saying: "Peace be unto you." Then our hearts are filled with an unspeakable joy. The Scriptures which we read, the Bible studies which we hear or which we read, the testimonies to which we listen, the answers to prayer which we receive—all the things which give us a closer acquaintance with our Lord bring joy to our souls. We, too, are glad when we see the Lord, for real joy is found only in close communion with Him. Acts 2:25-26; Psal. 16:11; I Pet. 1:8.

Then too Jesus' renewed commission to the disciples speaks of His deity. "As my

Father hath sent me, even so send I you." Surely those words fell with especial force upon the ears of the disciples as they heard them in the light of events which had just preceded. They must have realized in a real way that they were called to suffer in His service. Perhaps, too, the glory of the resurrection of Jesus touched the prospect of suffering with radiant light, for it gave a foretaste of the reward which would be theirs for faithful service when they too should share His resurrection life. What a fellowship those words must have implied to their minds! Jesus had passed through the valley of the shadow of death, and had come forth in the resurrection. He had been separated from them once, but now in deathless life He could be with them forever. He had given them a commission before His death, but had been separated from them. Now, however, He renews the commission, and with it gives a new assurance and promise of fellowship. The authority which Jesus manifested shows us that He is God. Matt. 28:19-20; Col. 3:24.

And what power He gave them for the task which He had set before them! He breathed on them and said "receive ye the Holy Spirit." Yes He had promised the Holy Spirit, and now here was the ful-

filment of His promise. They were to be indwelt by the personal representative of their Lord, Who was to lead them and to empower them as they sought to do His will. Jesus' gift of the Holy Spirit also testifies to His deity, for the Holy Spirit is God and is subject only to the will of God. John 14:26; John 16:7-13.

Still another thing may be noted which speaks of Jesus' deity, and that is His power to forgive sin. "Whosoever sins ye remit they are remitted, and whosesoever sins ye retain they are retained." This does not mean, as some have imagined, that men have power to forgive sins, but rather they are to follow the will and leading of God in this matter. Jesus was really saying to them, "Whosoever sins ye remit shall have been remitted, and whosesoever sins ye retain shall have been retained." In other words they were to tell men their sins were forgiven or not forgiven only in accordance with what God had already decided in heaven. If a man believed in Jesus they had God's Word for it that that man's sins were forgiven, and they could say to him with assurance: "Your sins are forgiven." But if a man would not believe, the Word was just as clear, and they must say to him: "Your sins still remain." Only God has

power to forgive sins, and consequently this bold statement of Jesus was proof of His deity. Psalms 103:3; Daniel 9:9; Matthew 2:7-12.

II DOUBTING THOMAS CONVINCED BY THE RISEN LORD

Vss. 25-31

Thomas faced these facts and was changed from doubting Thomas to witnessing Thomas. He asked for only one sign, and that was that he might see and touch the wounds of Jesus and then he would believe. This was granted to him. He did see and that was enough. He did not need to touch the wounds, but only to hear the voice of Jesus and to see the wounds was enough for him. Seeing and hearing he cried out in a great burst of faith: "My Lord and my God." Thomas is an example of the power of the facts which we have faced. And he affords us a good lesson for our guidance in service. Let us simply hold up the Son of God before the eyes of men and point them to His wounds, telling them of His death and resurrection for them. Then they, too, will be constrained to cry with Thomas, "My Lord and my God." The Gospel of Jesus Christ is the power of God unto salvation, therefore let us preach it faithfully. Romans 1:16-17; I Corinthians 1:17.

Lesson 38

JESUS APPEARS TO HIS DISCIPLES

Sunday, September 23, 1923

John 21:1-14

Memory Verse, Matt. 4:19

The normal Christian life is a life of Christ-directed activity. It is a life of endeavor to win souls, and in order for that endeavor to be fruitful it must be done by His direction. It is hard for us to learn this lesson. We recognize the need of activity but we many times fail to keep in touch with Him Who should direct our activity, and in consequence of this negligence we find that the service becomes tiresome and that the effort which we put forth fails to accomplish what it should. And after we have labored long and earnestly and our souls are wearied we need to rest. We need to receive the ministrations of loving hands. The Saviour is graciously inviting us to come to Him to find rest, and to permit Him to minister to our needs. It seems strange that it should be so, but it is hard for the believer to cease from his works and to rest in that of Christ. The secret of fruitful endeavor for the Master, and His gracious willingness to provide for our needed rest and refreshment may be seen in the Lord's meeting with His disciples at the sea of Tiberias.

I FRUITLESS ENDEAVOR

Vss. 1-3

The disciples went fishing on the sea of Tiberias, but though they labored all night they caught nothing. They had gone fishing without consulting Jesus and without asking Him for His will in the matter. Their fishing was not wrong, as Jesus showed by blessing them in it later, but their endeavor without seeking to know the will and to obtain the blessing of Jesus upon it was wrong. Because of this failure they toiled all night but their efforts were unavailing. They caught nothing. The disciples in this are typical of many Christian men and women who recognize the need of activity but who fail to realize that they need the guidance

and blessing of God in their activity. Many sermons are preached and many meetings are held without any fruit being produced because there has been a failure to seek the will of God and to seek His power for the contemplated service. And what a danger there is in such fleshly activity that the Christian will do something which is not in accordance with the will of God at all. Perhaps if Christian workers would seek to know His will and to obtain His blessing there would be less of the social reform movements and educational movements and more of the old-fashioned preaching of the Gospel of Jesus Christ, and of personal endeavor to win men to Him. Unquestionably too the message of many would deal less with politics and social problems and other trivialities, and more with the Word of God. As Christians we should be constantly active in His service, but our activity can produce fruit only as He directs it. Psalms 127:1; John 15:5.

II THE WAITING SAVIOUR

Vss. 4-5

But after the disciples had labored all night in vain they lifted up their eyes to the shore and saw One standing there Who was willing and able to direct their efforts in a fruitful manner. The Saviour was waiting to bless them and to direct them. So He is waiting to direct and to bless all of His children. When we do not receive His guidance and blessing in our service it is not because of His unwillingness but because of something in our lives which hinders Him. So long as we are wrapped up in our activity and do not take time to look to Him He cannot help us. Some fail to receive His blessing because they do not ask. Should they ask they would receive, for the Saviour is waiting, but failing to ask their efforts are in vain. Still others ask and fail to receive because

they ask amiss. Perhaps they ask for His direction and blessing in order that they personally may receive some honor or glory for a fruitful ministry. God delights to honor those who honor Him, but He cannot honor those who selfishly seek their own honor, consequently He is unable to answer the prayer which is prayed in such an attitude of heart. Many other things may enter into our lives which hinder Him from blessing us, but let us remember that God is always ready and willing to bless, and He will do so when we seek His blessing and when we seek it according to His will. Phil. 4:19; John 4:2-3, 6; I John 5:14-15; James 1:5-7.

III FRUITFUL SUBMISSION

Vs. 6

When the disciples heeded the voice of Jesus and submitted themselves to His leading their efforts were immediately fruitful. So it is with the believer who yields to Him and who after learning His will submits himself to it. Such a man is described in the first Psalm. "He shall be like a tree planted by the rivers of water that bringeth forth his fruit in his season. His leaf also shall not wither and whatsoever he doeth shall prosper" (Psalms 1:3). Yes, the Christian who yields to God and who follows His leading finds that all that he does is fruitful because he is in the will of God. The yielded life is a fruitful life. John 15:5; Romans 12:1-2; Proverbs 11:30; Jeremiah 17:7-8.

IV GRATEFUL RECOGNITION

Vss. 7-8

When the disciples had cast their net as Jesus directed and it was filled with fish they recognized Him. So many a Christian worker has toiled through many weary days without seeing the fruit of his labor, and finally being sick and tired of his own efforts has turned to the Lord in the hour of prayer, submitting himself

consciously to Him and asking His blessing. Then when the blessing comes in a fresh manifestation of power and liberty in service that Christian worker lifts his heart in worship and gratitude and says, "It is the Lord." Some soul which has tried to carry a heart-crushing burden of grief or of concern for a loved one finds the load lifted and becomes conscious of a new strength. He then bows in thanksgiving, saying: "It is the Lord." We recognize the Lord in His works and in the blessing which He bestows upon us. *Psa. 118:23; Matt. 21:42.*

V A GRACIOUS INVITATION

Vss. 9-12

*When the disciples had come to land they saw a fire with fish laid upon it and bread, and they heard the Saviour's invitations, "Come and dine." Though Jesus had instructed them to bring their fish with them yet He did not invite them to partake of their own catch, but of food which He had provided for them. This gracious invitation reminds us that when the Lord's servant has toiled until he is weary the Lord invites him to come to Him and to find the rest and refreshment which his soul so sorely needs. All of the Saviour's invitations are invitations of grace. To the lost man He cries: "Who-soever will let him take of the water of life freely" (*Rev. 22:17*). To the believer He offers the bread of life and the meat of the deeper teaching of the Word, but all in grace. We must partake of His provision if we are to find the satisfaction which we yearn for. We must feed on God's faithfulness. So as the Saviour invited the toil-worn disciples to come and dine, He invites the weary Christian to*

step aside for a time and to know the joy and delight of fellowship with Himself. *Matt. 11:28-29; Rev. 3:20.*

VI LOVING PROVISION

Vss. 13-14

*The disciples found the food all ready for them and when they responded to the invitation the Lord took the fish and bread and gave them to eat. They found the full provision for their needs. And so it is with the Christian. When he is willing and ready to heed the persistent and tender invitation which the Lord is constantly giving him, and to turn to Him for His provision, he finds that all his needs have been anticipated. God provides abundantly for the needs of His children, and the Christian can conceive of no need in his life for which He has not already made loving provision. How faithfully and regularly we feed our bodies. Should we be any less faithful and regular in the feeding of our souls? Surely the spiritual is more important than the physical and we are foolish when we neglect our souls and surfeit our bodies. Let us feed faithfully on the provision which God has made for us. (*Phil. 4:19; Prov. 23:1-6*). Let us prove the Lord and enjoy the experience of which one of His children has written so beautifully:*

"He came one day to my poor door, and knocked and called to me,

'Beloved, let Me in, that I may sit and sup with thee.'

Though I had nought to give Him, for my house and board were bare,

My heart could not refuse His plea, nor keep Him waiting there.

"And so I opened Him the door, and told

my case, though loth,

He smiled and answered lovingly, 'I have enough for both.'

And from that blessed hour to this His friendship has not ceased;

Each day He sits and sups with me, but He provides the feast."

—By RUTH G. ROBINSON, from S. S. Times.

VII A DISPENSATIONAL MESSAGE

*Not only are the disciples representative of the experience of the believer, but they also are representative of the nation Israel, and of her dispensational experiences. The nation Israel has been persisting in her own course, and rejecting the Lord Jesus, spurning His will, and refusing to look to Him for guidance and blessing. Her efforts have been and must be fruitless until she shall turn to the Lord. There is coming a time when she will do this, and when under His direction she will reap a great harvest of souls. This is during the great tribulation, and is through the testimony of the hundred and forty-four thousand sealed messengers. As a result of their testimony a great multitude which no man can number will be saved and will enter into the Kingdom of the Lord. Following the night of the great tribulation they will look upon the Lord Jesus, and will hear His gracious invitation: "Come and dine." They will then enter into the fellowship and blessing of the Kingdom which He has prepared for them. Thus the story of the disciples' experience is typical of Israel's future experience when her Lord shall manifest Himself unto her. *Rev. 7:9-14; Rev. 19:1-16; Ezek. 37:21-28.**

Lesson 39

Sunday, September 2, 1923

PETER RESTORED

John 21:15-25

Memory Verse, Psa. 51:12-13

When a believer has fallen into sin and has consequently lost his fellowship with the Lord and his usefulness in His service he needs to be restored. He does not need to have his salvation restored, for that was not and cannot be lost. He does not need to be born again, because having once believed in Jesus he became a child of God and was born again once and for all. His sin has not made him any less a child of God. But how unhappy it has made him! And how impossible it seems for him to do service unto the Lord when he is in that condition. He needs to have the joy of his salvation and the power of service restored. He needs to be brought again into fellowship with his Saviour. Many find their souls recognizing this need, but they do not know how to receive the restoration which they need. Peter is a man who after believing in the Lord and serving Him fell into sin and suffered the loss which is common to all backsliders. He was graciously restored to fellowship with the Lord, and to usefulness in His service. A study of his experiences will therefore help us to understand how we may be restored if we have unfortunately gotten away from God.

I A SEARCHING INQUIRY

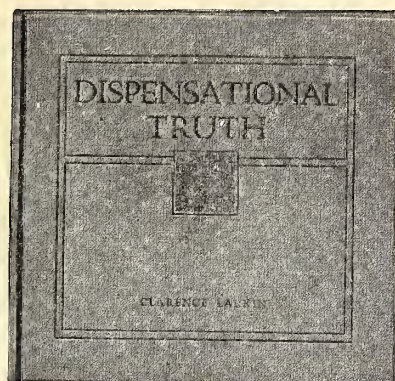
The first thing which we learn is that the Lord is waiting to restore His wandering children and will do so when they are ready to be restored. As He talked with Peter at the sea of Tiberias Jesus said to

him: "Simon, lovest thou me more than these?" What a searching inquiry that was. Only a few days before, Peter had proudly said: "Though all forsake thee, yet will not I." In that saying he really had claimed a love for Jesus which was greater than the love of the other disciples. And yet when the test came Peter was the one who most grievously failed and sinned in denying his Lord. In this Peter was a fair example of all backsliders. Backsliding starts in getting the eyes off the Lord and getting them on self. It is many times characterized by self satisfaction, or by self seeking. "The backslider in heart shall be filled with his own ways" are the words of Scripture. (*Prov. 14:14*) Peter began to slip when he protested that he would never forsake the Lord. No, His love was not so weak as that! Why, he would even fight for Him! And yet he did forsake the Lord and denied Him like a coward. Perhaps if Peter had said: "Lord this is a pretty bad fix we are in, but you will be able to get us out of it some way," and thus stayed his mind on the power of God rather than upon his own strength and love for the Lord he would not have sinned later. Be that as it may, Peter did sin, and his sin started in his thinking more highly of his own love for Jesus than he ought to think. Now Jesus asks him: "Simon, son of Jonas, lovest thou me more than these?" In this Jesus was practically saying: "Peter, do you see now how weak and poor your love really is?"

Do you realize how you sinned in such a boastful claim? Are you ready to confess your sin? Are you willing for me to teach you what love really means? Peter did not need to beg Jesus to restore him. All he needed to do was to be willing and ready to confess his sin and Jesus would do the rest. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (*I Jno. 1:9*). Jesus' inquiry was a searching one in that it searched the heart of Peter and laid bare its sin, but it was also searching in that He was seeking for repentance and willingness in the heart of Peter. *Luke 15:4-7; Psa. 23:3; Psa. 103:8-14.*

II A HUMBLE CONFESSION

Peter confessed his weakness and sinfulness and willingness to let the Lord restore him and teach him. When Jesus asked the question: "Lovest thou me," He used a word which is very strong. It is the Greek word "agapao." This is the word for love which is always used in the New Testament when speaking of the love of God. It is the word translated "charity" in the thirteenth chapter of First Corinthians, and that chapter shows what kind of love is meant by this word. It is the strong, unfailing, self-sacrificing love of God. Men know that kind of love only as God teaches them. But it was a fit word to describe the love which Peter had even though my love is poor and weak."



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so boastfully claimed. "Simon, son of Jonas, do you love me with that strong, unfailling love which you thought you had for me?" was the real meaning of Jesus' question. In his reply Peter humbly confessed that he saw his presumption and sin. He said: "Yea, Lord, thou knowest that I love thee." But he used a weaker word than that used by Jesus. He used the Greek word "*phileo*," which may mean love but which is also used to mean fondness or friendship. The weakness of this word may be seen in Matt. 6:5 in which it is said that the hypocrites "love to pray standing in the synagogues and in the corners of the streets that they may be seen of men," and in which the word "*phileo*" is used. Peter was practically saying, Yea, Lord I do love thee, but I realize that my love is not the strong love which I thought it was. I really am afraid to call it anything more than friendship when I think how I failed in the hour of testing." Three times Jesus repeated His question. Twice He used the strong word, but the third time He used the word which Peter had used. "Peter are you sure that you are really friendly to me? Do you love me even with that kind of love?" Each time Peter's reply was the same. "Yes, Lord, I do love you, but I am afraid of the strong word which you have used. I do love you even though my love is poor and weak." When a soul gets to the place where it is willing to confess its sin and we kneel at its need of God's loving instruction then that soul is in a place in which it can receive rich blessings from Him. 1 Jno. 1:9; Lu. 15:11-24, especially verse 20.

III. A WONDERFUL COMMISSION

After Peter's confession Jesus gave him

a wonderful commission. He said: "Feed my lambs." And afterward He repeated the same commission, saying twice: "Feed my sheep." Peter had confessed his sin and had humbled himself before the Lord. He had signified his distrust of self and his confidence in the Lord. He had shown a spirit of willingness and yieldedness to His will, and he was in a condition in which God could use him. How good it is that God did not insist on Peter's measuring up to the strong, unfailling love which was expressed in the word used by Jesus. Even though Peter felt that he could not measure up to that high standard, still God could use him, and thank God He could teach him the other kind of love! It is significant to study Peter's life in the light of this little scene. He was afraid to claim the strong, self-sacrificing love which was described in the word "*agapeo*," but his whole life after that time reflected the glimpse which he had caught in his Saviour of just that kind of love. He had failed the Lord once through fear, but as we read the record of his life following this time we find that it is marked by a holy boldness. He was willing even to defy the leaders of the people, and to preach the Name of Jesus with threats of death ringing in his ears. Tradition tells us that at last he died a martyr to the faith, and that when they came to crucify him (for it was by that means that he died) he asked to be crucified head downward, feeling unworthy even to die in the same position in which Jesus died. What a wonderful love for the Lord he manifested. When he confessed his weakness God could work in and through him and He did this most blessedly. How it

should encourage us that even when Jesus had come down to Peter's level in using a weaker word for love, still He gave him the commission: "Feed my sheep." The way in which we may show our love for Him, whether it is weak or strong is by "feeding the sheep." We should constantly seek to minister to His children the things of His Word. And surely that man who has known the joy of forgiven sin and of renewed fellowship is in a position effectually to do this. Psal. 51:17-13.

IV. AN EXCLUSIVE PURPOSE

After we have been restored and our lives have become useful in His service there are dangers which threaten us and against which we should guard. One of the chief of these is that we should fail to make it our exclusive purpose to follow Him but rather that we should get side-tracked through jealousy or ambition, or some other sinful thing. After Peter had been so wonderfully commissioned to feed the sheep of God he was threatened with this sin. Jesus had said to him: "Follow me." But perhaps a little spark of jealousy or ambition remained in his heart and he asked concerning the beloved disciple John: "Lord what shall this man do?" Jesus rebuked him and repeated His command: "What is that to thee? Follow thou me." The believer in Jesus Christ needs to have as his exclusive purpose in life the following of his Lord. When we make this our sole purpose and refuse to be side-tracked, turning a deaf ear when the old nature tries to put jealous or ambitious thoughts in our hearts then we are in a position in which God can use us and bless us most richly. May God help us to do this. Matt. 4:19; Phil. 3:13-15.



FOR by
GRACE
are ye saved
through faith;
and that not of
yourselves: it is
the gift of God:
not of works,
lest any man
should boast.

EPHESIANS 2:8-9

"Grace and Truth came by Jesus Christ." John 1:17

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3. In the personality of Satan. Job 1:6-7.
4. In the depravity and lost condition of all men by nature. Rom. 3:19.
5. In the virgin birth and deity of Jesus Christ. Luke 1:35.
6. In the shed blood of Jesus Christ, the only atonement for sins. Rom 3:25.
7. In the bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.
8. That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.
9. That the Holy Spirit is a person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer. Jno. 16:8; I Cor. 3:16.
10. In the eternal security of all believers. Jno. 10:28-29.
11. In the personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.
12. In the eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.
13. That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.
14. That all believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.
15. In the obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

"GRACE AND TRUTH"

As the Editor Sees It

His Love

LOVE, the love of God! How few of His children have been as yet even half awakened to the "Great love wherewith He loved us" (Eph. 2:4). His love did not wait until we served Him faithfully and thus merited His favor, but the record is that "God commendeth His love toward us in that while we were yet sinners Christ died for us" (Rom 5:8). In spite of the hideous fact that the world hated God, "God so loved the world that He gave His only begotten Son" (John 3:16). It is the apprehension of this marvelous and amazing love which the apostle regards as essential to Christian growth, for he cries out at the climax of one of his epistles, "The Lord direct your hearts into the love of God and into the patient waiting for Christ" (II Thes. 3:5). "Love is of God" (I John 4:7) because He is the "God of love" (II Cor. 13:11), but John, led by the Spirit, goes one step farther and makes the triumphant declaration,—"God is love" (I John 4:8).

Because God is love, the sinner who has believed in the Lord Jesus Christ no longer looks upon the future with doubt and fear, for "there is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (I John 4:18). It is an incontrovertible proof of God's enduring love that the Holy Spirit should bring the convincing argument of the epistle to the Romans to its culmination with the words, "I am persuaded" (Rom. 8:38-39).

This is the love that bought us; this is the love that paid the price of blood which astonished angels, demons and men; this is the love that calls us from the wealth and pleasure of the world into unqualified separation unto Him; this is the matchless love which justifies the manifestation of His wrath upon those who reject Him! This is the love which promises the glorious return of His Son from Heaven.

Oh God of Love, to Thee I yield my life. "We love Him, because He first loved us" (I John 4:19).

A Unique Modernist

IN the September number of "Grace and Truth" we paid our respects to the present day modernistic fallacy in an editorial entitled, "The Faith of a Modernist." It was a presentation of the now well-known

MANY souls are sighing for a "little bit of love." This universal hunger is so easily forgotten in the daily rush and grind of our busy lives that we often unwittingly drift into coldness and hardness in our dealings with our comrades. It is earnestly desired that the LOVE NUMBER of "Grace and Truth" shall bring a real contribution of hope and cheer to the widely scattered members of our growing "family."

and universally admitted fact that modernists employ dishonest tactics in the putting over of their wicked propaganda. The editorial quoted the words of Dr. Dwight J. Bradley of Webster Groves. Dr. Bradley is a modernist, but a most unusual one, for he is square. He is utterly out of sympathy with the pussy-footing practices of his skeptically inclined colleagues. Upon reading the "Grace and Truth" editorial, Dr. Bradley wrote the editor a delightfully frank letter concerning the dishonest tendencies of modernists. We quote the letter:

Rev. Clifton L. Fowler,
Editor, "Grace and Truth,"
2047 Glenarm Place,
Denver, Colorado.

My Dear Sir:—

In the number of your journal dated September, 1923, I am interested to discover an editorial devoted to the Biting-Call incident in which I shared some measure of publicity. I wish to express to you my intense appreciation of the plain straightforwardness of that editorial.

I cannot be in sympathy with the special views which you so clearly and, may I say, so winsomely advance. I admit the tremendous appeal of your convictions, but I am unable to subscribe to them. But, above everything else I am in earnest about honesty and integrity of mind and spirit. Those qualities are possessed by you who defend the more orthodox approach to the Bible and the Christian religion. For that reason, I feel myself to have far more sympathy with "Fundamentalism" (if you will permit me to employ that term) than with the timorous and shrewdly cautious exponents of "Liberalism." If men are honest with each other the issue narrows down to a simple question of fact. If they are dishonest and lack candor in their relations with each other, the issue is complicated by the question of chicanery. If a man disbelieves in the inerrance of the Scriptures, for instance, he ought to say so plainly and not try to persuade his people by ambiguities into a spiritual lethargy. I think that he has no right to occupy a pulpit unless he is willing exactly to define his theological position in the most public manner.

If I were persuaded of the wrongness of my present position, I should instantly and openly repudiate it. Meanwhile, since I believe that science has wrought a necessary change in our opinions about everything in life and the universe, I must openly champion the views to which my intellectual and spiritual experience has thus far drawn me.

I greatly appreciate your journal and enjoy the reading of it.

Sincerely yours,

(Signed) DWIGHT J. BRADLEY.

Who ever heard of such a modernist? As much as we deplore and despise the ideas for which he stands, we cannot but admire the manliness and integrity of that kind of fellow. He makes a lovable foe! Warfare for Jesus Christ takes on additional zest when we fight with men who boldly show their colors. A man likes to fight a man whom he can respect. The average modernist is a poor fighter. He discharges his pop-gun loaded with unctious and blasphemous innuendos and hastily beats a retreat behind a barricade of rhetoric. He's a coward. Not so Bradley. He tosses caution to the winds and fearlessly classifies himself as modernistic. From whence did his variety arise?

But what a pity! Nobility of soul is so out of harmony with the God-insulting and Christ-rejecting vagaries of modernism that we can only wonder how Bradley can continue to support such views. Honesty and integrity are so contrary to the spirit and message of modernism that truthful men cannot tolerate the duplicity and political tricks which modernism will superinduce. The sharp practice which Bradley repudiates is the normal fruitage of the modernistic infidelity which Bradley embraces. How sad that he cannot see the paralyzing inconsistency of his own position. A typical boy was offered a green apple. He refused, saying that he wanted the apple, but didn't want the stomach-ache that went with it. Bradley has eaten the green apple of modernism, but for some unaccountable reason has, temporarily, escaped the stomach-ache of dishonesty which ordinarily follows. Hence Bradley cannot understand his fellow-modernists who got their stomach-aches as soon as they ate their apples. Owing to the stomach-ache with which Bradley is threatened, we would counsel a quick dose of the paregoric of the Word of God. The sooner he throws up his green apple the better. May God deliver him from his so-called scientific outlook to the joy and blessing of an untrammelled faith in the inspired inerrancy of the Book of books, and the saving efficacy of the shed blood of Jesus.

When we view the breakdown of simple honesty which the modern ideas have produced in the lives of men, our earnest hearts cannot refrain from crying out,

DOWN WITH MODERNISM!

The Pentecostal Healing Delusion

THE Pentecostal Evangel is the official organ of the Pentecostal Movement in America. A recent issue has fallen into our hands. Its columns are devoted almost entirely to reports of so-called miracles of healing that are being wrought throughout the country in answer to prayer in the name of Jesus. These "miracles" are accomplished principally by itinerating evangelists. They go into a community, perform their "cures," and move on. According to the Evangel, mighty things are being done. Men and women are being healed of every conceivable malady and ailment. Patients are prayed for, and their diseases disappear like mists before the rising sun. Evil spirits causing disease are exorcised from the bodies of the victims and all manner of sicknesses are "cured"—cancers, tumors, goiters, tuberculosis, broken backs, deformed limbs, indigestion, rheumatism, deafness, blindness, paralysis, etc., etc., ad infinitum. Let us cite one "miracle" which is unusual to say the least. We quote Evangelist Smith Wigglesworth from his article entitled: "The Gifts of Healing and the Working of Miracles."

"I was called at ten o'clock one night to pray for a young person given up by the doctor who was dying of consumption. As I looked, I saw that unless God undertook, it was impossible for her to live. I turned to the mother and said: 'Well, mother, you will have to go to bed.' She said, 'Oh, I have not had my clothes off for three weeks.' I said to the daughters: 'You will have to go to bed,' but they did not want to go. It was the same with the son. I put on my overcoat and said: 'Good-bye, I'm off.' They said: 'Oh, don't leave us.' I said: 'I can do nothing here.' They said: 'If you will stop, we will all go to bed.' I knew that God would move nothing in an atmosphere of mere natural sympathy and unbelief.

"They all went to bed and I stayed. That was surely a time as I knelt by that bed face to face with the devil and with death. But God can change the hardest situation and make you know that He is almighty.

"Then the fight came. It seemed as though the heavens were brass. I prayed from 11:00 to 3:30 in the morning. I saw the glimmering light on the face of the sufferer and saw her pass away. The devil said: 'Now you are done for. You have come from Bradford and the girl has died on your hands.' I said: 'It can't be. God did not send me here for nothing. This is a fine time to change strength.' I remembered that passage which said: 'Men ought always to pray and not to faint.' Death had taken place, but I knew that my God was all-powerful, and He that had split the Red Sea is just the same today. It was a time when I would not have 'No,' and God said: 'Yes.' I looked at the window and at that moment the face of Jesus appeared. It seemed as though a million rays of light were coming from his face. As He looked at the one who had just passed away, the color came back to the face. She rolled over and fell asleep. Then I had a glorious time. In the morning she awoke early, put on a dressing gown, and walked to the piano. She started to play and to sing a wonderful song. The mother and the sisters and the brother had all come down to listen. The Lord had undertaken. A miracle had been wrought."

We are not going to question the veracity of this author, but please excuse us if we say that Mr. Wigglesworth was mistaken about the girl being dead. Perhaps she went into a state of coma and appeared to be dead. Possibly the evangelist himself fell into a trance and imagined that she was dead. It is evident that something happened to him, for he says: "I looked at the window and at that moment the face of Jesus appeared." These trances are not uncommon among the devotees of this cult. The hordes of Satan are powerful and delight in producing visions and apparitions.

A knowledge of how to rightly divide the Scripture would keep men from such pitiful error as this. But Mr. Wigglesworth is superlatively ignorant of the Scripture itself, to say nothing of knowing how to rightly divide it. His supreme ignorance is revealed in the following statement: "*God has no use for any man who is not hungering and thirsting for yet more and more of Himself and righteousness.*" The merest novice in Bible study knows better. If this be true, we are all hell-doomed, for " * * * There is none that seeketh after God" (Rom. 3:11).

This is the age of grace, the age when God's grace is most clearly manifested. Paul is the apostle of grace—God's messenger to this dispensation. Read his epistles carefully from beginning to end, and nowhere will there be found one single promise of healing given to believers of this age. The healing covenant is distinctly a Jewish covenant, and every promise in the Scriptures concerning it stands connected with the Jewish people. It is significant that passages used by these "healers" to substantiate their claims are essentially Jewish and by interpretation have no reference whatever to the Church of today. Al-

most invariably only *parts* of these verses are quoted. For instance take Mark 16:17-18. They freely quote all of the passages save the following: "*They shall take up serpents; and if they drink any deadly thing it shall not hurt them.*" This part is purposely left out, for they are afraid to attempt to prove these words. The truth is that the passage is Jewish and will be literally fulfilled by the elect Jewish Remnant in a coming dispensation.

What then of these things that are being done? Some supernatural things undoubtedly are accomplished, but who can believe that they are done by the power of God? "Satan himself is transformed into an angel of light." It is possible for God to heal; we do not deny that, for He is omnipotent, but His order for today is for the believer to "*Walk by faith and not by sight*" (II Cor. 5:7). Satan reverses God's order and by demoniacal power produces chaos in the ranks of the believing.

Beware of Pentecostalism! Beware of teachers who have visions and apparitions! "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). W. A. M.

"More of Christ"

SURELY the finest thing about any man is his faith in Jesus Christ. When a man of influence and power reposes faith in Jesus, our trust in him is increased, and our confidence augmented.

At the head of our nation for twenty-six months has stood such a man. Warren G. Harding was a believer in Christ, and though holding the highest position in the United States, was not ashamed of his Lord. Standing on the platform of the car which took him across the country on that ill-fated journey, addressing a crowd who had gathered to welcome him at Colorado Springs early one Sunday morning, he said: "I tell you, my countrymen, the world needs more of Christ." We, perhaps, will never know the thoughts that provoked that brief presidential address, for Mr. Harding is gone now. But this much we do know—as a Christian he caught a glimpse of the most outstanding need of this wicked old earth, and he gave voice to his conviction.

"More of Christ." Yes, that is this world's greatest need. Reforms, personal purity societies, colossal movements for the betterment of humanity can never rid the world of its ills and evils. Christ is the only One Who can do that. To promote reform is to squander time and money. We can close dens of vice, regulate and legislate all forms of wickedness, but that will never change the erring hearts of sinful men. Jesus never organized a reform movement nor a personal purity society. He organized nothing. He taught that He was the light of the world, and that the world needed Him. Reform sinners and you improve servants of the devil. "More of Christ!" That is it! More of His blood! More of His cleansing power! Less jazz and more of Jesus! Less reformation and more regeneration! "More of Christ!" More of His saving grace!

President Harding has gone from this weary old world. His passing is lamented, but God knoweth best. Thank God for the exemplary faith expressed in his words; and may there be raised up in his place, and in all positions of authority in our land, men who like him believe that the world needs "more of Christ," and who trust God to guide the destinies of our nation.

W. A. M.

Volume One Closes

THE present number of "Grace and Truth" closes the first year of a humble testimony for Jesus Christ.

From month to month the Magazine has been sent forth under difficulties which at times have been little short of insurmountable. Only by the grace of God in answer to fervent prayer has its monthly appearance been a possibility. The equipment with which we work is obsolete, making the labor of production many times more difficult than would be the case if modern machinery could be installed. In spite of the handicap of old machines which are utterly inadequate to put out such a magazine as "Grace and Truth," the faithful corps of printers, headed by J. Theodore Goodman, have never whimpered or complained, but have loyally stuck to their post and produced the goods.

From far and near the enthusiastic words of commendation concerning the message of the Magazine have greatly encouraged us, but as we face the truths of God's Word we are forced to the realization that if there be ought that is meritorious in our poor weak testimony, the glory and praise are all due to Him Who hath saved us by His grace.

We bespeak for the Magazine the earnest prayers of the entire "Grace and Truth" family. Join with us in petition for printing equipment which is adequate for the Magazine and tract work which God is opening up before us. Our confidence is in Him. His Word doth declare,

"My God shall supply all your need according to His riches in glory by Christ Jesus."

As we prepare the closing number of this the first volume of this humble "voice in the darkness," the editor and his collaborators have but one burning desire,—that the message of the Magazine shall be used until the Rapture of the Church in exalting the Name of Him Whose Name is above every name, and in leading precious souls to saving faith and an abiding joy in Him.

Prospectus

OF THE Redemption Number NOV. 1923

Redemption in the Types, H. A. Wilson
The Redemption of the Body,

Wm. Avery McClure
God's Blood the Price of Redemption,

L. J. Fowler
Our Redemption, Jesse Roy Jones

Redemption, Jas. H. Brookes

The Redemption Cry of the
Living Creatures, The Editor

The Numerical Principle, The Editor

Forty Propositions on the Seven Dispensations - Ninth Proposition,
The Editor

"Grace and Truth"

Jesus the Supreme Revelation of Love

by H. A. WILSON

MEN'S conceptions of love depend upon their knowledge of God. In Christian lands where the Gospel is preached in its power and purity we find many who hold high and noble conceptions of love, but in non-Christian countries we find that true love is an unknown thing. There even the pure and wonderful natural affection which God has planted in the hearts of parents for their children, and in the hearts of husband and wife each for the other is to a large extent debased and degraded until it almost ceases to be. Even in our own country where we are so blessed with the light of the Gospel men and women who care nothing for spiritual things have debased their ideals of love until they are nothing more than lust. Men who know a God of love reflect His love in their thoughts and deeds, but men whose conceptions of God are low and degraded themselves live on a low and degraded plane, and know nothing of the pure and holy sentiment called love. These indisputable facts make it clear that the supreme revelation of love will be found in the clearest revelation of God. It is Jesus, the Son of God Who in His Person and work most clearly reveals God to us, and it is Jesus Who is the supreme revelation of love.

Following this clue we are led at once to the Cross, for the Scriptures declare that "God commendeth His love toward us in that while we were yet sinners Christ died for us" (Rom. 5:8). It was on the Cross that Jesus most clearly manifested God's love, and it was on the Cross He became the supreme revelation of love. Four facts which are stated in John 3:16 show the character of this revelation, and at the same time show why in Jesus we find the revelation of love which transcends any to be found in all the universe, and in all time and eternity.

I. JESUS IS THE REVELATION OF GOD'S LOVE

"God loved."

THE teaching that God loves men is peculiar to the Christian revelation. All pagan religions have their gods, and all pagans do service to these gods, but their service is a service of fear. There is no idea in the minds of these worshippers that their gods love them and are willing and eager to do them a kindness. Rather they are to them beings of lust, and cruelty, and partiality, whose anger must be appeased and their desires

satisfied lest they should do their worshippers an injury. They are beings whose favor can be curried by gifts and who can be wheedled into granting a kindness to their devotees if they are faithful enough in their service. So these poor, sin-blinded people serve their gods day and night in mortal fear of the wrath of their gods, seeking slavishly to appease them and to gain their favor. This attitude of fear characterizes all the religions which are purely pagan and also to a large extent all the great religions of China, India and other idolatrous religions.

The same pitiful ignorance of God's love also pervades the Mohammedan religion which is quite different from the idol worship of the orientals in that it is a monotheistic religion. Some have blindly and foolishly called Mohammedanism "a stepping stone to Christianity" on account of its monotheism, but their sad mistake may be easily appreciated when one considers their conception of God, and its absolute destitute of any recognition of His love. Mohammedanism definitely teaches that God took a lump of clay and broke it into two parts; that of one part He made men and said, "To heaven with them *and I care not*," and that of the other part He made men and said, "To hell with them *and I care not*." "One Mohammedan writer in a book which is much esteemed in Turkey names as the attributes of God, life, knowledge, power, will, hearing, seeing and speech. He also says, 'If all the infidels became believers He would gain no advantage; if all believers became infidels He would suffer no loss'." Here we find no hint of the love of God, and it is only fair to say that this teaching is representative of all Moslem teaching, for throughout their whole system of theology God is represented as a distant, cold, and heartless being.

Nor do we find any more exalted conception among the myths and traditions of the Greek and Roman gods and other gods of antiquity. These gods were said to love men, but their love was always represented as a selfish thing, and many of the love stories of the gods which were current among their devotees are not fit reading for one who wishes to maintain purity of thought. On the contrary, they, like the stories of the Hindu gods, are vile and impure.

It is not hard to understand why human conceptions of God's love should be so distorted and poor when we consider that the thought of the love of God is foreign

Here is a keen little discussion based on that old familiar passage which has brought blessing to so many, John 3:16. "Thanks be unto God for His unspeakable gift."

even to the minds of many who have been blessed in hearing the Gospel. Many professing Christian men and women today regard God as a great ogre, ever present, though invisible, scrutinizing with un pitying eye their every word and deed, and only watching for some occasion to criticize them and work them harm. Some even have so meagre a conception of God's love that while they will admit that He gave Jesus to die for them, they insist that they must do good works or He will still judge them and condemn them forever. While it is true that God must judge sin, surely such thoughts of Him, though far too common, yet are entirely a misrepresentation of His character, for He has a warm heart of love, and will not even condemn the unbeliever without doing everything possible to save him, much less His own children whom He has begotten in the travail of His soul.

It is only in the Word of God that we find any revelation of the tender and gracious love of God, and there it is always connected with Jesus and His death on the Cross. It was not in His life that Jesus revealed the love of God most clearly, for while that life was wonderful and blessed, filled with thoughtful and kindly deeds, such deeds are not unknown in other lives. No it was on the Cross where He became the willing victim, suffering God's wrath against our sin that He became the supreme revelation of God's love. There God showed forth His love to a guilty and hell-deserving race. On the Cross Jesus became the supreme revelation of love, because He there revealed a supreme love,—the love of God.

II. JESUS IS THE REVELATION OF AN INFINITE LOVE

"God loved the world."

THIS love we cannot fully understand, for it is infinite, but we may learn much about it as

we stand in the shadow of the Cross and permit God there to show us the magnitude of the love which He thus revealed. God speaks in Eph. 3:17-19 both of our inability to fully comprehend His love, and also of the knowledge which we may receive. He there leads the Apostle to pray for the Ephesian believers that they "may be able to comprehend with all the saints what is the breadth and length and depth and height and to know the love of Christ which passeth knowledge." Consider for a moment the height of God's love. As we have seen, it is as high as Heaven itself, for it proceeded from the very heart of God, and led Him to send His only begotten Son to give Himself for the souls of men. The depth of

God's love who can fathom? It is deeper than the lowest hell, for Jesus suffered the full measure of God's wrath as He hung upon the Cross, pouring out His soul unto death. The breadth of God's love is such that it encompasses the earth and embraces the soul of every man. "God loved the world." The length of God's love can be measured only by eternity itself, for in His love He provided eternal life for all who would receive His gift. O! how great is the love of God. Yes, we see its length and breadth and depth and height, but in the glimpse which we get of it we realize how hopeless it is for us to try to know it. It is too great for us. It passeth knowledge.

THE LOVE OF GOD

"God is love" (1 John 4: 8, 16)



THERE is a love which is infinite in its measure; there is a love which is everlasting in its duration, which is omnipotent in its power, which is unchangeable in its character, which is all-pervading in its presence, which passeth knowledge. There is a love which has creation for its theatre, earth for its footstool, heaven for its chief abode, its everlasting home. Of all created love it is the source, and of all blessings it is the giver. Christ alone is its full and glorious manifestation, its incarnation and embodiment; and Christ crucified is the opening of its very heart to mankind.

SELECTED.

you?"

"No," said the girl, "you don't care for me; you are doing this to get to heaven."

Many days passed, the Christian woman unwearingly kind, the sinful girl hard and bitter. At last the Christian said:

"My dear, you are nearly well now, and I shall not come again, but as it is my last visit, I want you to let me kiss you." Then the pure lips, accustomed to prayers and holy words, met the lips defiled by oaths and unholy carouse—and then, my friends, the hard heart broke.

This Christian woman had glimpsed the love of God, and that love was reflected in her. Such is the love which

But perhaps it will help us to appreciate the supremacy of God's love just a little better when we consider that He loves the unworthy and unlovely—that His love extends to the worst of sinners. In Ephesians 2:4-5 God speaks of "the great love wherewith He loved us, even when we were dead in trespasses and sins." This is very expressive, for if there is anything which is repulsive to us it is a putrid corpse, and in God's sight sin is just as repulsive. But such are the creatures toward whom this marvelous love has been manifested. We are sinners, all of us, and in our sins we are naturally dead before God. This love is a love which reaches not only to the so-called respectable people of this earth, but also to those who are outcasts of society and who are called by men "the very dregs of humanity."

A Christian woman, laboring among the moral lepers of London, found a poor street girl desperately ill in a bare, cold room. With her own hands she ministered to her, changing her bed linen, procuring medicines, nourishing food and a fire, making the poor place as bright and cheery as possible, and then she said, "May I pray for

Jesus revealed on the Cross. Such love men know only as He teaches them to know it.

III. JESUS IS THE REVELATION OF A SACRIFICIAL LOVE

"God so loved the world that He gave His only begotten Son."

BUT the fact which most clearly shows the pre-eminence of God's love and the supremacy of Jesus as a Revealer of that love is the sacrifice which God made in giving His only begotten Son. Real love is a costly thing. It will lead the one who loves to pay any price which is necessary to save its loved one from suffering or to provide happiness and contentment. That is the kind of love which God has. Loving as He did He was willing to pay any price in order that He might spare the souls of men the awful agonies of hell, which they merited on account of their sin. He was willing even to give His only begotten Son if He might by so doing give to us eternal life and happiness in His presence. O, unworthy, sin-blinded creatures that we are, ever to sin against such a love as that! Think of it! God loved us so much that He was willing for His Son, the most cherished treasure of Heaven and the One nearest and dearest to His own heart, to suffer the unspeakable agonies of the Cross. And Jesus, our blessed Lord, shared in that love so fully that He was willing to suffer the blazing, devastating fires of God's wrath against sin in order that we might not perish but have everlasting life. God's love for the world cost Him His only begotten Son and it cost Jesus a suffering which no man can possibly conceive.

Without a question we will be overcome with the realization of what God's love really means when we stand in His presence and understand it as we cannot now. What a price He paid for our salvation! What a love His must be to make Him willing to make that sacrifice! When God gave Jesus to die upon the Cross, when our sins were reckoned unto Him, and when God was compelled to turn His back on His Son because of our sins, Jesus cried out, "My God! My God! why hast Thou forsaken me?" What a cry that was, and what an awful agony must have wrung it from His lips. He was able to bear the excruciating physical suffering of the Cross, and of the torture to which He was subjected before, without a murmur. But when our sins were placed upon Him, and when He found His soul swallowed up in the darkness of hell, and God's face hidden from Him His heart was broken and this great cry of anguish burst from His lips. Let us not think that the heart of God in Heaven was not moved by that cry. No, the heart of the Father was torn with the same agony and suffering which was expressed on earth by the Son of His love. We have talked much of the cost to Jesus of the suffering of the Cross, and rightly so, but let us remember also that it cost the Father just as great suffering as the Son endured. "God so loved the world that He gave His only begotten Son." Human mind cannot fathom the depths of love expressed in such a sacrifice, and human language at its best is powerless to describe it. God does not attempt to do so. He merely states the fact in the most simple language, so that even a child can lay hold upon it. But, O! what an infinity of meaning lies in those few simple words concerning the great sacrifice of God's love!

IV. JESUS IS THE REVELATION OF A SAVING LOVE

"God so loved the world that He gave His only

begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

THE fact of God's love transcends human thought; it is too great for human minds to grasp, even though it has been revealed to us: its expression in the sacrifice of Jesus confounds even the imagination of men's hearts with its wonder, but, thank God, we can lay hold of the gift of His love provided at such a cost. We may benefit by it, for the love which God brought to light in Jesus is a saving love. The purpose for which that sacrifice was made and for which that revelation was given on Calvary's Cross was that God might save us. It was done "that whosoever believeth in Him should not perish but have everlasting life." Let us fairly and frankly face what these words mean to us.

We are sinful and hell-deserving creatures. In spite of our pitiful attempts to conceal our sin and to appear better than we are, yet deep down in our hearts we are bound to admit that we cannot hope to appear approved to God in the day when He must judge the secrets of men's hearts. We cannot even conceal to good advantage from our friends the secret sins and faults of our lives. How much less, then, can we hope to deceive God as to our real character? We know, for the Holy Spirit convicts us of it, that we deserve nothing but the wrath of almighty God. But O, thank God! He is not willing that we should suffer it, and He has provided a way out.

Let us not deceive ourselves. God must judge our sins. He cannot pass over them and ignore them, for He is just and righteous. But He comes to us today with the good news that those sins are already judged. Christ has already been punished for them. "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3). "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" (Isa. 53:5-6). Yes, dear friend, Jesus suffered the full measure of God's judgment upon our sins. He was judged in our stead. In this way God so provided that it is not necessary for us to perish in His judgment, but on the contrary we may have eternal life if we will.

But how are we to receive this wonderful gift? How are we to benefit by this marvelous love? These are the questions which must be upon the heart of anyone who fairly faces the revelation of God's love given in Christ. Ah! herein is one of the brightest rays which gleams from the Cross of Christ and illumines the love of God. God's love is so great that He has not only purchased eternal life for us at the cost of His Son, but He has also placed this priceless treasure in easy reach of all mankind. "The gift of God is eternal life through Jesus Christ, our Lord" (Rom. 6:23). What must we do to get that gift? Nothing! All God asks is that we receive it. All we can do is just to believe His Word, to trust Him for salvation. O! friend! If you have not already done so, look up in simple faith, without seeking for any feeling, without attempting to present any merit, and humbly confess your sin and need of a Saviour. Just confess, with the simple faith of a little child, "I believe that Jesus died for my sins. I accept Him as my Saviour." "Is that all?" you ask. Yes, friend, that is all. "He that believeth on the Son *hath* everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (Jno. 3:36).

Friendship's Love

by WM. AVERY McCLURE

THE all-surpassing sentiment of friendship is the master-passion of humanity and the eminent theme of the ages. "Friendship," said Cicero, "is the only thing in the world concerning the usefulness of which all mankind are agreed." Seneca echoes this thought with the declaration that "Friendship always benefits." And Voltaire expresses like conviction when he says, "Friendship is the gift of heaven, the delight of great men." Yet Napoleon with his intimate knowledge of the human heart gloomily avows, "Friendship is but a name. I love no one." According to Shakespeare, "Friendship is full of dregs"; and Goldsmith follows the thought of Napoleon:

"And what is friendship but a name,
A charm that lulls to sleep;
A shade that follows wealth or fame;
And leaves the wretch to weep?"

What is this sentiment of human hearts which means so much, yet so little; upon which poets and philosophers agree, yet disagree? What do we mean by the term and what does it imply?

In its etymological significance our English word "friend" means "a lover" or "one who loves." Love and friendship are, therefore, in the first analysis synonymous. In common usage, however, these two terms designate degrees of affection and personal esteem which vastly differ. The expression, "It is only a friendship," is ordinarily taken to mean that no love exists between the persons involved, and "It is just friendship" is understood to signify that it is not by any means real love. The thought of the average man is that "friendship" and "love" simply represent degrees of affection which widely differ, and that the distinguishing characteristic of love is that it is marked by greater intensity and deeper devotion. But examples of friendship given in sacred literature demonstrate that this manifestation of personal affection is not limited by any lack of depth or fervor. No one will assert that real love excludes the possibility of friendship, but all will agree that real friendship must be built upon a basis of love.

There is much called friendship not worthy of the name. "What is commonly called friendship is only a little more honor among rogues." Friendship minus love is mere acquaintance.

In the Holy Scriptures friendship's love is given a place on a par with, if not superior to, all other loves. Take, for example, the case of Moses giving his warning to the Israelites concerning the temptation to idolatry which they

would meet in the promised land. He gives the names of the possible tempters in the order which each held in the life of the individual; and to a friend he gives the highest place. "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend which is as thine own life, entice thee secretly saying, Let us go and serve other gods; thou shalt not consent unto him, nor hearken unto him."

Apart from friendship's love there are here mentioned two other loves,—kinship-love and conjugal love. In every age and in every land the bonds of blood and of marriage have their measure of binding force, but with like universality there must be acknowledged the binding power of a worthy friendship,—often even to a degree exceeding the most precious of kinship or conjugal ties.

The love of loves is friendship's love according to the Scripture teaching. David reckoned a friend's love as "passing the love of women," and Solomon was bold in affirming, "There is a friend that sticketh closer than a brother." It is an interesting fact, too, that in all the Old Testament only one man is ever called "the friend of God." Abraham had this distinction. "The friend of God!" Others were called "the servants of God" and "the children of God," but only Abraham His "friend." James, writing under inspiration of the Holy Spirit many centuries later, clearly testifies, "Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God." It is said that in the East unto this day the ancient patriarch is known as "Abraham the friend."

In the New Testament when Jesus in that last discourse with the little group of disciples bade them farewell, He said, "No longer do I call you servants, but I have called you friends." What is this but a setting forth of the fact that there is no dearer relation between men than friendship? These men were closest to Him. For days they had followed Him and served Him unswervingly, and when He wished to show them the place they held with Him, He did it by calling them "friends."

Certainly these things are not Scriptural accidents. It can hardly be supposed that it is carelessness on the part of the Holy Spirit, or that it is without intention that friendship's love in both Old and New Testaments is so persistently distinguished from and placed above kinship and conjugal loves.

There is a marked distinction constantly drawn between the tie of marriage and the tie of a noble friendship. Moses, recording the institution of marriage, says of the twain thereby united, "Therefore

In this unique study McClure brings before the readers of "Grace and Truth" an investigation in friendship which is well worthy of thoughtful reading. Two questions are suggested by this article, "Have I one friend?" and "Am I a friend?"

shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be *one flesh*." It is the same Moses who describes "a friend" as being in a relationship even more vital than that of "one flesh." "Thy friend," he says, "which is as thine *own life*."

Paul has the same testimony to give concerning the subject of marriage, and he counsels that "Even so ought husbands to love their own wives as their *own bodies*." But Paul refers to his friend Onesimus as "*myself*," and again as "*my very heart*."

The distinction, it is evident from these examples, is a distinction between the flesh and the soul, the marriage tie being of the flesh,—pertaining to this life; and the friendship tie being of the soul,—the very life itself. Let not this distinction be misunderstood. It is not that kinship or conjugal bonds are to exist apart from the element of friendship. Indeed, the implication is quite the contrary. But alas, how seldom it is that a true and ennobling friendship is found to exist between those who are linked together by kinship or conjugal ties. The truth is that kinship or conjugal bonds without the sentiment of friendship do not unite souls in such intimate and vital relationship as is possible between those who are simply friends in all that the term implies. Friendship's love may co-exist with other loves. But more commonly other loves abide without the higher sentiment of friendship's love. Only as a love finds its highest joy in loving is it truly friendship's love.

The Lord has told us that in the resurrection "they neither marry nor are given in marriage," but to the disciples whom He called "friends," He promised to come again, receive them unto Himself, having a place prepared for them that where He is there they might also be. From this it is evident that the relation of friendship shall continue beyond the resurrection. Marriage that is marriage *merely* pertains to the life that is here in the flesh, but marriage coupled with friendship pertains to the life both here and hereafter. Is it not the ideal condition that souls should be united in the bonds of conjugal love plus the bonds of a happy friendship? Joseph Roux has defined friendship as "two bodies and one soul." Someone else has called it "the marriage of souls," and another has said that "the ideal of friendship is to feel as one while remaining two." This is precisely what the Scripture teaches. Those that are made one by the bonds of matrimony should also be made one by the bonds of a joyous God-given friendship. And unless the union of souls in marriage is perfected by the loveliness of a beautiful friendship, the marriage union must with this life perish.

SUCH friendship-love as we have here endeavored to set forth has as its very essence loyalty and a willingness to love without receiving love in return. Although yearning to be loved just as it loves, it is based on no reciprocal expectation whatsoever, and is absolutely unalterable in stormy weather or fair. True friendship's

As touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. I Thes. 4:9

love does not wane and wither when tried by distress or misfortune; and he in whose heart this love burns comes in adversity without invitation. Allan Throckmorton has well expressed the endurance of real friendship in the lines which follow: "Once let friendship be given that is born of God, nor time nor circumstance can change it to a lessening; it must be mutual

growth, increasing trust, widening faith, enduring patience, forgiving love, unselfish ambition,—an affection built before the throne, that will bear the test of time and trial."

Shakespeare, though he may have had misgivings concerning the "dregs" of friendship, believed that perfect friendship was uniform and constant. He said:

"Love is not love
Which alters when it alteration finds,
Or bends with the remover to remove;
Oh, no! it is an ever fixed mark
That looks on tempests and is never shaken."

DEATH, perhaps, is thought of as the most trying alteration in friendship's love, yet such love as existed between David and Jonathan was not even by death dissolved. David continued loving his friend though Jonathan had fallen asleep in death. The friend may die, but friendship's love lives on. David cried in sorrow and in love of his departed friend:

"I am distressed for thee, my brother, Jonathan;
Very pleasant hast thou been unto me;
Thy love to me was wonderful,
Passing the love of women."

But there are alterations more trying than death. Can a friendship remain uniform and constant should one's friend, having once been faithful, prove unfaithful and cease to be true? Can he who is loved become, as it were, in character and in deeds another man,—changed in interests and preferences of life and his friend not wish to dissolve friendship's alliance? This is an old question. But be it remembered that love is one thing, while the response which love may find in the recipient of its outpouring is quite another. Friendship is not founded upon the conduct of either the one who loves or the one who is loved, but the intimacies of a friendship are dependent upon the actions and the attitude of each. A friendship may remain changeless while the things which occur between friends may change greatly. A friend's conduct may be altered so that the intercourse between him and the one who loves him is consequently modified; but that does not necessitate a modification in the loyalty of the one who is his true-hearted friend. Failure in the life of either friend may sadden the other's soul; disgrace may make him broken-hearted; but no such wavering or instability could ever change friendship's love and faithfulness, for "*Love never faileth*."

ANOTHER characteristic of ideal friendship is unselfishness. So often the love of human beings is a selfish thing, based on selfish desires and aims;

but not so true friendship's love. It never thinks of self, but finds its joy and delight in the happiness and success of the friend. It is willing to give up all at the call of friendship; and endure all things for friendship's sake. There is more than one example of such unselfish devotion recorded in the sacred Scriptures. The loyal friendship of Ruth for Naomi comes down through the ages portraying its matchless beauty and self-forgetting tenderness. Here the tie of friendship bound together loyal hearts already linked by kinship's tie, for Naomi was Ruth's mother-in-law. In unswerving devotion Ruth spoke out in gentle womanly affection the fidelity of her unselfish soul:

"Intreat me not to leave thee,
And to return from following after thee:
For whither thou goest, I will go;
And whither thou lodgest, I will lodge:
Thy people shall be my people,
And thy God my God:
Where thou diest I will die,
And there will I be buried:
The Lord do so to me and more also,
If aught but death part me and thee."

In a similar way the unselfish love of David and Jonathan gives their friendship a place in the Holy Record. Perhaps this is the most beautiful of all illustrative friendships. It was the very essence of love and the quintessence of unselfishness. When Jonathan came to know David, Jonathan was a man of high attainments, influence and power, yea a prince and an heir to the throne of a kingdom. David was a mere shepherd boy, yet by merit of his faith and bravery there were bestowed upon him the honors and praises of the nation. Jonathan, keen-witted and with deep insight into the future, saw what the coming years, in all probability, held for the young shepherd lad. He knew that in this boy was the coming king of Israel. But no trace of jealousy or envy entered his magnanimous heart. Delight in discovering the noble character of so fine a man as David filled his very being, "and it came to pass * * * that the soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul." From the beginning of this friendship until the friends were by death put asunder, these two hearts beat as one, each in unselfish devotion for the other. It is no wonder that David regarded this love as "passing the love of women,"—transcending all other loves.

TO hold such a place in the life of another as Jonathan held in the life of David and David in the life of Jonathan is unique and unusual. The question arises, "How many such unchanging, unselfish friendships may a man have?" How many friends may there be in one's life whom he loves as his own soul, and to whom he is changelessly loyal and unselfish? Perhaps David best answers this

question by an eloquent silence. He never in all his writings mentions any other as having held such a place in his life as Jonathan held. He who has the capacity for friendship in its most real sense cannot be the same friend to all alike. Real friendship, by its very intensity, narrows itself down to positive limitations. It was John Norris who said, "True friendship cannot be among many, for since our faculties are of a finite energy, it is impossible our loves can be intense when divided among many. No, the rays must be contracted to make them burn." The person who boasts of his "multitude of friends" probably does not know what real friendship is, and undoubtedly never had a friend in the truest sense.

Because a human being is finite and subject himself to human limitations, he cannot in the very nature of things intrust himself and the secrets of his heart to one in whom he does not repose fullest confidence, and upon whom he does not bestow affection in the fullest degree. A real friendship is a union of two souls in deepest personal love. Since it is impossible for more than two to be one as two can be, such a union is inevitably narrowed down to one person on each side.

This is not to say that *friendliness* for all men is not to pervade and characterize the life. Indeed quite the opposite should be true. However, there is a danger of confusing "friendship" with "friendliness." The Christian should be friendly to every one, showing a kindly and tender interest in all his fellow creatures, and manifesting constantly a love for their souls. But this friendliness, this general love for mankind as a whole, is a vastly different sentiment from the whole-hearted outpouring of soul to soul in confidential love, which alone deserves the name of "friendship." John Foster, in illustrating this truth, has said, "One is not one's 'genuine self'—one does not disclose all one's self—to those with whom he has no intimate sympathy. One is, therefore, several successive and apparently different characters, according to the gradation of the faculties and the qualities of those one associates with. I am like one of those boxes I have seen inclosing several boxes of similar form though lessening size. The person with whom I have least congeniality sees only the outermost. Another person has something more interesting in his character; he sees the next box. Another sees still an inner one. But the friend of my heart, with whom I have full sympathy, sees the innermost of all."

It is Scriptural and legitimate that there should be in the life of every person the friend who sees and knows the "innermost." Friendly toward all? Yes, but having

also the God-given friend to whom are entrusted the "innermost" thoughts and secrets of the heart, and who understands not only the outward part of the life, but also the inward and apparently incommunicable part. The possession of such a friend and the enjoyment of such a friendship will make for more kindly dealing with all human beings, more tender sympathy

For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. Galatians 5:13

in their weakness and failures, and a greater love for their precious souls.

But there are few unchanging, unselfish friendships in this twentieth century age of gain and greed. The love of many waxes cold, and the higher, loftier sentiments of life are smothered out in lust of baser things. The cynic might even say that the true sentiment of friendship is fast becoming obsolete, and much could be found to verify his statements. The subject in the days of Cicero, Plato, and Aristotle, took a much larger place than is now given it. Out of ten books Aristotle gave two to the discussion of friendship. Plato made friendship the ideal of the state, believing that all should have common interests and mutual confidence. And the writings of Cicero on friendship are to this day the criterion of excellence and beauty. It is not meant by this that the peculiar systems of thought believed and taught by these pagan writers are to be embraced, for they were without Christ, and without a knowledge of the Word, yet it would be difficult to cull from modern writings a set of more noble sayings regarding the sentiment of

friendship than has been gathered from these men.

Though receiving less attention and prominence than in ages gone by, friendship's love is not by any means obsolete. A generous, true-hearted, self-forgetting friendship is just as possible today as ever. Such friendship has too often existed upon this earth to allow us to doubt either its possibility or its surpassing beauty. And where human beings, by the Spirit of God, are led to seek the holiest and most sacred relationships possible on this dull old earth of ours, there true friendship's love will be found flourishing and making life sweeter for those whose joy it is to love and to be loved.

Friendship-love is loyal love, unchanging, unselfish, and true, put into the hearts of men only by God Himself, for men are not naturally loyal and unselfish. It is a love that comes from God, and the kind of love that men ought to return to God. Thus it is the kind of love that ought to exist between men.

"God is love, and he that abideth in love abideth in God, and God abideth in him."

The Love Story of A Little Soul

by NELLIE KING

"Whither away, thou sad soul?"

"When last I saw thee, thou wast even as sad as I—but now, why now, thou art radiant; thou art all ashine! What has befallen thee?"

And the little soul answered, with wondrous shy sweetness, "I am beloved."

"O, is that all? Good-bye!"

"Nay, now, be not so hasty. Stay a little; this is different from other loves."

"So they all say," lightly laughed the sad soul.

"Yea, I know, but this is different," tenderly insisted the little soul.

"Verily, then, wherein is thy love different from all other loves, thou foolish one?"

"My love is a King's Son."

"Thou dost but jest."

"Nay, I jest not, but speak the truth in soberness."

"He does but trifle with thee!"

"Nay, nay! He is no trifler. He loves me truly, and has given me every proof of his sincere and loyal affection."

"Possibly; but when this comes to the King's ears he will disinherit him, and then thy lover will be no King's son, thou silly one!"

"Ah, but that is the best part of it!" exultantly cried the little soul. "The King himself loves me, and sent his Son to me."

"Surely now, thou art mad. I know not why I tarry to hear such idle talk. Prithee, tell me what thy King saw in thee, that he should love thee, and send his Son to thee?"

"I think," meekly and sweetly answered the little soul, "he knew how sorely I needed such a lover."

"A good reason, truly. Methinks the King hath many sons, and can well spare this one; and, mayhap, he is not comely, and the king does not love him."

"O, he is the only begotten of the Father, full of grace and truth! He is the beloved Son, in whom the King is well pleased."

"I am much perplexed at thy speech. 'Tis but vain babbling; yet I would fain hear more of this strange tale. Tell me, now, why doth thy Prince love thee?"

"That I cannot understand myself, but I do know that I am my Beloved's, and his desire is toward me."

"And hast thou, then, plighted thy troth?"

"Aye, in love and in faithfulness hath he betrothed me unto himself forever."

"I beseech thee, thou happy one, tell me, doth thy Prince address thee with endearing words?"

"Never lover spake like mine!" softly murmured the little soul. "He calls me his love, his dove, his pure, his undefiled. He says I am all fair, there is no spot in me."

"What art thou, that thou shouldst be so honored?" angrily cried the sad soul. "Thou art but a common soul, like myself; thou art poor and unlovely, full of sin and guilt. But yet, as I look steadfastly on thee, I see thou art not the same; some strange, sweet change has come over thee. Tell me, what is it?"

And oh, with what thrilling gladness the little soul made answer, "My Beloved hath made me to partake of his nature."

"Where gottest thou that white robe, wonderful in texture and purity, which covers thee with its fair folds? Thou wast not wont to be thus attired!"

"It is his robe. He put it on me."

"But forgive me, thou wast ever a foolish little one, ignorant and ungraceful; where gottest thou this wisdom which flavors all thy speech, and this gracious, loving way which strangely draws me to thee?"

"The beauty of my Lord is upon me; he is my wisdom; I have learned of him; of his grace have I received; and his love has been shed abroad in my heart."

"Thou dost fill me with a strange and ever-increasing interest. Tell me, I pray thee, what is the name of thy Beloved?"

"He is called 'Wonderful,' 'Counsellor,' 'The Mighty Saviour,' 'The Prince of Peace,' but I like best to call him by his given name—Jesus."

"Canst thou tell me what he is like?"

"O, he is the chiefest among ten thousand; the One altogether lovely. He is all grace and beauty."

"Where does he dwell? May I see him?"

"He has gone to his Father."

"And what is his errand there?"

"He has gone to prepare a place for me."

"Why did he leave thee alone and comfortless?"

"He has not left me comfortless, but has sent me one like himself and the Father, who comforts me, sweetly talks to me of my absent Lord, and teaches me all things, so that I may be ready for the King's court."

"What! wilt thou appear at court?"

"Yea, verily. My Beloved's absence is short, and he will return and take me unto himself, that we may always be together. His last words were, 'Behold, I come quickly!' and I am expecting him soon."

"Dost thou know aught of what thy life in the King's palace will be?"

"I could never have conceived of aught so glorious, but the Comforter, whom my Lord sent, hath told me."

"Tell me, I beseech thee!"

"O, I shall ever be with my Jesus, and I shall be like him, for I shall be united to him forever and I shall always be the object of his tenderest love and care, and together we shall serve the great and blessed King—but thou art weeping; Thou sad soul, why weepest thou?"

"Oh, that I had such a lover."

"Then dry thy tears," joyfully exclaimed the little soul, "for thou hast just such a lover."

"Cruel one, to mock me!"

"Nay, nay, I mock thee not! See, I come to thee with the love of this same Jesus; 'tis for thee as well as for me. Canst thou not see it shining in my eyes? Did I not tell thee that his love was shed abroad in my heart?"

"Yea, thou didst, and I feel it shining on my ice-bound heart. But nay, 'tis too good to be true. But oh, this longing to believe thy words—how strong it is! They meet the unspeakable longing of my life with such strange

completeness that it seems as if they must be true."

"Now thou hast the sweet secret!" gladly exclaimed the little soul. "When thou asketh me why he loved me, did I not tell thee, because I needed such a Lover?"

"If need were thy only attraction, thou canst not surpass me. But I cannot understand it; thou dost shine more and more. Art thou glad, does it please thee that he loves me, also?"

"Aye, indeed, nothing pleases me better!"

"But thou dost not fear to share this love, lest thou become less to him?"

Thereat the little soul laughed blithely and made such wondrous melody that the sad soul cried out, "O, laugh again; I never heard such music!" Whereat the air became again vibrant with the glad, holy laughter of the little soul, and then she answered: "That is the secret of the secret! The more souls I tell of his love, the more my Jesus loves me."

"Oh, how beautiful, how blessed! Are there others, then, whom the Prince loves besides thee and me?"

"Yea, verily. Jesus is the Lover of every soul, and there is no limit to his love; it is boundless as the ocean, fathomless as the sky, and these fail to express the measure, but we may liken it to them."

"Take me to him; let me fall at his feet and touch the hem of his garment!"

"Patience, dear one; thou must wait with me, and all the beloved souls, until he comes. But, meanwhile, thou hast this assurance from thy Beloved, that 'nothing can separate thee from his love.'"

"Nothing can separate me from his love?" wonderingly repeated the sad soul. "Why, then I have nothing more to fear—there can never be any more sorrow for me!"

"I must e'en find thee a new name. Thou art no longer 'sad

soul,' thou art 'glad soul.'"

"Aye, that I am!" joyfully echoed the glad soul. "But I am hungering to know more of our Jesus—tell me all about him."

"Thou dost ask of me an impossibility. Only the blessed Comforter can do that, but he will take the things of Jesus and show them to thee, and satisfy thy yearning."

"Then may I, too, have the company of this Guide and Comforter?"

"In truth thou mayest, for only through his teaching canst thou ever know thy Lord."

"I am so thankful," cried the glad soul. "I feared he was only sent to those whom the Lord loved first."

"Not so," said the little soul, reassuringly. "He is for all who will receive him for love of Jesus. He has letters from the King and our Beloved which, while we may easily read them, we can only understand their full meaning as he lights them up for us."

"And what is the import of these letters?" eagerly

This sparkling little
"Love Story" was
a prime favorite
with Dr. A. J. Gordon,
now "absent
from the body and
present with the
Lord."

inquired the glad soul.

"They reveal to us the love of the King, and his will for us; they tell us of the life of our Jesus while he was here in our country, what he is doing now at his Father's court; they make known to us our relations to the King, our Father, and to our Lord, and our life with him hereafter; they also contain rules and instructions for our daily living, besides many exceeding great and precious promises for our help and comfort."

"How good to have these letters and this gentle Guide to show us their true meaning. Where is his school? Come, let us be going!"

"Hold; not so fast!" smilingly cried the little soul. "The Blessed Comforter is here, and thou canst learn of him now, any time, and all the time. He will meet with thee in the stillness of thy chamber, and hold sweet communion with thee. He will be with two or three who together desire his teaching, and he will come in mighty power upon the great congregation as they wait before him."

"O, precious little soul, I must seek him—I do so hunger and thirst for his teaching. Wilt thou that we learn together? Or stay; dost thou remember the corner

in the rose-garden under the willow, where I was wont to resort, to weep and lament over my sad and loveless fate? Methinks it would be a fitting place in which to learn more of this new wine of his love that fills me with such unspeakable joy."

And casting backward a loving, radiant look that seemed to make bright all the air about her, and calling out in tremulous, joy-laden tones, "Good-bye, dear little soul, nothing can separate us from his love," the glad soul sped away to the rose-garden.

Very still stood the little soul, with clasped hands and upturned face, softly singing: "Nothing can separate us, nothing can separate us from the love of God, which is in Christ Jesus our Lord." When lo, her heaven-attuned ears caught the sound of celestial hallelujahs, and there appeared unto her a vision of angels striking their golden harps and singing: "There is joy in heaven to-day"; and behold, one tall angel left the bright ranks and floating toward the little soul, said most lovingly, "Thou beloved of the Lord, go thy ways; tell all the words of this life, and the grace of God be with thee. Amen." With this benediction resting sweetly upon her, the little soul went meekly and joyfully forth, and—you may see her any day and hear her new old story.

"The Greatest of These is Love"

An Exposition of the Thirteenth Chapter of First Corinthians.

by L. J. FOWLER

THE expositions which men have given of that wonderful thirteenth chapter of First Corinthians are almost without number, yet none have been able to sound the depths of its meaning. It seems to resist all attempts which would search out the riches of its truths, and the more earnestly one endeavors to grasp the scope of its teaching the more unfathomable does it become.

This passage appears as the central section of three great chapters devoted by Paul to the question of spiritual gifts. Its relationship to the two other chapters is revealed in the closing words of the twelfth. After dealing with the diversities of gifts and the exercise of them by the members of the body of Christ, Paul exhorts the believers to "covet earnestly the best gifts," and then adds, "And yet show I unto you a more excellent way." The more excellent way is the way of love. And the whole of the thirteenth chapter is taken up with the comparison and description of the gift of love. In the fourteenth chapter Paul resumes, in a more restricted way, the teaching concerning the gifts of the Spirit.

As we approach the study of the thirteenth chapter itself we find that it falls into three main divisions with the thirteenth verse as the epitome of the whole. Three things the Holy Spirit has presented—faith, love and hope. The first three verses are taken up with a com-

Perhaps there is no passage of Scripture that has been maltreated more than the thirteenth of first Corinthians. L. J. Fowler's discussion of this chapter given herewith is clear, and sane and free from both the coldness of the scientific spirit and the fanaticism of present day emotionalism. ❀ ❀ ❀

parison between love and the gifts of the Spirit which, as we learn from Romans the twelfth chapter, are always exercised "according to the proportion of faith." The gifts of tongues, prophecy, knowledge, faith, and self-sacrifice are all presented as being exercised in the fullest degree, hence according

to the utmost faith, and yet love is shown to be superior to all, yea, the crowning gift of all gifts. In verses four to seven we find the inspired definition of love, both from the affirmative and negative sides. And in verses eight to twelve love is shown to be more enduring than hope, for as the Apostle writes to the Romans, "Hope that is seen is not hope, for what a man sees why doth he yet hope for?" That which we hope for is the glorious return of our blessed Lord, but in that day we shall cease to hope for Him, for we will be in His presence. Then hope will be merged into love.

THE design of this study is to seek a more complete knowledge of the true meaning of love according to the Holy Spirit's own definition which is found in the central section of this chapter. For our purpose we will employ that accurate and beautiful translation given to us by Richard Francis Weymouth and which appears in display on the opposite page.

It is well for us to look a little more closely into the meaning of the word which is the subject of this chapter and which is translated "charity" in the King James version and "love" in practically all other versions. It is the noun *agape*, and occurs 310 times in the New Testament either as a noun, a verb, or an adjective. With but few exceptions, it is translated "love" or "beloved." Thayer points out that it is used frequently in I John of the love of Christians toward one another; of the benevolence which God, in providing salvation for men, has exhibited by sending His Son to them and giving Him up to death. It is used to mean divine love, whereas *phileo*, the other Greek word translated love, is used to mean human affection. A remarkable illustration of this distinction is to be found in the story of the death of Lazarus and his restoration to life as recorded in the eleventh chapter of John. The sisters of Lazarus sent unto Jesus, saying, "Lord, behold he whom Thou lovest (*phileo*) is sick." And as Jesus stood by the tomb and wept, the Jews said, "Behold how He loved (*phileo*) him." But the Holy Spirit directed the Apostle to write: "Now Jesus loved (*agapao*) Martha, her sister, and Lazarus." It was the same love with which the Father loved the world (John 3:16). The first thing, therefore, that we need to note in approaching this study is that God is not calling us to mere human affection, but to the love which He Himself has shown toward us, His unworthy creatures.

Patience, that grace which is so rare among God's people today, is presented as the first characteristic of love. And for fear that we might overlook the fact that love is patient, two other words are used in this passage having the same general thought but with slightly different shades of meaning. The first one means long-suffering or patience, especially with respect to the wrongs of others committed against us. It means to withhold judgment; not to seek for revenge. The second word is given to us by Weymouth as "She knows how to be silent." True love does not gossip; she exhibits that phase of patience which just keeps still about the failures of others. The third word having in it the thought of patience is the last in this inspired definition of love. Love is "full of patient endurance." It is the endurance of the trials and testings of this life which is the outstanding thought. She knows how, in the midst of the vicissitudes of life just to patiently endure.

Then love is kind. It is because Christians generally have exhibited so little of real kindness that the world's philosophers have taken up the cry as though they were urging some new and unheard of moral quality. But the world knows little about the kindness of love. Instead of a kindness actuated by love it is a kindness born of the desire for human recognition, temporal rewards and the plaudits of men. Nevertheless the gift of true kindness

is to be earnestly sought. Its presence will make small men great, but its absence will shrivel great men into insignificance. It stamps the character of both old and young with a divine imprint. Love is unmeasured kindness.

"Love knows neither envy nor jealousy." With this sentence the Holy Spirit begins that work of definition which excludes all that is not contained in the meaning of the term defined. Envy and jealousy have no place in love. Love is contented with such things as she has. She knows how to be thankful. Though as children of God we are blessed with all spiritual blessings in the heavens in Christ, we are so prone to look around us and to view the possessions of others. The old nature whispers to the soul that we are not getting our just dues; we are being slighted either in material prosperity or in human recognition. And then bitterness enters the soul and all joy in the Lord flees us. It all comes about by a failure to look up instead of around.

Love is patient and kind. Love knows neither envy nor jealousy. Love is not forward and self-assertive, nor boastful and conceited. She does not behave unbecomingly, nor seek to aggrandize herself, nor blaze out in passionate anger, nor brood over wrongs. She finds no pleasure in injustice done to others, but joyfully sides with the truth. She knows how to be silent. She is full of trust, full of hope, full of patient endurance.

I Cor. 13:4-7, Weymouth Translation

Another sin which is incompatible with love is given to us in the words, "Love is not forward and self-assertive, nor boastful and conceited." Stated from the affirmative angle, it is simply the truth that love is meek and humble. If this be true love, then surely the modern church has lost even the semblance of it. Instead of meekness and retirement, we have wire-pulling; and instead of humility, we have haughty airs and proud looks, and this in pulpit as well as in pew. If John's statement be true that "God is love," then we must conclude that He has little to do with many efforts that are being made today in the name of Christianity. Brethren, let us put away forwardness and self-assertiveness, boasting and conceit, and let God's love manifest itself in meekness and humility. Then and then only

can we expect God's fullest and richest blessing on the proclamation of the Gospel of Jesus Christ.

We next find some specific acts which are the direct antitheses of love. Love does not act unbecomingly or unseemly. She knows that she is a child of God through faith in Christ Jesus and she acts in harmony with that glorious standing. Do we not, contrary to Paul's exhortation to the Ephesian believers, often give way to jesting and foolish talking instead of giving of thanks? Then love does not even go after that which belongs to her. Love "seeketh not her own," or does not "seek to aggrandize herself." She rather suffers wrongs. And love never blazes out in passionate anger. We think of hate, that sin of the mind which feeds the flame of anger, as the antonym of love, and so it is, but have we not heard some child of God again and again make excuses for an unbridled temper which manifested itself in the life? With James we may say, "These things ought not so to be."

A marvelous thing is love. If we permit it to come into our lives a host of things must vanish. All those petty suggestions of the old nature which we have permitted our souls to feed upon must go. And one of the things which has been so carefully harbored in our souls is that sin of thinking upon wrongs. It is expressed by the Holy Spirit in the words, "Does not * * * brood over wrongs." If we have really learned to love, if we are permitting God's own divine love to flow through our lives, we will find no time to "brood over wrongs," and "no pleasure in injustice done to others." What an expressive phrase the translator has given us! Love does not meditate upon the injustice which has been inflicted upon her; she does not permit the mind to go over and over again some petty wrong which the soul imagines it has suffered. Love just forgets all about the wrongs. She has a better occupation.

The soul who is willing to face the unapproachable light of perfect love as revealed in these few verses is compelled to confess his unworthiness and inability to meet the standard which God has made. But God has not left us in the dark, even in this definition of perfect love, concerning the method whereby we may reach the goal of love's full realization. He has not left us without a formula. The formula is in direct contrast with the truth that we should not think upon evil things. Instead of giving way to brooding over injustices done either to ourselves or to others, we joyfully side with the truth, or, as the King James version renders the phrase, "Love * * * rejoiceth in the truth." Since this is the method prescribed, we know immediately what the Holy Spirit is endeavoring to convey to our minds; we are to rejoice in Jesus, Who is, in the most complete sense, the Truth. This is further suggested in the words, Love "is full of trust, full of hope." As the soul learns to rejoice in Jesus, in who He is and what He has accomplished through His atoning death; to fully trust Him in every problem of life; and to yearn for His coming again, true love will manifest itself in the life. If we simply turn from our meditation upon the wrongs which we imagine have been done to us or to others to an unceasing occupation in the One Who bore our sins on the accursed tree, we will find that His matchless love, yes His divine love, will

flood the soul and by a miracle there will appear in our daily lives patience, kindness, contentment, meekness, humbleness, graciousness, unselfishness and calmness.

WHEN we have seen in this section of God's Word these remarkable truths concerning our individual Christian lives, we have not yet drawn from it all the meaning which it holds. Because the world is "without God" it is of necessity without love. Being without love, the world can only reap the fruits of that which is directly opposed to love—hate. A careful study of conditions in the world today will reveal that every sin which is threatening modern civilization can be traced to the absence of love. The sins here set forth, which have no part in love, contain the dynamite which is causing the upheavals among the nations today. If men had been given over in complete devotion to the One Who gave Himself for them instead of to self-aggrandizement, we would have no industrial troubles. If the human race was not inherently proud and conceited we would have no social castes. If the rulers of Russia had learned the love of kindness, and the proletariat had known how to fasten their minds on Jesus, their eternal Saviour, instead of brooding over wrongs, real or imaginary, Bolshevism would not be commanding the position which it does today. And so we might go on in our investigation, showing that every evil today had its beginning with these things which we have so often considered insignificant.

In talking with one of the stock of Israel, he insisted that although he was not a Christian, he loved everybody, whether they were Jews or Americans or Italians or Greeks; he loved everybody. And most of us Christians, no doubt, have come to moments when, in our self-righteousness, we have felt that we really did love everybody. But oh, what paltry ideas of love must be ours in order to countenance such a thought! If God has led us to love, in a measure, those who are His, and to yearn for the salvation of those who are lost, let us learn to abound more and more. Let us learn to love with a full understanding of the inspired definition of Holy Writ.

The Love Of Jesus

Jesus, do thou my vision fill,
My heart's affections claim;
Bid every troubled thought be still;
My feeble faith sustain.

Oh let Thine all-transcendent love
My highest powers employ;
Most wondrous theme! all themes above,
Source of eternal joy.

My study and my boast be this,
The love of Christ:
Oh deep, oh fathomless abyss!
And mystery sublime.

And while a pilgrim in the land,
I'm daily made to prove
The wonders which Thy gracious hand
Hath wrought for me in love.

Adoringly I bow me down
Before Thy throne, O God;
And cast before Thy feet the crown,
Made mine through Jesus' blood.

C. RUSSELL HURDITCH

When Love Waxes Cold

by FRANK S. WESTON

THE word "iniquity" here is a specific word. There are several words to express wrong doing,—“sin,” “transgression,” etc., but this word expresses a definite form of deviation from righteousness—an opposition to rule and discipline.

“Iniquity,” unsubmitiveness to law and authority, is to “abound” at the close of this age.

“The temper of men everywhere now is that of unsubmitiveness. Few are bowing to authority. There is a general self-assertion and indifference to law. It is seen in all classes from youth to age, and in all countries. The air is full of it. Lord Stanhope, speaking of conditions fifty years ago, says, “It is to be observed how far more widely spread in those days was the spirit of obedience. Men were willing to make the best of the present. The laws were not so good, but the people were better satisfied with them. The church was not so efficient, but was more cheerfully maintained.”

There has been a marked change of mind with the masses in recent years. Those who are familiar with the public fully realize this. Judge Brawley says, “All these things indicate that the law is no longer respected by the people—the law has lost its sanction.”

Senator Borah at a dinner in New York said, “We are now the most lawless of any nation. There is no country of first importance where there is so little respect for law.” The reason for this is that men have lost the sense of God. The public regards crime lightly because it regards God’s law so little.

Judge Taft says, “Among our student bodies, from the lower grades of the grammar schools, to the classrooms of the university, the boy or girl chafes under authority. Teachers and principals are openly blamed for imposing discipline, as though they had no right to do it; and not infrequently a boy or girl defies the teacher in the presence of the entire class, and instead of the others disapproving, the guilty one waxes in popularity.”

Millions have cast off *all authority* and trample on all law, human and divine. This is seen in the attitude of the masses to the Word of God. Men have no hesitation in putting their own opinions above Scripture. Those bearing the name of Christian do not fear to say, “I know Christ said so, but I do not believe it on His authority.” This is true not only of historical facts, but of the great doctrines such as the Trinity, the atonement, the second advent, and eternal punishment.

I am sorry to say it, but the church in general is not submissive to the place and work which the Lord gave

And because iniquity shall abound, the love of many shall wax cold. Matt. 24:12

Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. Heb. 1:9

her. The saints were to be a lowly company, but at present the church rebels at this idea and says, “We must hold a commanding position.” “We must lead in social and political matters.”

This is the error of the Roman Church. She thinks she should rule. The individual church in too many instances wants to be a “big” church rather than a spiritual church. Gideon’s band still has a meaning. God’s people are a little flock. They will be to the end.

The spirit of the times is opposed to submitiveness.

In 1 Peter we read, “Submit” to governments; servants, “submit” to masters; wives, “submit” to husbands; youth, “submit” to age, etc. But the trend is in the opposite direction. “Let everyone do as he likes.” This spirit ruined Israel of old. It will ruin the nations now.

This spirit in the church produces coldness and indifference. It causes love to give out. Because of its increase the joy and gladness of the Christian life is decreasing.

When you are self-assertive, and act in independence, you miss God’s approval and prevent the work of the Holy Spirit. It is the humble soul that is made fat. Because Christ hated independence, He was anointed with gladness. Because we allow unsubmitiveness to come in, we are lean. This abounding “iniquity” is a sign of the last days.

Notes

A WORD

The Editor disclaims all responsibility for details of interpretation in contributed articles and addresses.

INDEX OF FIRST VOLUME

A complete index of the first volume of “Grace and Truth” will appear in the center of the November magazine. This sheet may be detached and bound with the issues of the first year by any who desire to do so.

PROSPECTIVE SUBSCRIBERS

If you desire to see the testimony of “Grace and Truth” extended you can aid us materially in our efforts by sending us the names and addresses of friends who may be interested in order that we may send them copies of current issues for their examination. Make out your list now and mail to us.

MAILING DATE OF THE MAGAZINE

On account of the great amount of work which has fallen upon the “Grace and Truth” staff at the beginning of the school year, this issue of the Magazine has been delayed. This we deeply regret. Beginning with the November issue it is planned to mail each issue promptly on the twentieth of the month.

Christian Love

by JESSE ROY JONES

WHEN the Christian yields his life to God he becomes a channel through which the love of Christ may freely course. If the channel remains unchoked, as God intends it should, many other smaller channels will branch off from the main, and Christian love will find expression in the life in a number of ways. "Tradition tells that when the apostle John, too old and feeble to utter more than a sentence, was carried into the Christian assemblies, he would raise his withered hands and say, 'Little children, love one another.'" Surely this exhortation needs to be emphasized today in the lives of Christians everywhere. Well might we all take stock of our lives and ask ourselves the question,—Have we grown in Christian love during the past year? Do our lives show forth to one another those qualities spoken of by Paul which evidence our love?

The outstanding manifestations of Christian love are summed up by Paul under three headings in Eph. 4:32, where he says—and we must remember, they are the inspired words of the Holy Spirit—"Be ye *kind one to another, tender hearted, forgiving one another*, even as God for Christ's sake hath forgiven you.

KINDLINESS.

KINDLINESS is a word which expresses much. Its very sound is suggestive of that something which is greatly needed in the lives of Christians today. Kindliness carries with it the atmosphere of thoughtfulness and considerateness. Paul in Phil. 4:5 says, "Let your considerateness be known unto all men" (Rotherham translation). When this exhortation of Paul's is applied to our Christian living there will not be hasty, thoughtless words spoken to one another that will wound feelings, give cause for stumbling, and wreck our testimony for the Lord Jesus Christ. It is certain that life affords very little opportunity for great acts of service to others, but there is scarcely a day, nay, scarcely an hour of the day that does not give us opportunity to show some little act of kindness, either in word or deed. Let the "kindness of God" grip the life—that kindness that was manifested for us, unworthy sinners, on the Cross of Calvary—and we will be led to do something similar to that which David did when he caught a glimpse of what God had done for him. Saul had been David's chief enemy. He cursed him and sought his life time and again. Saul had treated David like a snake. And yet when David realized the kindness of God toward him, and how God had forgiven him when he had sinned so grievously, he said, "Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake" (II Sam. 9:1)?

Every child of
God needs the
uplift and blessing
which is tucked
away in this ar-
ticle by Jones.
Read it with your
windows open to-
ward Jerusalem.

Furthermore, when they presented unto him Mephibosheth, the only relative of Saul's that was left, and he a poor, lame, impotent man, who no sooner sees the King but falls upon his face and looks upon himself as a dead dog, far below the King's favor, David said, "Fear not: for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually" (II Sam. 9:7).

The following story illustrates one of the many ways in which thoughtfulness may find expression in the life. Lord Denbigh was walking through the House of Commons one day when he saw a party of wounded Australian privates. Two appeared to be dwarfs, but on drawing closer he noticed that their legs had been shattered below the knee. "Have

you not been fitted with artificial legs yet?" he asked one of them. "Yes, I have," he replied, "and I am going along with them all right, but my pal has not, and as he is a bit shy about going out alone with his stumps, I left my legs behind." May God grant us such thoughtfulness in the little things of life.

TENDERHEARTEDNESS

"BE ye kind one to another, *tenderhearted*." Christians are too harsh with one another. There is a subtle danger of good orthodox believers becoming so orthodox that they lose sight of that fine quality of Christian sympathy. Great Bible teachers, who do not keep occupied with Christ, can become terribly unsympathetic. An unsympathetic nature in a Christian is bound to produce coldness and indifference in the life and will in turn have its chilling effect on the lives of others.

Tenderheartedness stands closely associated with kindness, with the additional meaning of being ever more sensitive to the needs of others. It comes from a Greek word which refers to the inward affections. Kindliness carries with it the thought of *mercy*, while tenderheartedness conveys the thought of *tender mercy*. It is an expression of love, which when operative will manifest itself under such a condition as mentioned in I Cor. 13:6 (Moffatt Translation),—"Love is never glad when others go wrong." What a searching inquiry this passage makes upon our souls! How deplorable it is when a Christian worker manifests an inward gloating over a fellow believer's mistake which brings his testimony for Christ into disrepute before the public. Surely nothing short of the most subtle and the basest kind of jealousy could prompt such an attitude as this. And yet, every one of us is guilty of this sin; perhaps not in deed, but I fear too often in thought. God grant to us all a more sympathetic

attitude, more of the tenderhearted spirit of Him who, when asked to pass judgment upon the woman taken in adultery, replied, "He that is without sin among you, let him first cast a stone at her" (John 8:7).

A FORGIVING SPIRIT

"**B**E ye kind one to another, tenderhearted, *forgiving* one another, even as God for Christ's sake hath forgiven you." How far short we fall when it comes to the matter of forgiving one another. The Bible meaning of the word "forgive" is "*to put away*." When we human beings forgive, we limit our forgiveness by certain reservations. How often have we heard the expression, "I can forgive, but I cannot forget." When God forgives He says, "I will remember their sins no more." God is the only One Who really forgives, because He also forgets.

The need of a forgiving spirit toward one another is very great. Unkind words, thoughtless deeds, and a critical attitude meet us on every hand. Are we going to be big enough Christians to forgive the thoughtless brother who says unkind words about us? Are we overloaded with great testings? Let us not forget that He was tested in all points like as we are, yet without sin. Are our adversaries many and formidable? Think of His. Our adversaries have some cause for hating us, but they hated the Divine Son of God without a cause. His life and character were spotless. He did always those things which pleased the Father, and yet they crucified Him. But, in spite of being put to such shame and ignominy by His enemies, He cried, "Father, forgive them, for they know not what they do." Oh, how we need more

of the forgiving spirit of Him who loved us and gave Himself for us. Let us "consider Him that endured such contradiction of sinners against Himself," and thus find grace and strength to forgive one another as God for Christ's sake hath forgiven us.

Bishop Selwyn, of New Zealand, tells us of a Maori who was seen to take a front seat at the Lord's table. Suddenly he rose, retired to the back of the church, and then came forward and resumed his seat. Asked afterward why he had done so, he replied, "When I entered, I had no idea who would be seated beside me. I saw at once that it was the man who had murdered my father; and I had sworn to drink his blood. But as I withdrew down the church, a voice seemed to say to me, 'By this shall all men know that ye are My disciples, if ye have love one to another;' and as I sat down near the door, a Man upon a cross rose before my eyes, and I heard Him say, 'Father, forgive them, for they know not what they do.' Then I returned, and we took the Lord's supper together."

The appeal of the Apostle Paul to the Corinthian believers was for them to show to the ministers of the Gospel and before the churches proof of their love (see II Cor. 8:23-24). The appeal of the Spirit of God to believers today is, also, "Show ye proof of your love." No better method for the accomplishment of this can be found than giving heed to the exhortation in Eph. 4:32:

"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

This points us to Jesus, the Embodiment of all these graces, and in Him we may find grace and strength to live out the exhortation.



Tis not enough that dear ones love us. There are times when we hunger for them to say so. Love which is real love needs to make a beaten track between the heart and lips. And over that path true love will oft-times journey. Yea, we do need to have a care lest diffidence of soul, hum-drum round of toil, or aught else within, or without, make dumb the lips of love. For some day a quiet call will come from beyond the skies. In one swift instant a voice will hush, a heart still, and a face vanish from the sweet, every-day seeing of our careless eyes. And then we will wish — so longingly — that the love which so often sprang into warm birth in our hearts had traveled its timely journey to our lips. Oh, how we need to guard ourselves from growing cold and careless toward our greatest blessings because they are our commonest ones. ❀ ❀ ❀ ❀ ❀

The Eighteen Principles of Divine Revelation

Principle No. 9 — THE ANALOGY PRINCIPLE, — by THE EDITOR

THE ANALOGY PRINCIPLE underlies the entire Word of God. It is used by the Holy Spirit for purposes of proof and of revelation. After once its astonishing frequency of occurrence is observed, its importance cannot be logically questioned. Some philosophical writers have gone so far as to declare that reasoning from an analogy is not an acceptable proof of any point in any realm of thought. With this extravagant view we most heartily disagree. The analogy, employed intelligently and under the proper limitations, is of inestimable value. God uses it throughout the Inspired Book.

Although philosophers, logicians, and scientists decry and belittle the value of the analogy for purposes of argument, yet the theory of evolution, so blindly accepted by the lesser lights and would-be great men of the philosophical and scientific world rests upon nothing else than a supposed succession of analogies. But alas, their studied succession has in it countless breaks or "missing links" and the alleged analogies themselves are strained or grossly imaginative. What consistency, that the so-called culture of today should demolish the analogy, and forthwith build upon the wreckage the idol of evolution and call upon the "kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man" to come and pay homage to the lying farce they have builded. If evolutionists could produce a *true* and complete succession of scientifically demonstrated analogies to support their contention, their theory would be proved. But the succession of analogies which their cause requires does not exist.

The Bible is God's Book, but it is given to and for man. Although its message is infinite, it is addressed to finite beings. God fully knew the capabilities of the mind of man. Hence God's Book is so written that it fits the mind of man as the waters of the sea fit the variations of the sea-shore. Man's mind naturally and normally turns to analogies. Emerson has said, with striking aptitude,—"Man is analagous, he studies relations." The God Who created man, and consequently knew the tendencies of man's mind, is He Who inspired the Book. In the Book which He has given us He has placed abundant evidence that He fully knew and understood the tendency of the human mind to reason from analogies. The marvelous examples of the Analogy Principle lie scattered through Holy Writ from beginning to end, thus showing that God has prepared the Book for man, the creature of analogy.

The Bible is not only God's revelation, but God's recognition of man's limitation. In recognizing man's limitation, God does not seek to reduce infinite truth to the level of the finite, but simply unveils the infinite, in order that the finite may be given a fair opportunity to believe. The Bible invites the mind of man into a vast field of beautiful and convincing analogies, and in every instance the analogies present some mighty truth of doctrine or prophecy which can only be received by faith.

Those who argue against proofs which are based on analogies are right when the points of an analogy are in the realm of the commonplace. For instance, I cannot prove that I saw the same man my friend saw because I saw a man with a nose, and hair, and two eyes, and he saw a man with exactly the same characteristics. Certainly there is an analogy between the men we saw, but every point in the analogy is so commonplace as to be valueless when used to prove that we saw the same man. There are too many men with noses, and hair, and eyes, for such an analogy to carry any weight. It certainly does not prove that we saw the same man. It is such vapid examples of reasoning by the analogy that have caused certain men to take up the cudgels in wholesale fashion against it. Such a course, however, is in accord with neither common sense nor Scripture.

But if the points of an analogy are in the realm of the unusual, the unexpected, the unique, then they take on tremendous value for purposes of proof. For example, my friend and I have visited the

city and upon our return trip begin to compare notes. I tell him that I saw an interesting couple on one of the main streets. The man was over seven feet tall, wore a battered stove-pipe hat and a dilapidated Prince Albert coat and carried a huge gold-headed cane. He was accompanied by a small weazened-up little lady who had spent a small fortune on peroxide and "make-up." Her powdered face was surmounted by a huge picture hat which was decorated by a gigantic henna plume. She wore a cream-colored taffeta silk dress and was leading a water spaniel by a pink ribbon. My friend instantaneously claps his hands and cries out, "I saw the same couple." His mind has performed the analogy as rapidly as the words of description have left my lips. His conclusion is that we have seen the same couple. He is justified in his conclusion because all of the points in the analogy are in the realm of the unusual. The mind of man naturally takes to analogies and comparisons. The analogy is a dependable, yes, reliable method of reasoning when held within the limitations we have indicated.

The definition of the Analogy Principle is:

It is necessary to survey the whole field in a systematic, consecutive, comprehensive way, if the interest of Bible Study is to be deepened and maintained.

MARTIN ANSTEY

The Analogy Principle is that principle of divine revelation under which God embeds the wonderful truths concerning Israel, Jesus, and the individual believer in some apparently remote Biblical incident, making these truths demonstrable by an extended series of similarities or contrasts.

The Analogy Principle is the type principle. It is under this principle that the beautiful types and shadows of the Bible come into view. Under this principle the most ordinary event in Old Testament history becomes a guide-post pointing to Jesus, or a lamp illuminating personal truths so sorely needed by the souls of men, or a prophecy of some event which will yet transpire in the Tribulation or Kingdom age. When an analogy of at least five points has been adduced, and the points are beyond the ordinary, we may with confidence declare that we have found one of the many Biblical analogies. When an analogy is adduced, a type is revealed.

The presence and activity of this principle in the Scripture may be proved by employing the Direct Statement Principle. In I Cor. 10:11 God places His unqualified endorsement on the Analogy Principle:

"Now all these things happened unto them for examples (the Greek word means *types*, or *analogies*) and they are written for our admonition."

This clear-cut passage is plainly teaching that all the records of the events of Israel's past carried two varieties of meanings,—First, the simple surface meaning which we call "history," and, second, the deeper meaning which is completely lost on him who carelessly reads the Inspired Book. These deeper meanings are here called by the Holy Spirit Himself "types" or "analogies" or "examples." These analogies reveal the fact that God Himself had so guided all the history of Israel that it became a type-revelation of some event or fact pertaining to the soul, the Saviour or Israel. "All these things happened for *types*." Not "some" of the events of Israel's history, but "all" happened unto them for types. We at once are forced to concede the importance and prevalence of the Analogy principle.

We find that more than one analogy or type is often hidden in one divinely shaped historical event.

Another passage which definitely teaches the presence of the Analogy Principle in Scripture is Romans 15:4:

"For whatsoever things are written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

Here the Spirit of God again indicates two things which God purposed in the giving of the Scriptures,—the things which were written aforetime. These two purposes are:

(1) "our learning";

(2) "that we * * * might have hope."

When we read the history of Israel, God's first purpose is accomplished in our lives. It results in "our learning." When we see the blessed analogies scattered by God's hand throughout the Word, revealing the blessings and glories which grace has wrought for the individual soul, or the ineffable beauties which cluster about the person of the Lord or the marvels of the future, they bring to our hearts "*hope*."

The character of this principle is such that its presence and activity in the sacred writings would scarcely have become known but for these direct statements to

act as guide-posts. The Analogy Principle is not a discovery. It is not a new thing. It was inwrought in the Scriptures when God inspired them. It is that principle which makes the ordinary events of the past an inspired picture-book revealing Jesus, and unveiling God's grace to sin-cursed man, and predicting the future.

The Analogy Principle Illustrated by One of the Sections of the Life of Joseph.

ALL of the Old Testament characters present examples of the activity of the Analogy Principle in the Bible. Joseph is one of the most remarkable among them. Two great analogies stand out in his life as narrated by the Holy Spirit. We give the first one:

- | | |
|---|---|
| 1. Joseph was the product of the power of God, a miracle child, born of a barren mother (Gen. 29:31; 30:22-24). | 1. Jesus was the product of the power of God, a miracle child, born of a virgin (Luke 1:34; Matt. 1:18). |
| 2. Joseph was the object of his father's special love, being the son of his old age (Gen. 37:3). | 2. Jesus was the object of His Father's special love from before the foundation of the world (John 17; Matt. 3:17). |
| 3. Joseph was the object of the hatred of his brethren (Gen. 37:4). | 3. Jesus was the object of the hatred of his brethren (Isa. 53:3). |
| 4. Joseph's father made him a robe of many colors (indicating that Joseph was the heir), (Gen. 37:3). | 4. Jesus is set forth as the Father's heir (Matt. 21:38; Heb. 1:2). |
| 5. Joseph was the recipient of the revelation that he was to exercise sovereignty and rulership (Gen. 37:5-11). | 5. Jesus was the object of a prophecy of coming rulership and dominion (Luke 1:33). |
| 6. Joseph was sent by his father to his brethren (Gen. 37:13-14). | 6. Jesus was sent by the Father to His brethren (Luke 19:10; Matt. 15:24). |
| 7. Joseph went on the mission for his father with willingness (Gen. 37:13). | 7. Jesus came to this earth on His glorious mission willingly (Heb. 10:7). |
| 8. Joseph wandered forth into the field (Gen. 37:15). (The field is the world—Matt. 13:38). | 8. Jesus came to the world (John 3:16). |
| 9. Joseph found his brethren at Dothan (Gen. 37:17). (Dothan means "law.") | 9. Jesus found His brethren under the horrid yoke of the law (Acts 15:10). |
| 10. Joseph's brethren rejected him (Gen. 37:19). | 10. Jesus' brethren rejected Him (John 1:11). |
| 11. Joseph's brethren entered into a plot to slay him (Gen. 37:18-20). | 11. Jesus' brethren entered into a plot to slay Him (Matt. 27:1). |
| 12. Joseph's brethren put him in a pit (Gen. 37:24). (The pits and | 12. Jesus' brethren slew Him (Acts 2:23). |

valleys of Scripture stand connected with death.)

13. Joseph was brought forth out of the pit—death (Gen. 37:28).
14. Joseph having been lifted from the pit (death) is set forth as the (a) object of Jewish hate and ignorance (hate—Gen. 37:28; ignorance—Gen. 37:29-35); (b) object of Gentile rejection (Potipher's wife—Gen. 39:14-20); (c) object of God's special love and care (Gen. 39:2-3; Gen. 39:21-23).
15. Joseph, having been lifted from the pit (death), is set forth as a man of (a) spotless purity (Gen. 39:3-13); (b) supernatural wisdom (Gen. 40, entire chapter); (c) prophetic insight (Gen. 41:1-37).
13. Jesus was victoriously raised from the dead (Acts 2:24).
14. Jesus, having been raised from the dead, is revealed to be the (a) object of Jewish hate and ignorance (hate—Acts 13:45; ignorance—Acts 3:17); (b) object of Gentile rejection (Acts 14:5); (c) object of God's special love and care.
15. Jesus, having been raised from the dead is revealed to be a man of (a) spotless purity (Heb. 9:14; Heb. 7:26); (b) Divine wisdom (Col. 2:3); (c) prophetic insight (Rev. 19:10).

Here the Gap Principle enters the analogy, separating the lowliness and humility of Joseph from his exaltation and kingliness. As is the case in every occurrence of the Gap Principle, the Holy Spirit leaps, without comment, the centuries which lie between the extremes of the gap.

16. Joseph, the rejected one, was made king (Gen. 41:43).
17. Joseph, upon being
16. Jesus, the rejected one, shall be made King, when he returns in His second coming (Rev. 19:16; Rev. 20:6).
17. Jesus, when manifest-

lifted to kingship is united with his bride (Gen. 41:45).

18. Joseph was recognized as the revealer of secrets (Gen. 41:45, Zaphnath-paaneah, revealer of secrets).
19. Joseph, upon ascending the throne, enters upon a reign of peace and plenty (Gen. 41:47-49).
20. Joseph has two sons—Manasseh, which means "forgetfulness," and Ephraim, which means "fruitfulness" (Gen. 41:50-53).
18. Jesus in His second coming shall be recognized as the Word of God, the revealer of all secrets (Rev. 19:13).
19. Jesus, upon becoming King, will usher the world into a dispensation of peace and plenty—the Kingdom. (Isa. 9:7; Micah 4:3-4).
20. Jesus shall reign over a Kingdom in which Israel shall *forget* the toil and sorrow of the past and shall bear *fruit* for God (Zech. 8:12; Isa. 65:18-21; Isa. 14:3).

At Genesis 41:53, the Overlapping Principle, a principle which we have not yet studied in this series of lessons, appears in the type and the Holy Spirit still presenting Joseph as a type of Christ turns once more back to the first coming and carries on to the victory of the second advent. In the beautiful analogy which we have presented we see how the incidents of the every day life of Joseph are so shaped by the Divine Hand as to produce a photograph of that One Who is above all others,—Jesus.

The Bible fairly teems with these analogies. Some of them, as in the case of the one just set forth, present Jesus in some phase of His character or work; some of them reveal prophetic truth concerning Israel; while others unfold the deeper personal truths so greatly needed for the rightful growth of the individual soul. Many passages which would otherwise be dark and obscure are made to glow with light upon the application of the ubiquitous Analogy Principle. Copyright 1923, Clifton L. Fowler



It is with our hearts as with vessels; you cannot empty them of one element without admitting or substituting another in its place. And just as I can empty a vessel filled with air or with oil by pouring water into it, because water is the heavier fluid, or as I can empty a vessel of water by pouring quicksilver into it, because the specific gravity of mercury is greatly in excess of that of water, so the only way by which you can empty my heart of the world, and the love of the world, is by filling it with the love of God. * * *

THOMAS GUTHRIE

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In Psalm 121

- I. PERSONAL KEEPING.
"My help cometh from the Lord" (vs. 2).
- II. POWERFUL KEEPING.
"Who made heaven and earth" (vs. 2, compare I Peter 1:5).
- III. PERSISTENT KEEPING.
"He will not slumber" (vs. 3.)
- IV. PANOPLY HE PROVIDES.
"Thy shade upon thy right hand" (vs. 5, compare Isa. 25:4).
- V. PERFECT KEEPING.
"From all evil" (vs. 7).
- VI. PRACTICAL KEEPING.
"Thy going out and thy coming in" (vs. 8).
- VII. PERPETUAL KEEPING.
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- I. UNMERITED.
I John 4:10; Rom. 5:8.
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- III. UNENDING.
Rom. 8:38-39; Jer. 31:3.

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- I. THE FACT OF THE GIFTS.
I Cor. 12:1—"Concerning."
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I Cor. 12:4—"Diversities."
- III. THE FAVOR OF THE GIFTS.
I Cor. 12:7—"To profit withal."
- IV. THE FACTOR IN THE GIFTS.
I Cor. 7:7—"His proper gift."
- V. THE FURTHERANCE OF THE GIFTS.
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- VI. THE FERVENCY IN THE GIFTS.
I Cor. 15:1—"Desire."
- VII. THE NEGLECT OF THE GIFTS.
I Tim. 4:14—"Neglect not."
- VIII. THE STIR UP OF THE GIFTS.
II Tim. 1:6—"Stir up."

R.S.B.

A Second Childhood

Matt. 18:3

- I. IT IS A SCRIPTURAL THING.
"Verily I say—"
- II. IT IS A SUBSTANTIAL THING.
"except ye be converted—"
- III. IT IS A SIMPLE THING.
"and become as little children—"
- IV. IT IS A STRESSING THING.
"ye shall not—"
- V. IT IS A SATISFYING THING.
"enter the Kingdom of Heaven."

R.S.B.

The Believer In The Sunlight

Rom. 8:28

- I. THE LIGHT OF CERTAINTY.
"We know." Only uncertainty in darkness."
- II. THE LIGHT OF UNIVERSALITY.
"All things." Only despair in specification.
- III. THE LIGHT OF ACTIVITY.
"Work." Only trouble in idleness.
- IV. THE LIGHT OF CO-OPERATION.
"Together." Only misery and darkness and chaos in maladjustment or disorder.
- V. THE LIGHT OF BENEFICENCE.
"For good." Only sorrow and darkness in badness or evil.
- VI. THE LIGHT OF PARTICULARITY.
"To them that love God." Only darkness for the unbeliever.
- VII. THE LIGHT OF EMPHASIS.
"To them who are called according to His purpose." Only darkness in uncertainty.

R.S.B.

D. B. I. at Home and Abroad

by JESSE ROY JONES

It gives us great joy to report in this issue of "Grace and Truth" the blessing of God upon Dean Fowler's testimony at the Southwestern Bible Conference which met at San Diego, August 26th to September 2nd. A letter from Mr. B. H. Haddock of San Diego and a clipping from the San Diego "Evening Tribune" furnish us with good reports of the Bible conference. We publish both below:

Mr. Jesse Roy Jones,
Grace and Truth,
Denver, Colorado.

Dear Brother Jones:

It might be interesting to readers of Grace and Truth to know that Dean Fowler has just completed an engagement here for the Southwestern Bible Conference Association. As you have seen by the local papers mailed you, the attendance taxed the capacity of the Y. M. C. A. auditorium.

According to the conference officers, the lectures and addresses were as uplifting as any ever given here under the direction of the association and it is hoped that before very long we will have the privilege of having Dean Fowler here again.

For seven afternoons the lectures dealt with the book of Revelation. Although only a small portion of the book was dealt with, they proved to be lectures which were not only inspirational, but also extremely instructive, the whole plan of the lectures being the giving of Bible light on Bible problems.

The evening sessions were taken up with a discussion of great questions raised by Paul in the epistle to the Romans. This feature of the conference proved to be of very great value and interest. It was generally conceded that Dean Fowler gave light on the Scripture in a way that will make his hearers search the Scriptures.

A wonderfully impressive sight was the group of twenty-five young people who came to the platform on the closing evening as having given themselves to Christian work. Of this number eight stated that the decision was made as a result of attending the conference sessions.

The Southwestern Bible Conference Association holds sessions several times a year and included in their programs are some of the most eminent conservative Bible teachers.

Cordially,

(Signed) B. H. HADDOCK.

* * *

The following is the report of the meetings as given in the San Diego Evening Tribune:

The seven-day Bible conference conducted at the Y. M. C. A. for one week ending last evening proved to be one of the best attended ever held by the Southwestern Bible Conference under whose auspices it was held. The auditorium was

filled at every session and yesterday many had to take seats on the platform. Members of many San Diego churches are the principal supporters of the local conference work.

Clifton L. Fowler, dean of the Denver Bible Institute, was the conference speaker. Dean Fowler spoke every afternoon and evening excepting on Saturday. He is one of the country's leading speakers on the Bible, and those attending the conference have his promise that he will accept an invitation to return at some future date if at all possible.

At the afternoon sessions he gave a series of lectures upon the most discussed book of the Bible, the book of the Revelation. Although only having time to discuss a small portion of the book, he was able to show that the Bible itself is its best commentary and that many parts of the Bible aid in the study of this book. In the evening he gave a series of lectures upon some of the great questions raised by the Apostle Paul in the letter to the Romans and at the closing session, after giving an address on "What is the Yielded Life?" he called for all young people who had definitely pledged themselves to Christian service to come to the platform. A total of 25 responded and of these about eight stated that the decision was made during the conference sessions.

The Southwestern Bible Conference Association is in its third year of work. Its executive secretary is J. P. Smith, former chairman of the county board of supervisors and former secretary of the local Y. M. C. A.

* * *

Evangelist Harry O. Anderson, assisted by Mr. and Mrs. John Basil Long, song leaders, have just recently closed their second evangelistic engagement in Denver. The first campaign was held under the auspices of the Mt. Hermon Baptist Church, the second with the Judson Memorial Baptist Church. Evangelist Anderson is clear and definite in his proclamation of the Gospel, and the Lord has blessed his meetings with many visible results. The Longs add inspiration to the meetings with their Gospel music, and also have been doing an effective work with the children. We gladly publish in "Grace and Truth" the reports of the two meetings. We thank God for the testimony that is going forth through our dear Brother Anderson.

"Grace and Truth,"
2047 Glenarm Place,
Denver, Colo.

Gentlemen:

The Harry O. Anderson Evangelistic party of Berkeley, California, just closed a gracious meeting in North Denver with the Mt. Hermon Church. Evangelist Anderson was assisted by Mr. and Mrs. John Basil Long, "The Sunshine Song Leaders from Old Kentucky." Although handi-

capped almost beyond the testing point by weather conditions, the large tent was filled often to capacity and 141 decisions were made, 64 conversions, 53 surrendered lives, 24 membership. Pastor and people are all rejoicing over the splendid work accomplished in the Anderson meetings, and are looking forward hopefully to the best days in the work of the church.

(Signed) LULU M. RAU,
Chairman Secretarial Committee.

A complete report of the Judson meetings was not obtainable when this issue of "Grace and Truth" went to press, but we are glad to give the following general report of the results of the meetings. The cards which have been turned in so far show 83 confessions of the Lord Jesus as Saviour, 9 surrendered lives, and 6 additions to the church membership. These figures, however, do not include some of the cards which have not as yet been turned in. The pastor of the Judson Church, Rev. Aaron Schlessman, informs us that it would be safe to estimate the number of general decisions at 100 or 110. Brother Schlessman also states that the spirit of the Anderson meetings was unusually good, and that not only was the church revived, but the entire community was blessed.

* * *

Carl C. Harwood, now a third year student in D. B. I., spent practically all of last summer in the northern part of Colorado and southern Wyoming preaching the Word in the neglected districts of that country. The Lord wonderfully blessed Brother Carl's testimony, and we are indeed happy to report the result of his summer's labor.

Brother Harwood reports 60 conversions, 31 yielded lives, and 4 restorations. Out of the 31 yielded lives 3 are already enrolled as students in D. B. I., and another who has just recently made application will be in school, God willing, about the first of October.

In the face of such a report as this we say, "Praise God for such a well-spent vacation, and may God increase the number who will feel burdened to do likewise next summer."

* * *

Evangelist Harry Sprague and wife, Mrs. Selma Sprague, are now in Denver, having returned from their summer trip through the mountain districts in Gospel Truck "Emmanuel." Although unusually difficult, the brief summer trip was blessed of God and a number of souls found Jesus as their Saviour. Mr. and Mrs. Sprague are now making plans for their winter trip, which will take them into the Gospel-neglected spots of southern and eastern Colorado. Pray for the Spragues and ask God to make clear what part He would have you share in this profitable work for Him.

The Truth About Law and Grace

CONTINUED FROM SEPTEMBER ISSUE

by I. M. HALDEMAN

Christians are not under the law as the rule of life.

"Ye are *not under the law*, but under grace" (Romans 6:14).

"Ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God" (Romans 7:4).

The Apostle was referring to those Christians in the Roman Church who were *Jews*.

He says:

"I speak to *them that know the law*" (Romans 7:1).

He compares these Jewish Christians to a married woman, the law to her husband. As long as her husband lives she is bound by the law to him; but when he dies she is loosed from the law of her husband.

She is loosed from him in *two ways*.

He is dead and no longer can exercise any claim upon her.

She is dead too; that is, as a wife. She judicially died in him, his death was her death legally. (This is true in common law today—the woman dies as a wife in her husband's death.)

Just so, when our Lord dies on the cross, the law ceases to have any further claim on Him. It has no more claim on Him than a dead husband has over his wife. Since He is dead to the law, *the law is dead to Him*.

When Christ dies on the cross as a substitute for believers, they also are reckoned of God to have died in Him. The law therefore has no more claim upon them than it has on Him; no more claim than the law of the state has upon the man it has put to death in the electric chair; so far as that dead man is concerned the law is dead to him, as dead and without jurisdiction as though it never had been a law.

Since the *Jewish Christians* died in Christ who answered for them under the law of Sinai as well as under the general law of God against sin, they were like the woman legally dead in her husband. They were dead to the law and *the law was dead to them*.

Since a woman whose husband was dead was free to marry another and by him bring forth children, so the Hebrew Christians who had been under the law of Sinai as a first husband were now through faith married to another husband, even to the risen Christ; and where before that first marriage was sterile, so that they could not bring forth fruit unto righteousness, now by union with Christ and His union with them, they could bring forth fruit unto God.

By this statement the Apostle not only

testifies that Hebrew Christians are dead to the law and the law dead to them, but that Gentile Christians who never were under the law, by the death of Christ and the consequent end of the law in Him, are not and could not be under the law of Sinai today.

The Apostle says those who preach the law of Sinai to Christians are troublemakers. He says:

"There be some that trouble you, and would pervert the Gospel of Christ" (Galatians 1:7).

He says the teachers who have endeavored to put the Galatians, the Gentile believers, under the law have "bewitched" them; that is, deceived them.

He asks a question of them:

"This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?"

"Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh" (Galatians 3:1,3)?

He here makes it plain that the law has to do with a man *in the flesh*, not a man in the spirit.

He calls the law a "*yoke of bondage*" (Galatians 5:1).

In this he is in accord with the Apostle Peter, who in the first great council of the Church at Jerusalem, himself protesting against the Judaizing teachers who sought to put Gentile believers under law, raised his voice and said:

"Now therefore why tempt ye God, to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear" (Acts 15:10)?

For Jewish believers to go back under the law was to be entangled again with the yoke of bondage; therefore Paul exhorts them to stand fast in the liberty of Christ.

"Stand ye fast therefore in the liberty wherewith Christ hath made us (Jews) free, and be not entangled again with the yoke of bondage" (Galatians 5:1).

He says further:

"*Christ is become of no effect* unto you, whosoever of you are justified by the law; *ye are fallen from grace*" (Galatians 5:4).

He calls legal preaching and teaching "a persuasion," and says they did not get it from the Lord who called them and compares it in its corrupting influence to leaven.

"This persuasion cometh not of him that calleth you.

"A little leaven leaveneth the whole lump" (Galatians 5:8, 9).

Leaven in Scripture is never a symbol of good, but always of that which is evil. Seeing that it is in itself, essentially a sour, rotten and corrupting thing it cannot be a symbol of the Gospel.

It is a symbol of false doctrine, and is so declared by the Lord Himself.

"Then understand they how that he bade them not beware of the leaven of bread, but of the *doctrine* of the Pharisees and Sadducees" (Matthew 16:12).

Thus in clear terms, speaking by the Holy Spirit, the Apostle denounces the preaching and teaching that would put the Christian under the law.

To those who under this teaching were being circumcised he says to attempt to keep one part of the law is to be under bonds to keep the whole law.

"For I testify again to every man that is circumcised, that he is a debtor to do the whole law" (Galatians 5:3).

It is either law or grace!

You cannot mix law and grace any more than you can mix "woolen and linen."

The woman who lives with two husbands is guilty of adultery. The Christian who seeks to live under law and grace at the same time is guilty in God's sight of spiritual adultery.

The moment you touch the law and attempt to keep it in any particular, whether it be circumcision or keeping the Jewish Sabbath, you are a debtor to the whole law—you have fallen from grace.

Writing to Timothy the Apostle says:

"The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners" (I Timothy 1:9).

But Christians are not ungodly (*genuine* Christians) neither are they sinners in the sight of God. On the contrary, the righteousness of God is upon them; as it is written:

"The righteousness of God which is by faith of Jesus Christ unto all and *upon all them that believe*" (Romans 3:22).

That is, by *His* faith which led Him to become "obedient unto the death of the cross," His obedience is transferred to the account of the believer, and He thus becomes legally and judicially the believer's righteousness before God.

But more than that—

The believer in Christ—in Him—is the very righteousness of God; as it is written:

"For he hath made him to be sin for us, who knew no sin; that *we might be made the righteousness of God in him*" (II Corinthians 5:21).

And again:

"As he is, so are we in this world" (I John 4:17).

How immense that is.

He is in Heaven on the throne of the universe, beautiful, glorious, not only very God, but *the Man in the glory*, the per-

fect man in the glory. And God looks upon us, faltering, feeble and failing Christians as we may be, as perfect as He is, because He sees us in Him, and sees us in that way only.

The fact is, the gracious fact, that God looks upon us as crucified with Christ, "risen with Christ" ascended with Christ, with Him already gone into Heaven and seated with Him in the Heavenly places:

"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Ephesians 2:6).

To such a risen and heavenly people, a law, intended for the ungodly and the sinner, has no place and cannot be preached to the Christian without an insult to the Christian, without offence to God and to His blood-sealed and measureless grace.

The law has to do with the Aaronic priesthood: the priesthood which on earth has to do exclusively with the family of Aaron, the tribe of Levi and therefore with the Jewish nation alone.

Grace has to do with the Melchizedec priesthood of Christ (effective not on earth, but in Heaven; "for if he were on earth, he should not be a priest" (Hebrews 8:4), and a people risen and seated with Him, as to their character representatively, in Him—in Heaven.

The moment a Christian puts himself under the law he comes down from the heavenly places in Christ to the region of the earth, the flesh and the priesthood in Levi. He is on Jewish, not on Christian ground at all.

The Gentile Christian who puts himself under the law and keeps the Jewish Sabbath becomes a *counterfeit Jew*.

He is so styled by the risen Son of God: "I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan" (Revelation 2:9).

There were persons in Smyrna who professed to be believers in Christ, and said they were Jews.

Our Lord says they were not Jews.

If they were not Jews they were Gentiles.

They were Gentiles then who, while professing to believe in Christ, called themselves Jews.

They could claim to be Jews only on the ground that they kept the law; that they were circumcised or were observing the Jewish sabbath.

There are Christians today who hold that all believers in Christ are—spiritually—Jews.

They quote a certain Scripture in support of that claim.

"He is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter" (Romans 2:29).

The application of this text to the Gentile believer is shut out by the context.

The context shows the Apostle is speaking of a *Jew* who is such by nature—not of *Gentiles at all*.

He says:

"Behold, *thou art a Jew*, and retest in the law, and makest thy boast of God" (Romans 2:17).

A real Jew, a chosen and elect Jew, is not merely a Jew as to his flesh, he must be a *regenerated Jew*.

The Apostle emphasizes this further on. "They are not all Israel, which are of Israel.

"Neither, because they are the seed of

Abraham, are they all children; but in Isaac shall thy seed be called.

"That is, They which are the children of the flesh, *these are not the children of God*; but the children of the *promise* are counted for the seed" (Romans 9:8).

The regenerated Jew, the chosen and elect Jew is the real Jew in God's sight.

It is true the Gentile who believes is called a child of Abraham, because through faith (the faith Abraham had before he was circumcised, and more than four hundred years before the law) he is a child of God; but because through Abraham's faith he is a child of God he does not become a Jew, any more than the Jew who through Abraham's faith becomes a child of God—is a Gentile.

The Gentile therefore who puts himself under the law whether he be circumcised or keeps the sabbath is a counterfeit Jew; and any so called Church assembly formed on the ground of the law of Sinai is not a Church at all, it is a synagogue—and a synagogue of Satan.

It is urged on behalf of law keeping that our Lord Jesus Christ did not come to destroy or do away with the law, but to fulfil it; as it is written:

"Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil" (Matthew 5:17).

This is absolutely true.

But it took two things to fulfil the law.

1. To obey it perfectly and earn life by it.

"This *do*," said the Lord to the lawyer who tempted Him concerning the law, "*and thou shalt live*" (Luke 10:28).

2. To undergo the sentence of death against sin.

Our Lord did both.

He magnified the law and made it honorable in and by His life. He so kept the law as "minister of the circumcision for the truth of God," that He could challenge the Jews about Him and say unto them—

"Which of you convinceth me of sin" (John 8:16)?

He so kept the law that He earned eternal life.

By this it is not meant to say He did not already have it; but, rather, by the keeping of the law He justified Himself as that eternal life which was with the Father, as the one who had the right to it.

He not only magnified the law and made it honorable by His life, He did so by His death.

On the cross as the *burnt offering* He fulfilled that side of the law which demands the surrender of self in unmeasured devotion to God—even unto death.

On the cross as the *sin offering*, "made sin for us," treated as "sin in the flesh," the nature of sin, He justified the law of God in its edict of death against sin and the sinners He represented.

That He fulfilled all the law's demands in death is proclaimed by His resurrection from the dead and His ascension to, and session on the throne of God.

Risen, ascended and seated in glory, having fulfilled the law, He has legal right to give the eternal life He earned for others to all who shall believe.

What the law demanded man should earn He freely and fully bestows. This is what is meant by the Lord's fulfillment of the law.

But because He met all the demands of the law in life and death does not mean

that He puts that law in any respect upon those who have been owned of God to have died in His death, risen in His resurrection and in Him, representatively, are seated in Heaven. Such a conclusion from His fulfillment of the law would be childish reasoning, if it were not so monstrous.

Nay! His fulfillment of the law delivers them from the law, not that they may become lawless, but bound unto Him as their true law, as their new and spiritual life, owning Him as their law; wherefore it is written:

"Not without law to God, but under law (literally enlawed) to Christ" (I Corinthians 9:21).

There is another Scripture quoted continually by those who insist the Christian is under law.

This is the familiar and oft repeated passage:

"The law was our schoolmaster to bring us unto Christ" (Galatians 3:24).

As this epistle was written to Gentile believers in Galatia, it is confidently asserted that in using the pronouns *we* and *us* the Apostle was involving the Gentiles with himself as both being under the law.

But, if this were so, then those who quote it as proving Christians are now under law are cleanly knocked down by their own argument; for, the succeeding verse declares these Galatian believers were no longer under a schoolmaster.

Hear what the verse says:

"But after that faith is come, we are no longer under a schoolmaster" (Galatians 3:25).

This is just as plain as language can make it; for, even if the Gentile Galatians had been under the law, since the schoolmaster is a symbol of the law, and they were, after faith, no longer under a schoolmaster, then by every line and link of logic—they *would be no longer under law*.

But by the very use of the pronouns "we" and "us" the Apostle conclusively proves the Gentiles never were, and now that they believed, never could be, under the law. For when the Apostle uses these personal pronouns in relation to the law in this epistle he is making a distinction between Jews and Gentiles.

The proof is to be found in his own words:

"*We* who are *Jews* by nature, and not sinners of the Gentiles" (Galatians 2:15).

By all these facts it is evident—

The law is not the rule of life to the Christian.

The law as already seen is not the ministration of life, but death.

It would be impossible for those who are risen and living in Christ, and in whom Christ is living by the indwelling Spirit, to go by such a rule or regulation as that.

There is a rule, a clear and definite rule, by which the Christian is to live and walk every day; as it is written:

"In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.

"And as many as walk according to *this rule* (canon), peace be on them, and mercy, and upon the Israel of God" (Galatians 6:15, 16).

The rule is stated in verse 15.

"A new creature."

Literally, "*a new creation*."

Scripture tells us clearly what that new

creation is:

"If any man be in Christ, he is a new creature (creation): old things are passed away; behold, all things are become new" (II Corinthians 5:17).

This new creation signifies:

"Christ in you, the hope of glory" (Colossians 1:27).

The Apostle puts it in unqualified language:

"I am (was) crucified with Christ: nevertheless I live; yet not I, but *Christ liveth in me*" (Galatians 2:20).

The life of the risen Christ in the believer, that is the rule, the canon, the law and regulation for the Christian's daily life.

If the Christian yields to this life it will lead him to glorify God in his body and spirit and be a blessing to his fellow men.

And now, mark you, side by side with this clear enunciation that the Christian is *not under the law of Sinai*, but *under the indwelling power of the life of a risen Christ*, the Holy Spirit has given us the most monumental witness that the Gentile believers are not spiritual *Jews*, but that believing Jews become themselves *spiritual* Jews and constitute those of whom Paul speaks as being such "inwardly."

You have it in the expression—

"And upon *the Israel of God*."

The emphatic and turning word is the conjunction—*and*.

Peace and mercy upon all Gentile believers who walk according to Christ in them—*and*—upon the Israel of God.

And who, I ask you, can the Israel of God in a Gentile Church in addition to the Gentile believers be—but Jews, Hebrews who, by the grace of God, had been led to accept Jesus of Nazareth as their crucified and risen Messiah, their Lord and Master?

These and these only form the Israel of God in this age. They are the "remnant according to the election of grace" of whom the Apostle speaks in the eleventh chapter of his epistle to the Romans.

And these all, both Gentile and Jewish believers, are to walk as new made persons, as persons who have been made over, created anew in Christ. They in Christ and Christ in them.

How far is this *law of life*, *this life that becomes a law*, above the stony writing, the terrifying thunder and the blazing, flashing fire and smoke of Sinai, in the presence of a trembling crowd of self righteous, yet condemned and sinful people!

This then is the law for the Christian—*Christ reincarnated in the soul*.

The Holy Spirit in the name of a risen and ascended Christ dwelling in the believer's body as His proxy, manifesting Him to the consciousness of the believer so that Christ may actually dwell in that body and exercise His own faith and power as when He was on earth.

It is life—not law—contained in commandments that will produce devotion to God and consideration of man for man.

If a mother does not love her child, all the law and all the renewed legislation in the world will not make her love it. If she have a true mother heart, she will need no law to make her love her child.

All the law accented by thunder and illuminated by lightning cannot make human beings love God or be unselfish in relation to one another.

But when the life of Christ is in the

Searching Questions

for Every Sunday School Teacher

Are the Sunday School lessons which I am employing comprehensive? Constructive? Adaptable to the needs of my students?

Are the lesson helps which I have adopted faithful in every respect to the fundamental truths of God's Word? Clear and definite in teaching? Untainted by modernism?

Are the methods which I am using producing in those I teach increased confidence in the integrity of the Scriptures? Real Christian living? A yearning desire for a deeper knowledge of the Old Book?

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soul; when the believer gives the right of way to that life in him, he needs neither the reverberating crashes of Sinai, nor is fiery challenge, nor the threatening whip-lash sting of command to love God, or be interested in the soul of another.

For those who live in the Spirit, walk in the Spirit and bring forth the fruit of the Spirit, it is written:

"*There is no law*" (Galatians 5:23).

The preaching and teaching that would put the Christian under the law and call him to live on Jewish ground began with the very beginning of Christianity. As already stated it came up as a disturbing issue in the first great Church council held at Jerusalem, the very hotbed of Judaizing and legalizing preachers.

So widespread, perverting and disturbing was this heresy, that the Apostle, under the inspiration of the Holy Spirit, was set to writing the epistle to the Galatians as a divine treatise on Law and Grace.

The distinction between the two is easily summed.

The Law brings a *work* to do.

Grace brings a *word* to believe.

The Law says *do* and *live*.

Grace says *believe* and *live*.

The Law tells you what a man *ought* to do.

Grace tells what God *has done*.

Law is a "*yoke of bondage*," "unbearable servitude," and the end—*death*.

Grace is the *bestowal of life*, the service of *free men* and—the power of an *endless life*.

The epistle to the Galatians teaches that the Christian has been removed from the plane of law and lifted into the plane of life—even the life of God *in the soul*.

So false, disastrous and rapidly widespread was this contagion of legal teaching, so upsetting to faith and spiritual peace, so turning the believer away from the finished work of the cross and the emancipating and sustaining power of the resurrection, that the Apostle writing to the Galatian Church utters the most in-

tense and terrific of denunciations,

He says:

"I marvel that ye are so soon removed from him that called you unto the grace of Christ unto another Gospel:

"Which is not another; but there be some that trouble you, and would *pervert the Gospel of Christ*.

"But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be *accursed*" (Galatians 1:6-9).

Those who today are preaching and teaching the law; who are demanding Christians shall keep the Jewish sabbath (and let it be remembered the Jewish sabbath, the seventh day, is an inseparable part of the law), who pervert the Gospel, rob the cross of its glory, grace of its virtue, put the yoke of bondage on the free-men of Christ, make them the keepers of times and seasons, such troubling and perverting teachers would do well to hear the solemn denunciation of the Holy Spirit coming through the ordained and Heaven-given words of the Apostle.

"Let him be accursed," are words spoken of any teacher who shall pervert the Gospel of the grace of God and put the blood-ransomed believer under the law of condemnation and death.

Remember—*not law*, but *grace*, the offer of *mercy* for the sinner.

Because of the grace that has sought and found those of us who believe, this grace that can keep us, we should, indeed, live in the Spirit, walk in the Spirit and bring forth the fruit of the Spirit.

Because of this grace that holds back judgment and speaks with the voice of invitation, every soul who hears the Gospel message should turn, and turn at once, before grace gives way to judgment; for, always, and unfailingly, rejected grace becomes *added judgment*.

Remember—*not law*, but *grace*, the *rule of life* for the Christian.

Whole Bible Sunday School Lesson Course

Expositions by H. A. WILSON

Introductory Note

As we studied the Gospel of John we studied the simpler truths of salvation. Of course these truths pervade the whole Bible, and we shall find the same truths set forth again and again in our study of the Old Testament. But it will be our endeavor in this series of studies to go just a little deeper into the exposition of the teaching in the Word than we did in the study of John. Perhaps from time to time questions will arise in connection with the lessons, and it will give the editors pleasure to assist in answering these questions for any who will be so kind as to send them to us. "Grace and Truth" subscribers who have the first issues of the magazine will find that the

studies of the stories of Old Testament characters which appeared in the November and December issues of last year will be helpful in connection with the studies in Genesis.

The Sunday School teacher should remember that it is not our primary object in these lessons to present the material arranged for use in class, nor do we expect the teacher to try to present all the material which is furnished in the lessons. Rather we endeavor so to present the material as to help the teacher to get a clear insight into the teaching of the passage under consideration, and to afford suggestions which will assist the teacher in further study. The teacher should select from

each lesson such material as he feels he can use in his particular class, and should adapt it to the needs of the class.

The writer wishes gratefully to acknowledge his deep indebtedness to Clifton L. Fowler, Dean of the Denver Bible Institute, and Editor in Chief of "Grace and Truth," for most of the material used in the exposition of the book of Genesis. Much of the material used was given in the classes taught by Dean Fowler in the Institute, in which it was the writer's privilege to be a student. It is impossible to express the appreciation which he feels for the blessing received in the study of God's Word under Dean Fowler.

Lesson 1

Sunday, October 7, 1923

THE PERFECTION OF CREATION

*Genesis 1 and 2
Memory Verse, Genesis 1:31*

For the next four months our study is to be in the book of Genesis. This name means "beginning," and is taken from the first words in it, "In the beginning." This name is a good name for the book for it is indeed the book of beginnings. In it we find the beginning of creation, "In the beginning God created—." In it is recorded the beginning of revelation, for while it is probably not the oldest book in the Bible it records revelations which God gave to men before the Bible was written. Herein we find the beginning of man's history, the beginning of sin and the beginning of God's judgment. Here, too, is seen the beginning of redemption and the beginning of the conflict between Christ and Satan, which is a veritable key to the whole Bible. It records the beginning of God's dealing with men throughout the dispensations, and the beginning of His chosen people, Israel. Truly Genesis is the book of "beginnings."

The first and second chapters which come before us today contain God's account of the creation of the earth, of His fitting it for man's habitation, and of His creation of man. They contain some very important truths and have consequently been the subject of special Satanic attack.

I. CREATION AND RECREATION

The first thing which we must consider is the distinction between God's original creation and His subsequent preparation of the earth for man. The first verse tells us when God created the earth. "In the beginning God created the heavens and the earth." But that is *all* God says about the original creation in this chapter. Contrary to the popular opinion, the following account of the seven days is not an

explanation in detail of how God created the earth, but is rather an account of how at a later time He prepared it to be the dwelling place of a new race of beings,—men. This is a very important distinction in the light of scientific discoveries. From the creation of *Adam* to the present time is only a little more than six thousand years. But science has discovered indisputable proof that the earth is much older than that. Perhaps it is millions of years old. The distinction between God's creative act and His recreative work shows that there is no conflict between the Bible and science as to the age of the earth, for between verse one and verse two of the first chapter of Genesis is room for all the geological ages. When one sees this it fore-arms him against the assaults which unbelieving scientists make upon His faith, using this Scripture.

That this distinction is not an imaginary one but thoroughly scriptural may be seen in several facts. In the first place God's work is declared in the Scripture to be perfect (Deut. 32:4). This is surely not the condition which we find in verse two, and the logical conclusion of a thoughtful student is that since God's work is perfect, and the earth is seen to be imperfect, then it must have become so *after it was created*. This is exactly what happened. In Genesis 1:2 it is said that the earth was "without form and void." The Hebrew word rendered "without form" is the word "*tohu*." This same word is used in Isa. 45:18 and is there translated "in vain." Isa. 45:18 says of the creation of the earth, "He created it not in vain, (*tohu*)."
Genesis 1:2 says it was "without form (*tohu*)."
This is clear evidence that the earth was

not created in the condition found in Genesis 1:2, but became so at some time later. Careful study of the Scripture teaching on Satan to be found in Ezek. 28:11-19 and Isa. 14:12-16, and related passages, will reveal that God connects the desolation of the earth with the fall of Satan, and his subjects, the demons, who were the pre-Adamic inhabitants of the earth. Further evidence of the truth of this is found in the fact that when God created Adam He told him to "multiply and *replenish* the earth" (Gen. 1:28). In so doing He indicated that there had been a race of beings on the earth before Adam, and that they had been destroyed in God's judgment, hence the necessity for "replenishing" the earth. It is significant to note in this connection that after God had judged the people of Noah's time by the flood, and had destroyed them, He gave Noah the same command to "multiply and replenish the earth" (Gen. 9:1). Let us, then, bear in mind that God distinguishes in the first chapter of Genesis between His original work of creation and His later work of recreation. The first verse of this chapter tells the story of the creation, while the rest of the chapter and all the second chapter tell us how He fitted the earth for man and of how He created man.

II. THE SEVEN RECREATIVE DAYS

Concerning these recreative days we need to note two things. The scientific accuracy of the record strengthens faith and the solution of some problems which are presented here further establish it.

Let it be clearly understood that the account which God gives in these chapters is entirely in harmony with all true science. Many eminent scientists have as-

sured us that the order of the events recorded here is scientifically accurate. Their testimony has been discussed clearly and at length by such men as Arthur T. Pierson, L. Gaussen, Sidney Collett, G. H. Pember, Sir Robert Anderson and many others, who furnish us most valuable statements from the lips and pens of reputable scientists. In addition to this mass of testimony which we have not room to present here, the comparatively modern rediscovery of Mendel's law is of special value in view of the first chapter of Genesis, for Mendel's law is simply a demonstration that the law of reproduction laid down in Genesis 1, and reaffirmed therein ten times, is the law which governs all reproduction. This law is that every form of life shall reproduce "after his kind." In spite of an imposing array of exhibits supposed to prove the evolutionary hypotheses of men one need not question the inspired record, for all true evidence when carefully considered and conscientiously sifted points to the original creation of which we are told in Genesis 1 and confirms the scientific information which we are given there. John 1:1-5; Col. 1:16-17.

The outstanding problem of this chapter is the problem of how there could be light before the creation of the sun. At least that is the way the problem appears to many. There is really no difficulty in this matter, for it is evident that the record of the fourth day is not the record of the creation of the sun and moon and stars but rather the record of God's causing them to appear and ordaining their relation each to the other. These verses do not tell us that God created them but that He "made" them. The word translated "made" is not the word for create which is used in the first verse and in many other verses in these chapters. It is a word which rather means, in its broadest sense, to establish, to appoint, or to fit. That there is a real distinction between this word and the word for "create" is clear from Genesis 2:3 in which both are brought together when it is said that "God rested from all His work which He created and made." The sun and moon were created "in the beginning" when God created the heavens and the earth. They were caused to appear in the heavens in their present relation to each other on the fourth recreative day. They were there all the time during the three previous days, but apparently were hidden from the earth until that time. This explains why there could be light on the first day. It would seem that until the first day the earth was covered with such a thick mist that the light was hidden from the earth. On that day God evidently partially dissipated the mist and let the light appear, but it was not until

the fourth day that He finally and completely dissipated it. This appears to be the true explanation from the fact that there was the regular recurrence of night and day and morning and evening on the first three days as well as subsequent to the fourth day. In confirmation of the suggestion that God ordained the present relation of the various bodies in the solar system at that time an English astronomer, Dimbleby by name, has said that careful consideration of the lengths and relations of a number of cycles in the solar system shows that they all started together in the year 3996 B. C. which is exactly the time when according to Bible chronology God did the things recorded in the chapter under consideration. Yes! God created the sun, moon and stars a long time,—perhaps millions of years before He created Adam, but under His judgment the earth was plunged into the shroud of darkness and desolation described in Genesis 1:2. On the fourth day of His recreative work He completely dispelled the darkness and again let the sun, moon and stars appear, at the same time ordaining their present relations.

III. THE CREATION OF MAN

Perhaps the most vital thing to us which is recorded in the first two chapters of Genesis is the creation of man. The account of this creation presents some little difficulty to many minds, but it also presents a wonderful picture to us.

First we must briefly consider the question which some have raised as to whether there are two creations of man or two contradictory accounts of his creation recorded in these chapters. This is the teaching of the destructive critic, and it is the teaching of the "Christian-scientist." Both make much of the fact that two different names for God are used, one appearing in the first chapter and the other in the second. It is a fact that in the first chapter God is called exclusively by the name "Elohim." In the second chapter this is compounded with "Jehovah" or as it is more commonly understood, "Jehovah." The name "Elohim" is derived from a word which means strength, and means "the strong One," while the word "Jehovah" means "the self-existing One," and expresses the thought of life. It is entirely fitting and proper that these two names should be used as they are. In the first chapter the power of God in creation is in mind, hence the word meaning "the strong One" is used. In the second chapter God's life-giving power is set forth, and the name "the self-existent One" or "the One Who has life in Himself" is used, for only such an One could give life to another. This is in perfect harmony with the progressive revelation

principle of divine revelation. Then too it is according to another principle which is employed throughout the Bible: God frequently gives several accounts of the same thing in order to add detail, or to give some explanation. In the first chapter He barely mentions the creation of the man and woman, whereas in the second chapter he tells about it again in order this time to tell how it was done. There is only one creation of man but two accounts of the same creation in Genesis 1 and 2, and both of these accounts agree perfectly. And we might add, there is but one writer who sets forth but one God, giving, however, two conceptions of God both of which are harmonious with the teaching of the rest of Scripture, and each of which gives us a helpful revelation of one of His attributes (Luke 1:37; John 5:26).

Adam in his created righteousness and perfection becomes a type of Christ. He was called into being by a miracle, which suggests the miraculous birth of Christ (Matt. 1:18-25). Adam was in the image of God and enjoyed perfect fellowship with Him. This is true of Christ (Col. 1:15; John 17:22). Eve was given life through the wounding of Adam's side. So, too, the believer receives life through the death wound which Jesus suffered on the Cross (John 3:16). Adam was in a place of authority over all the earth, which suggests the authority Jesus shall have in the Kingdom when He shall reign throughout the earth as King of kings and Lord of lords (Rev. 19:11-16). Adam was created without sin and Jesus is declared to be "holy, harmless, undefiled, and separate from sinners" (Heb. 7:26). That Adam before his fall is a type of Christ is further indicated by the fact that God definitely calls Jesus "the second Adam" (1 Cor. 15:45).

Still one more fact must be noted concerning Adam, and this fact prepares for the study of his fall which we shall take up in our next lesson. God placed him in authority over the earth and gave him free access to all the fruits of the garden save one. Of this fruit He said, "Thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). Adam was a man under testing. He was created perfect, and without even the knowledge of sin. He was innocent. Could a perfectly innocent being retain his innocence and perfection? The modern man would answer yes. So in this test of Adam God is really testing a human philosophy. We shall see in our next lesson how Adam failed and in his failure demonstrated the foolishness of man's philosophies concerning this possibility of sustaining innocence.

Lesson 2

Sunday, October 14, 1923

THE PASSING OF THE SCEPTRE FROM ADAM TO SATAN

Genesis 3
Memory Verse, Genesis 3:15

The third chapter of Genesis records the beginning of man's sin and of God's judgment upon him. It shows man's utter helplessness apart from God, and the impossibility of maintaining fellowship with Him by human efforts. It records the beginning of the tremendous conflict between

Christ and Satan, and it glows with foregleams of the glorious grace which God manifested at Calvary's cross. Three things are most prominent in this chapter, the Serpent, the Sin, and the Saviour.

I. THE SERPENT

The "serpent" in this chapter is the

devil. There has been much confusion about him which is wholly unnecessary for God's Word clearly identifies him in Revelation 12:9 where he is called "the great dragon, that old serpent called the devil and Satan which deceiveth the whole earth." Notice how clear this passage is.

Satan is not only called the serpent; he is also called "*that old serpent*," a term which signifies that he is the particular serpent of ancient times. This can be none other than the serpent which was in the garden of Eden with Adam and Eve. With this explanation of the identity of the "serpent" let us face God's description of him in another part of the Word. We read of it in Ezek. 28:12-15 in which God addresses the devil through his tool, the King of Tyre, "Thou sealest up the sum, full of wisdom and *perfect in beauty*." This amazing description continues, adding detail to detail, until it shows us that the devil is a being of wondrous beauty, though he is in terrible rebellion against God. This is in agreement with the statement in II Cor. 11:14, "Satan himself is transformed into an angel of light." As Satan appeared to Eve in the garden of Eden he did not appear in the form of a loathsome snake but as an angel of light. He was truly the "serpent" but with the wisdom of a serpent he concealed his true nature and appeared to Eve as a being of wonderful and bewitching beauty.

Satan presented a threefold temptation to Eve. He began with a question which flattered her and called into question the love and justice of God, "Yea, hath God said: Ye shall not eat of every tree of the garden" (Gen. 3:1)? He practically said, "Can it possibly be that God will not permit such a wonderful creature as *you* to eat of every tree of the garden?" This caused Eve to doubt the Word of God, for God had said, "In the day that thou eatest thereof thou shalt surely die," but Eve in talking with the "serpent" implied her doubt by softening it to "lest ye die." Satan then followed this insidious suggestion with a definite denial of the Word of God and an accusation that God was selfishly withholding from Adam and Eve something which was for their good. He appealed to the lust of the flesh, the lust of the eyes, and the pride of life in Eve. "Ye shall not surely die" is an appeal to the pride of life; "In the day that ye eat thereof" is an appeal to the lust of the flesh; and "Your eyes shall be opened" is an appeal to the lust of the eyes. This is the same threefold temptation which he presented to Jesus in His temptation in the wilderness (Matt. 4:1-11). Jesus was hungry from fasting, so the devil suggested that He command that the stones be made bread. This was an appeal to the lust of the flesh. He then took Jesus to the pinnacle of the temple and dared Him to cast Himself down, quoting Scripture to prove that He would not die if He did so. This was an appeal to the pride of life. Then Satan caused all the kingdoms of the world to pass before the Son of God, with their glory, and promised them to Him if He would bow down and worship him. This was an appeal to the lust of the eyes. Thank God he did not find in our blessed Lord Jesus any response, for Jesus met Him with the Sword of the Spirit, which is the Word of God, and defeated him. "He was in all points tempted like as we are, yet without sin" (Heb. 4:15). Eve had the same weapon which Jesus used to meet the devil, for she had the clear Word of God on which to rely, but she failed to use it and in her questioning of the Word of God she permitted herself to be led astray. I Tim. 2:14; I Jno. 2:16; Eph. 6:10-18.

II. THE SIN

Adam and Eve sinned grievously, and their sin is a picture of all the sins of men. First of all this sin was a sin of unbelief and disobedience to the Word of God. We cannot conceive of a sin of which men are guilty which is not a violation of the Word of God, and at the root of which unbelief does not lie. This is equally true of the sins of the lost man and the sins of the Christian. As a result of her sin Eve dragged Adam with her, and it is pitifully characteristic of human experience that no one can sin without his sin hurting others. Sinners always drag others with them into their sin. Another result of their sin was that Adam and Eve were shut out from the presence of God. This is the condition of all unbelievers. Their sins have made them aliens and strangers to God. They can have no fellowship with Him, but must fear His face as did Adam and Eve after their sin. It is equally true that when the child of God sins his fellowship with the Father is broken. He is not lost and does not cease to be a child of God but he is miserable and wretched so long as the sin is unconfessed, for God must chasten His sinning children. Heb. 12:5-11; I Cor. 11:32; Isa. 59:1-2.

The sin of Adam and Eve brought the judgment of God upon them. God's warning was fulfilled, for He had said, "In the day that thou eatest thereof thou shalt surely die," or more literally, "dying thou shalt die." This had a twofold fulfillment. In the day they ate of the tree of the knowledge of good and evil Adam and Eve were separated from God and incurred His wrath. Thus they "died" in the most terrible meaning of the word, for they suffered spiritual death, and could look forward only to punishment for their sin. In addition to this the seeds of death were planted in their bodies and from the hour of their sin they were dying people. God must judge the sins of Adam and Eve, and so He must judge the sins of all men. He will condemn the unbeliever to the torment of hell-fire, but the believer will suffer the loss of reward for the sins committed after he has believed. Psa. 9:17; Rev. 20:11-15; I Cor. 3:11-15; Rev. 22:12.

The judgment which God pronounced upon the "serpent" shows the real character of his sin. He decreed that the "serpent" should bruise the heel of the woman's Seed, which is Christ, but the Seed of the woman should crush the serpent's head. Satan's chief concern was not to secure the fall of Adam and Eve but to attack God through His creatures. His temptation of Adam and Eve was the first in a series of attacks which he has been directing at God through the human race ever since. His two climactic attempts are his stirring wicked men to crucify the Son of God in His first coming, and his gathering of the nations of earth to fight against Him in His second coming. Here started a warfare which Satan has waged ever since, and which will last until the victory which Jesus accomplished on the Cross is finally manifested and Satan is destroyed. Heb. 2:14; Rev. 20:1-10; Psa. 2.

III. THE SAVIOUR

Adam and Eve needed a Saviour after

they had sinned. They knew what a terrible thing they had done when it was too late, and knowing good from evil as they did they knew that they were evil, and that God was good. They knew that they, in their evil condition, were not fit to stand in the presence of a God Who is wholly good. So they tried to conceal the evidence of their guilt by sewing fig leaves together and making themselves clothing. Many Bible teachers believe that before the fall Adam and Eve were clothed with robes of light, and that the thing which convicted them of their sin was that when they disobeyed God they lost that radiant covering and realized their nakedness. This seems reasonable because the realization of such a loss would be most terrible and surely would lead them to make desperate efforts to conceal their loss. Whether that is true or not, we know that Adam and Eve knew they were guilty and that in order to stand in the presence of God they needed a covering which they did not have. Alas! their fig-leaf aprons proved to be insufficient, for when they heard the voice of God they fled from His presence and sought to secrete themselves. Perhaps they were confident that their covering was sufficient until they heard that voice, but their confidence vanished then. So men who boast in their own good works and hope by them to cover their guilt and sin will realize when they hear the voice of God and when they stand in His presence that no good works of men—not even the very best—can possibly fit them for the presence of God. They need something better than human merit. They need a covering which they cannot obtain by their own efforts. Salvation is not by the works of men but by the grace of God. II Tim. 1:9; Rom. 3:22-23; Tit. 3:5; Isa. 64:6.

But God provided the covering which Adam and Eve needed. He became their Saviour. In the judgment pronounced upon the "serpent" He promised the "Seed of the woman" Who should bruise the head of Satan. This promise was a promise of Christ, for being begotten of the virgin He was in a most unique sense the "seed of the woman." And He it was Who in His death "destroyed him that had the power of death, even the devil" (Heb. 2:14; Matt. 1:18-21). God also pictured the salvation which He proposed to provide. He slew animals and clothed Adam and Eve in their skins. In this He was testifying of the offering which He was going to make when His only begotten Son should die on the Cross, bearing man's sin. He was also testifying of the perfect righteousness which is provided for the sinner through that marvelous manifestation of His grace. We do not know that Adam and Eve ever accepted God's promise, though He had so wonderfully and so graciously dealt with them. But in His dealing with them we see His eagerness to save sinners and we are made to love Him more and more. God provided salvation for Adam and Eve if they would only accept it. He was willing to be their Saviour. So He has provided salvation for all sinners through His grace, and He wants to save them. "He is the Saviour of all men, specially of those who believe" (I Tim. 4:10). That is, He has actually provided salvation for all, but only those who believe benefit by His provision. Rom. 3:22-23; Rom. 4:5-8; Rom. 6:23; Rev. 22:17.

TRUE AND FALSE WORSHIP

Genesis 4
Memory Verses, Gen. 4:4-5

In the fourth chapter of Genesis we find Adam's sin working out its natural consequences in the lives of his posterity. The sin of Cain and the sin of Lamech are a terrible revelation of the woe and misery which sin brings into the world, and they are striking reminders that "When lust hath conceived it bringeth forth sin, and sin, when it is finished bringeth forth death" (Jas. 1:15). On the other side of the picture we see God's matchless grace still working to bring men to believe His Word and to accept His offer of eternal life.

I. TWO PICTURES OF THE GOSPEL

The first picture which comes before us in this chapter is the picture of God's grace as set forth in the Gospel of Christ. This picture is presented in Abel's offering. Abel brought as an offering to the Lord a firstling of the flock, a lamb without spot and without blemish. In this bloody offering he confessed his sin and worthiness of death. In it he also confessed his faith in God's promise of the coming Saviour. So the Scriptures tell us that "by faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts, and by it he being dead yet speaketh" (Heb. 11:4). This bloody offering was a type of Jesus, "the Lamb of God Which taketh away the sin of the world" (Jno. 1:29; Heb. 10:4). Abel's simple faith is an example of the way all sinners must come in order to be pleasing and acceptable to God. They must come confessing themselves sinners and in need of a Saviour, and confessing Jesus as the One Who died to save them (Heb. 11:6; Rom. 10:9-10). Those who do this are saved and are given the gift of eternal life, for God has "respect unto their offering" (Phil. 4:18; Eph. 1:6). God received Abel on the ground of his offering, and not on the ground of his merit. So it must be with us. In another Scripture, God connects the blood of sacrifice presented by Abel with the blood of Christ's sacrificial death, for He says that Jesus' blood,—"the blood of sprinkling—speaketh better things than that of Abel" (Heb. 12:24). The difference is this. The blood of Abel's offering spoke of redemption to come in fulfillment of God's promise, while the blood which Jesus shed testifies that God has kept His promise and redemption is accomplished. Thus Abel's offering and his faith show us how men may come to God and be received of Him. John 5:24; John 3:18.

But Cain's offering was a striking contrast to Abel's, for it was a bloodless offering. He brought his offering of the fruit of the ground. In this offering there was no confession of guilt and need, nor was there an expression of faith in the One Who was to die for the sins of men. Rather it spoke of Cain's pride in the work of his own hands, for he was a tiller of the soil. How pitiful that offering was, in spite of the beauty which it probably possessed. It was the fruit of Cain's accursed toil, for in the curse God had imposed upon man the necessity of wresting his food from the ground, and

He had cursed the ground for man's sake. Thus the offering which Cain brought was the pitiful fruit of the curse rather than the product of faith. How foolish that he should imagine that God could receive such an offering. No, Cain's faithless, bloodless offering was not received and so it must be with all efforts of men to present their own works or to plead their own merits before the throne of grace. In God's sight the very best that man can do is sinful and vile. He led Isaiah to cry, "We are all as an unclean thing and all our righteousnesses are as filthy rags, and we all do fade as a leaf and our iniquities like the wind have taken us away" (Isa. 64:6). So utterly abominable are all the works of men in God's sight that He says, "The plowing of the wicked is sin" (Prov. 21:4). Salvation can never be by the works of men but must be by the grace of God. God knows that men cannot do works acceptable to Him, and that we are naturally under His wrath, but in spite of it He loves us and has provided a Substitute for us. Rom 3:20; Rom. 9:31-32; Gal. 2:16; Gal. 3:10-12; I Tim. 1:15.

This is seen in His provision for Cain. When God had rejected his offering Cain was angry. God, seeing his anger, told him the reason and told him of the wonderful provision which He had made for him. He said, "a sin offering croucheth at the door and he shall be subject to you and you shall rule over him" (Gen. 4:7 Scofield reference and International Bibles, Marg). This is not apparent in the King James translation, unfortunately, for it is there translated "sin lieth at the door." The word translated "sin" is a word which also means "sin offering," and which is so translated in more than a hundred passages in the Old Testament, of which Ex. 30:10 is an example. In the passage under consideration the translation "sin" fails to make good sense or to connect with the words which follow, but the translation "sin offering" makes most blessed and wonderful sense, for it shows that God had provided an offering and had placed it in the reach of Cain. It was just waiting for him to accept it in faith and to offer it before the Lord. So, though men are trying to be approved unto God by their own weak, unacceptable works, and though they are unable to see why God cannot accept them, yet He has provided in His Son, Jesus, an acceptable sin offering, and He has placed Him within the reach of all. All men need do is to trust Him and God will accept them. Acts 3:26; 4:12; 13:39; Jno. 3:16.

Further evidence of God's grace is seen in His prolonging Cain's opportunity even after he had murdered his brother. He set a mark on him, "lest any finding him should kill him" (Gen. 3:15). In this He guaranteed a full opportunity for Cain to see his wickedness and his need of a Saviour. In this way He prolonged his opportunity to be saved, for the grace of God leads us to believe that even after the terrible sin of murder had been committed Cain might still have been saved if He had only accepted God's provision for him. Jno. 3:16; Jno. 6:37; Rom. 2:4; II Pet. 3:9; II Cor. 5:18-19.

II. TWO PICTURES OF SIN

We have already discussed somewhat the sin of Cain, so we do not need to discuss it at length. However, there are a few more things which we should note concerning it. The sin of Cain was primarily a sin of unbelief. Had he believed God he would have taken advantage of the offering provided and would have presented it before Him. Then he would have been accepted and there would have been no occasion for his anger against his brother, for God would have dealt with him in exactly the same way. Thus at the root of all sin lies the most deadly sin of unbelief. Note that the reason God rejected Cain was not because he was a murderer, but because he was an unbeliever. This rejection took place before the murder was committed. This sin and the consequent sentence was only the fruit of the unbelief. So men are not condemned primarily because they are great sinners, but rather because they are unbelievers. God has made provision for the souls of men so full that He can forgive any sin but the sin of unbelief. If they continue in their unbelief then it will yield its natural fruitage in the judgment which God must ultimately manifest. So terribly true is this that God declares that the man who does not believe in Jesus is "condemned already because he hath not believed on the name of the only begotten Son of God" (Jno. 3:18). How wonderful it is that God continues to prolong men's opportunities to be saved by permitting them to continue to live and to hear the Gospel in spite of the fact that many times they have heard and rejected already. II Pet. 3:18; Heb. 2:3; II Cor. 6:2.

Lamech's sin was the same kind of a sin as that of Cain. He was a murderer. It would seem from the words of Lamech that it was done in revenge, for he said literally, "I have slain a man because of my wound" (Rotherham, Marg). Whereas the sin of Cain was unprovoked by anything Abel had done, the sin of Lamech was provoked by a wound which he suffered. His words, "If Cain shall be avenged seven fold, truly Lamech seventy and seven" seem to suggest that Lamech was perverting the grace of God into an excuse for his sin, for while God had promised to avenge Cain, it was to prolong his opportunity of salvation, but Lamech thought only of the avenging and decided that since God would avenge Cain if he were slain surely he was justified in avenging himself for the wound which he had received. Perhaps he reasoned that if God would avenge Cain if he was killed for an unprovoked sin, surely He would much more avenge him, seeing that his sin was provoked. Notice, too, that the first record of polygamy, a thing which is contrary to the will of God, is in connection with Lamech. Lamech was both a murderer and a polygamist, and like Cain incurred the judgment of God. Rom 1:18; Rom. 6:23.

III. TWO MISUNDERSTOOD PASSAGES

There are two passages in this chapter which have been much misunderstood, so perhaps it will be profitable for us to con-

sider them briefly from this standpoint. The first passage we have already discussed, so we will not spend much time on it. It is the passage which speaks of God setting a mark upon Cain. The misunderstanding here is that some have thought that the mark was a mark branding Cain as a murderer, and making him the object of scorn and contempt, because of his sin. That was not the purpose for which God placed the mark upon him. As we have already seen it was for the purpose of prolonging Cain's opportunity for salvation and thus a manifestation of God's grace. Possibly he was the object of scorn and contempt, but God's mark was given, "lest any finding Cain should kill him." The other passage is the passage which refers to Cain's wife. Infidels have raised the question repeatedly as to where Cain got his wife. It is a very foolish question, and need not be given any attention but for the fact that some really earnest souls are disturbed by it. For this reason we pause for a moment to discuss it. There can be no doubt from the

plain teaching of the Word that all men have descended from Adam (Rom. 5:12; 1 Cor. 15:22), so the thought of the creation of another group of people is at once ruled out. This leaves only one possibility, and that is that Cain married his sister. Undoubtedly this was the case, for the laws forbidding such marriages were not given by the Lord until the race had terribly degenerated through sin, and not until the population of the earth had greatly increased. We have an illustration of such a marriage which had the approval of God in the marriage of Abraham, for Abraham married his half sister (Gen. 20:12).

IV. TWO LINES OF DESCENT

Before we close our study of this chapter we must note another manifestation of God's grace. It is seen in His preserving the line from which the promised "Seed" was to come. Abel was the one from whom the Seed should have come in the providence of God but he was killed by his brother, Cain. God gave Eve another child "instead of Abel," and from

this son, Seth, started the line in which Jesus was born. God preserved Himself a "Seed" and proved Himself faithful to His promise in so doing. When we consider the record which God gives of Cain's posterity we can understand why He did not choose that line as the one from which Christ should come. Cain, himself, was a murderer, and Lamech was both a murderer and polygamist. These two lines of descent, the line which led to Christ, and the line which was begotten of a murderer, suggest the two divisions which exist among men today—the children of God, begotten through faith in Christ, and the children of the devil, who is a murderer. All men are members of one of these two families. Those who believe in Jesus are children of God. But those who believe not are children of the devil, and "do the lusts of their father," and must share his judgment, unless they believe. O! that they would awaken before it is too late and accept Jesus as their Saviour! Jno. 8:44; Gal. 3:26.

Lesson 4

Sunday, October 28, 1923

THE FLOOD, THE PROMISE, THE DISPERSION

Genesis 6:11

Memory Verse Gen. 9:15

The title of this lesson suggests an outline which for convenience in study of these chapters we may well adopt. Genesis 6:11—8:19 tells of the flood. Genesis 8:20—9:17 tells of the promises of grace which God gave following the flood. And Genesis 9:18—11:32 tells of the sin which followed the flood and which caused the final judgment of God in the confusion of tongues and the dispersion of the people from Babel.

I. THE FLOOD

Gen. 6:1—8:19

The flood was sent on the earth as a result of man's sin. When Adam disobeyed God he acquired the knowledge of good and evil, but it did not help him to leave the evil and choose the good. On the contrary he and his posterity started on the descending path of sin which has brought the human race into such misery and wretchedness as we behold on every hand today. There are a number of specific sins which followed Adam's fall and which contributed to the condition which made it necessary for God to judge the race. To these sins we must briefly turn our attention.

The first sin which we note is the sin of Adam in accepting the worship of his posterity. In Genesis 6:3 God says, "My Spirit will not always strive with Adam for that he also is flesh, yet his days shall be one hundred and twenty years." The word translated "man" in this verse is the word "Adam," which is sometimes used to designate the human race the descendants of Adam, but which gives us much greater depths of meaning if we recognize that here it is used in a particular sense. There would have been no necessity for God to say, "He also is flesh," if He were speaking of the whole human race. That is obvious. No, this verse must refer to Adam, and is God's limitation of his life. He has been trying to lead Adam to Himself. His Spirit has been striving with him. But God cannot continue His gracious dealing with sinful man indefinitely,

so He limits the time, saying, "His days shall be one hundred and twenty years." Adam is given one hundred and twenty years more in which to turn to God. But alas, we have no evidence that he ever did this. How wondrously God's long-suffering in His dealing with Adam shows forth His grace. The particular sin of Adam which made it necessary for God to limit his opportunity at this time, and which reveals the conditions which led up to the flood, is implied in the words, "He also is flesh." These words seem to indicate that Adam had permitted his posterity to regard him as a supernatural being, and even to worship him as a being more than flesh. But in spite of this wicked thing, and in spite of the reverence with which his posterity regarded him Adam was only a fallen flesh being.

Another particular sin which we note in this time is the sin of the fallen angels. When God created the angels He ordained that they should neither marry nor be given in marriage (Matt. 22:30). Angels are spirit beings, and men are another race of beings distinct from the angels. God does not intend that one class of beings shall pass over and become familiar with another class of beings. That is the sin of spiritism, in which men seek intercourse with demons, and that was the sin which brought God's wrath upon the Sodomites—they descended to the level of the beasts (Lev. 20:16; Jude 7). Such wicked relations with beings of another realm bring confusion and are contrary to the will of God. But the angels, the "sons of God," wrought this confusion in the earth in the days before the flood, for they assumed human form and married the daughters of men. From this unnatural and unholy union were born the giants, a horrible race of hybrids. Such a terrible sin as this must be judged, and it was one of the fearful conditions which led up to the flood. God speaks elsewhere of the sin of the angels and of His judgment of them. Jude 6, 7; II Pet. 2:4; I Pet. 3:19-20.

But perhaps the most striking description of the sins which brought the flood upon the earth is that contained in Genesis 6:5, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Such a description reveals the depth of the depravity of the human heart, and shows the necessity for God to send His judgment upon the antediluvian world. It makes us think of the present time, and of the desperately wicked condition which prevails among mankind today. The world is rapidly approaching the same condition which called forth the wrath of God in the days of Noah, and it will have reached its climax when Jesus comes back again in flaming fire, taking vengeance upon unbelieving mankind (II Thes. 2:1-7). The terrible wickedness which surrounds us on every hand causes us to wonder how near His coming may be, for "as the days of Noah were, so shall also the coming of the Son of man be" (Matt. 24:37). The human heart is just as wicked today as it was then, and God must judge men and put an end to their wickedness. Jer. 17:9; Rom. 3:9-19; Rom. 1:18-32.

But the darkness of this scene of sin and desolation is relieved by the light which radiates from God's gracious dealing with Noah and his family. God saved Noah because he believed Him. The means which He used was the ark. The ark, in passing through the flood, received the full force of God's outpoured judgment, but in it Noah and his family were safe. In this the ark becomes a wonderful picture of Jesus, "Who Himself bare our sins in His own body on the tree," and in Whom we are eternally secure (I Pet. 2:24). The faith which moved Noah to prepare the ark (Heb. 11:7) shows us how we may benefit by the salvation which Jesus worked out for us on the Cross. We are saved simply through believing in Him (Acts 16:31). Noah was saved by grace—"He found grace in the

eyes of the Lord" (Gen. 6:8): This is the only way in which any man is saved,—by grace. Noah was only a sinful man as were the rest of the men who lived before the flood. But the thing which saved him when the others were condemned in God's judgment was his acceptance of God's gracious provision for his need. Eph. 2:8-9; Tit. 3:5.

There is a question concerning the ark which we must consider briefly, also, for it has puzzled many of God's children. Scientists have raised the question as to how so many animals could get into the ark, for the Scripture says that two of every kind of unclean beast and fowl were taken in, and fourteen of every kind of the clean (Gen. 6:20-7:3). This difficulty ceases to exist if one accepts the definition of a species which is offered by Professor George McCready Price, and which is based upon Mendel's law. He defines a species as consisting of those forms of life which are cross fertile, and classifies the different forms as variations of the same species. This definition and classification is entirely in agreement with the laws of reproduction laid down in Genesis 1, and it is one which dispels all questions concerning the capacity of the ark, for it limits the number of species to a sufficiently small number to permit them to be cared for comfortably. Let us remember when facing any question concerning a seeming disagreement between science and the Bible that God knows more about science than any man, and He is the Author of the Bible. Consequently there is always a satisfactory explanation of any seeming discrepancy if we only search faithfully and diligently for it.

II. THE PROMISES

The promises which God gave after the flood magnify His grace. First He gave a promise concerning food, promising that the regular recurrence of the seasons should not fail. It is undoubtedly a fact that though in many areas famine has been suffered, there has always been sufficient food upon the earth for the needs of all men. Were it not for the selfishness and greed of men there would be no need for the terrible suffering from famine which we have witnessed in so many places in the last few years. The other promise was a promise concerning judgment, for God promised not to destroy the earth any more by a flood. As a sign of this covenant He sets the rainbow in the cloud. This does not imply necessarily that the rainbow had not been there before, but that God gave it a covenant significance at this time. However, it is possible that God had so ordered that men had not seen the rainbow before. This covenant has been faithfully carried out. It was a covenant of grace, as was the food covenant. Both speak of God's unwillingness that any should perish, and His desire that all should come to repentance, for in these covenants He guaranteed that men should have a full opportunity to be saved. God refers to His judgment covenant and to His purpose in giving it in I Pet. 3:7-9. In the same verses He reveals that He cannot continue His gracious attitude forever, but that He must again judge the earth. He will not judge it again by water, for the next judgment will be more terrible even than that. It will be a judgment of fire (II Thes.

1:7-10). God's promises are grace promises, for they are independent of man's merit, and are a manifestation of His eagerness to save men.

III. THE DISPERSION

Gen. 9:18-11:32

The chief thing which we need to consider concerning the dispersion is the reason for it. This, like the other judgments which God brought upon mankind, was occasioned by sin. Men sinned in disobeying the command which God gave to Noah to "replenish the earth" (Gen. 9:1). They congregated in one little spot instead of scattering over the earth as God had intended. But another sin of which they were guilty was the sin of idolatry. They built the tower of Babel as a monument to the sun, moon and stars,—the hosts of heaven which they worshipped. This is indicated in the fourth verse of Chapter 11 in which the building of the tower and the heavens are associated. This sin coupled with the presumptuous and pride-filled endeavor "to make a name" for themselves displeased God greatly, and He confounded their tongues and scattered them abroad upon the face

of the whole earth. Thus their idolatrous, unbelieving and sinful attempt to prevent being scattered was judged by the very thing which they feared.

The confusion of the tongues of those wicked people is finding its counterpart today in the spiritual realm. Men do not like to retain God in their knowledge, so He has given them up to a terrible confusion of religions. On every hand we find contradictory tongues. Each one is shouting out its own particular brand of religion, and each one is contradicting the other until one is made to wonder what is really true and what is false. In such an hour there is only one refuge for the child of God. Let us diligently study His Word, and let us walk in very close communion with Him. Thus we will not be disturbed nor led astray by the Babel of confused religious voices which surround us. God is able to deliver us out of the awful unbelief and wickedness of this age as He delivered Abraham out of the wickedness and unbelief of his time. But we must leave the discussion of that for our next lesson. I Tim. 4:1-2; II Tim. 3:1-9; II Tim. 3:13-14.

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three; but the
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these is love.

I COR. 13:13

